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CLASSICAL DICTIONARY ;

CONTAINING

A COPIOUS ACCOUNT OF

ALL THE PROPER NAMES

MENTIONED IN ANCIENT AUTHORS ;

WITH

THE VALUE OF COINS, WEIGHTS, AND MEASURES,

USED AMONG THE GREEKS AND ROMANS ;

AND

A CHRONOLOGICAL TABLE.

BY J. LEMPRIERE, D. D.

Sixth American Edition,

CORRECTED AND IMPROVED

BY CHARLES ANTHON,

ADJUNCT PROFESSOR OF LANGUAGES AND ANCIENT GEOGRAPHY IN
COLUMBIA COLLEGE, NEW-YORK.

————— Ne desinat unquam
Tecum Graia loqui, tecum Romana vetustas.

Claudian.

NEW-YORK :

PUBLISHED BY EVERT DUYCKINCK, COLLINS & CO., COLLINS & HANNAY,
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Southern District of New-York ss.
BE IT REMEMBERED, that on the 14th day of March, A. D. 1825, in the 49th year of the Independence of the United States of America, W. E. Dean, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit :

“ A Classical Dictionary, containing a copious account of all the Proper Names mentioned in Ancient Authors, with the value of Coins, Weights, and Measures used among the Greeks and Romans; and a Chronological Table. By J. Lempriere, D. D. Fifth American Edition, corrected and improved by Charles Anthon, Adjunct Professor of Languages and Ancient Geography in Columbia College, New-York.

Ne desinat unquam

Tecum Graia loqui, tecum Romana vetustas.

Claudian.”

In conformity to the Act of Congress of the United States, entitled “ An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned.” And also to an Act, entitled “ An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

JAMES DILL,
Clerk of the Southern District of New-York.

To

JOHN ANTHON, ESQ.

DEAR BROTHER,

IF the present dedication be not in strict unison with the regulations of literary etiquette, my only apology is, that, in affixing to these pages the name of my best adviser and friend, I am giving utterance to feelings too sacred in their nature to be trammelled by the mere customs of the day. Nor indeed, apart even from every consideration of duty and attachment, do I see any good reason to abandon the course which I am pursuing, or to doubt for a moment of its propriety. I might, it is true, have selected some more titled individual, and have sent forth my humble labours under other and more imposing auspices; but where could I have found one more ardently attached to the splendid exertions of departed intellect? or, (if a brother be allowed to express the opinion,) one better qualified to appreciate the genius and the taste of antiquity?

Allow me to occupy your attention for a few moments, in relation to the work which is here presented, and the improvements, if they deserve to be so termed, that have been made in it. To the student who is desirous of an acquaintance with the general features of ancient times, the Classical Dictionary of Dr. Lempriere has always been recommended as a sure and accurate guide; and so high a reputation has the work obtained, as to have passed through more than twelve editions in England, and four in our own country. That it is in many respects worthy of great commendation, few will deny; since, from the direct bearing which it exercises upon the studies of the young scholar, it cannot but prove to him a pleasing and valuable auxiliary; while the man of general reading will be enabled to glean from its pages, information on almost any point of antiquity which he may wish to investigate. That it is worthy, however, of the blind admiration which many seem to entertain for it, or can be considered as accurate in many of its details, no one who has bestowed upon it the same patient examination which I have done, will be disposed to affirm. Having had frequent occasion to refer the young student to the pages of Lempriere, I was often startled by the strange answers which a perusal of the work led him to give to questions that had been proposed, and having my attention thus drawn to a closer examination of the volume, I soon became convinced that it was a strange medley of valuable materials and miserable trash, of correct information and careless conjecture; and, what was far worse, that the precept of the Roman Satyrist, which no instructor of youth should for a moment lose sight of, was violated on almost every page. There seemed, indeed, to be a strange pruriency on the part of the author, and one totally irreconcilable with his sacred profession, to bring forward on many occasions what should have remained covered with the mantle of oblivion. Often, in place of stating important particulars respecting an individual or a nation, some disgusting trait of moral deformity was alone mentioned, and it was thought fit information for the youthful student, to call his attention to what could have no other tendency than to initiate him in the mysteries of heathen iniquity. I trust that I shall not be thought to have used too unsparing a hand in removing what was thus offensive; my only regret indeed is, that I have allowed any

portion of it to remain. Worse than idle are all the efforts of the scholar, if moral purity be a stranger to his breast, and vainly will he toil in the rich mine of antiquity, if every step exposes him to some fatal damp, which may prostrate for ever both his principles and his happiness.

It was with no small pleasure, therefore, that I received from a very respectable quarter, an application to edit the Classical Dictionary of Dr. Lempriere. Upon stating my opinion of the work, the proprietor, with great liberality, placed it entirely under my controul, and allowed me to make whatever alterations I might deem proper. The incessant labour which a work of this kind required, no one can well imagine, who has not had the evil fortune, I might almost call it, of being engaged in a similar undertaking. Every leisure moment which could be obtained from the fatiguing routine of Academic instruction, and from the two elementary works which I chanced to be editing when the offer was made for the present volume, has, I need not tell you how faithfully, been bestowed upon this almost Herculean task. Application such as this, however, could not but prove injurious to health, and long before the end of the volume was reached, I was compelled to relinquish the original plan, and make additions only where they could not in any way be omitted. The result of all this is, that Lempriere's Dictionary is here offered in a far less offensive garb than heretofore, and with such alterations as I trust cannot but prove useful. The plan pursued by me has been to enclose the added portions in brackets, an arrangement which, though to some it may occasionally wear an awkward appearance, was yet the best and least ostentatious that could be devised. The number of additions, many of which constitute entire articles, is above three thousand, exclusive of simple references from one part of the volume to another. Besides these, alterations have been silently made, on almost every page, in the language of the original. To some the additions may appear so numerous, as to give rise to the suspicion that many things have been altered or added in the mere spirit of correction. The answer to such is, that even now the work is highly susceptible of still farther improvement, and that my chief fear is, lest they who are well acquainted with these subjects may censure me for having allowed so much to pass uncorrected.

The most important head in Lempriere's Dictionary is that of ancient geography, and on this by far the largest portion of my time has been bestowed. My principal guide has been the excellent work of Mannert,* which is, I believe, little known in this country, and yet forms one of the most valuable treatises in this department of instruction. I have in almost every instance given him the preference to D'Anville, not from any wish to depreciate the merits of the latter, but from a firm conviction of the decided superiority of the German scholar. Much valuable matter has also been obtained from the geography of Malte-Brun. The additions made to the geographical articles in Lempriere will prove, I trust, the more useful, inasmuch as those parts of the original whose place they supply were written in a manner so utterly careless and inaccurate, as, in most instances, to bid defiance to any thing short of total alteration.

As far as relates to Classical criticism or controversy, the best writers have been uniformly consulted, and, where the limits of the volume would not admit of any extended detail, a reference has been made to such works as will furnish more ample sources of information. As often too as it was practicable, an account of the latest and best editions of ancient authors has been given, in addition to those already cited by Dr. Lempriere.

The Chronological table has been retained unaltered, except that the erroneous mode of computation, established by Dr. Lempriere, has been rectified in a note at the beginning of the table, for the substance of which I am indebted

* *Geographie der Griechen und Römer, aus ihren Schriften dargestellt, von Konrad Mannert, K. Baierschem Hofrath und Prof. der Geschichte in Altdorff, 10 vols. 8vo.*

to the Classical Geography of Dr. Butler, the learned editor of Æschylus. The tables of Measures, &c. have also been allowed to remain.

In addition to all that has been said, it is deemed necessary to state, that, in order to make room for the new matter, much useless lumber has been thrown out of the work. Of what possible value can it be to the scholar to learn merely of one individual, that he was "a soldier," of another, that he was "a sailor," of a third, that he was "a man of Peloponnesus?" or what good end can it answer to crowd a book with the name of every petty village in Greece, unless that name be associated with some feature of her history? And yet all this was done in the original work, on almost every page, to the continual exclusion of valuable and interesting information.

In the remarks which I have made respecting the work of Dr. Lempriere, I have been actuated solely by a sense of duty, not by any wish to deprive his memory of the honours which have been conferred upon it. To borrow the idea of the great critic of antiquity, he deserves rather to be commended for what he has done, than to be censured for what he has left undone. Far be it from me, therefore, to rob him in any way of the praises which are his due.

“———— Ille habeat secum, servetque sepulcro!”

C. A.

Preface to the Sixth American Edition.

IN presenting a new edition of Lempriere's Dictionary to the notice of the public, the editor feels himself called upon to tender his sincere acknowledgments for the very flattering patronage which has been extended to his labours. The rapid sale of the previous impression has induced him to spare no efforts toward rendering the present volume still more deserving of public patronage, both as regards typographical appearance and the nature of the additions which have been made to the work itself. Not only have all the articles previously altered or added been carefully revised, and, whenever it appeared requisite, materially enlarged, but many of them have also been written anew; and, besides this, important and extensive additions been still farther made to the work. It was stated in the preface to the fifth edition that the whole number of additions which had been appended to the volume amounted to above three thousand; in the present edition they exceed four thousand. In making this statement, the editor is conscious of being actuated by any other than feelings of ostentation, or a wish to magnify his labours by an imposing display of their numerical strength. He owes it to himself, however, to be thus explicit respecting the nature and extent of those labours, lest any may imagine that he is desirous of elevating his own reputation upon the ruins of another's fame, or of acquiring for himself a character for scholarship by a few specious and paltry improvements.

The articles on which the most labour has been bestowed are the following: Aristoteles, Cannæ, Capua, Carneades, Carthago, Caucasus, Celtæ, Chaldæa, Cicero, Cimmerii, Cyclopes, Daricus, Decemviri, Delphi, Diogenes, Dithyrambus, Druides, Eleusis, Epicurus, Eridanus, Euphrates, Falernus, Ganges, Gigantes, Græcia, Hercules, Hetruria, Homerus, Horatius, Hyperborei, Ierne, Imaus, India, Indus, Iones, Josephus, Italia, Julianus, Jupiter, Lacedæmon, Lectonia, Mare Mediterraneum, Melita, Memnonium, Mercurius, Meroë, Musæ, Musæus, Moeris, Mycale, Mycenæ, Nepos, Niger, Nilus, Ilias, Odyssea, Orosus, Orpheus, Osiris, Padus, Pæstum, Palestina, Palmyra, Pandora, Pantheon, Pelasgi, Phaëton, Phœnicia, Phœtius, Pindarus, Piræus. Plato, Pomptinæ Paludes, Prometheus, Pyramides, Pythagoras, Quintilianus, Quintus Curtius, Roma, Rubicon, Sallustius, Samaria, Scylax, Seleucia, Senatus, Seres, Sibyllæ, Sidon, Silius Italicus, Sophocles, Sphinx, Stephanus, Ste-sichorus, Strongyle, Suidas, Sunium, Syene, Symmachus, Tacitus, Tanais, Tarpobane, Tarsus, Taurus, Tentyra, Terentius, Thales, Thebæ, Thermopylæ, Thucydides, Thule, Tigris, Troja, Valerius Maximus, Varro, Velleius Paterculus, Veneti, Vesuvius, Ulpianus, Xenophon, Zeno, Zenobia. Of these articles many occupy several columns.

Along with the additions that have been made to the present volume the editor has introduced whatever appeared new and interesting in the theories of the day. He has taken the liberty also of occasionally intruding theories of his own. Regarding these last with a partial eye, as every one is induced to regard the creations of his own imagination, he has been bold enough to place them by the side of other and more approved theories, not from the vain de-

sire of instituting a comparison between his own and the labours of others, but that the presence of the latter might in some degree shield his own efforts from the animadversions of sober and cautious criticism. As regards the nature of some of the articles which have been just particularly enumerated, the reader will find under *Aristoteles*, an enlarged biography of that philosopher; under *Carthago*, an account of the ancient Punic literature; under *Chaldæa*, a theory respecting the Sclavonic origin of the Chaldæan race; under *Cicero*, an analysis of the works of that illustrious Roman; under *Cyclopes*, a theory respecting their location and the etymology of their name; under *Daricus*, remarks on the value of that coin; under *Decemviri*, a theory respecting the origin of the Roman laws; under *Druïdes*, some remarks on that singular priesthood; under *Eleusis*, an explanation of the probable object of the mysteries; under *Eridanus* and *Phaëton*, remarks respecting the existence, in former ages, of a milder temperature in the north of Europe; under *Falernus*, an account of the Roman wines, and the situation of the Falernian vineyards; under *Gigantes*, an argument against the possible existence, at any period, of a gigantic race; under *Græcia* and *Iones*, a theory respecting the movements and history of the earlier tribes of Greece; under *Hercules*, a theory identifying that hero with the sun; under *Hetruria*, a theory reconciling the conflicting opinions of the learned in relation to the origin of the Etrurians; under *Homerus*, remarks upon the several theories which have been started respecting the poet and his works, and an attempt to prove that alphabetic writing was known in the age of Homer; under *Horatius*, remarks upon the Epistle to the Pisos; under *Hyperborei*, a theory respecting the early settlements of the human race; under *Ierne*, remarks upon the early religious system of Ireland; under *Imaus*, a full account of that remarkable chain; under *Josephus*, remarks upon the works of that writer, and upon the passage in which mention is made of our Saviour; under *Italia*, a theory respecting the early population of that country; under *Jupiter*, an analysis of the religion of Greece; under *Lacedæmon*, remarks respecting the affinity between the Lacedæmonians and Hebrews; under *Lectonia*, a theory respecting that ancient land, now sunk beneath the waters of the Mediterranean; under *Mediterraneum Mare*, a theory respecting the overflowing of the Hellespont, and the inundation of the northern coast of Africa; under *Melita*, remarks upon the voyage of St. Paul; under *Memnonium*, a theory respecting the Egyptian Memnon; under *Mycæ* and *Nepos*, corrections of the historian; under *Niger* and *Nilus*, a full account of those streams; under *Orpheus*, remarks upon the several theories of the learned respecting the Orphic remains, and an attempt to prove that the ancient bard was of Indian origin; under *Pandora*, remarks upon that old tradition, and an attempt to establish an analogy between it and the Scriptural account of the origin of evil; under *Pelasgi*, remarks upon that singular race, and upon the introduction of Alphabetic writing into Greece; under *Pindarus*, remarks upon his lyric productions; under *Plato*, remarks upon the life and doctrines of that philosopher; under *Pomptinæ Paludes*, an historical account of the Pontine marshes; under *Pyramides*, an account of those structures, and a theory respecting their origin; under *Pythagoras*, remarks upon the life and doctrines of that philosopher; under *Roma*, a theory respecting the true origin of Rome; under *Sphinx*, an account of the excavation of that monument; under *Syene*, remarks upon the position of that place; under *Tacitus*, remarks upon the dialogue "*De claris oratoribus*;" under *Taurus*, a full description of that range of mountains; under *Tentyra*, remarks upon the famous zodiac; under *Thebe*, remarks upon the origin, history, and ruins of that famous city, and upon the state of the arts in ancient Egypt, together with an account of the mummies; under *Thermopylæ*, a description of that pass; under *Thule*, remarks upon the probable location of that island; under *Troja*, remarks upon the site of

ancient Troy, and the true cause of the Trojan war ; under *Varro*, an account of the life and writings of that learned Roman ; under *Veneti*, a theory respecting their Slavonic origin ; under *Zeno*, remarks upon the life of that philosopher, and the doctrines of the Stoic sect. Of these theories, the one on which most labour has been bestowed, and to which the attention of the student is particularly invited, is that respecting the *true* origin of Rome. The editor regrets that he could not obtain access, while preparing it, to the history of Rome by the celebrated Niebuhr, as it would in that event have assumed, no doubt, a more conclusive and satisfactory shape.

In addition to the works mentioned in the preface to the fifth edition, from which valuable aid has been derived in the preparation of the preceding articles, the editor takes the present opportunity of enumerating ; *Ukert's Geographie der Griechen und Römer* ; *Michaelis Spicilegium Geographiæ Hebræorum Exteræ* ; *Schoell, Histoire de la Littérature Grecque Profane* ; *Histoire Abrégée de la Littérature Romaine*, by the same author ; *Mohnike's Geschichte der Literatur der Griechen und Römer* ; *Tiraboschi, Storia della Letteratura Italiana* ; *Dunlop's History of Roman Literature* ; *Oxford Classical Journal* ; *Museum Criticum* ; and *Ritter's Vorhülle Europäischer Völkergeschichten vor Herodotus*. Of the last of these, however, the editor has made but a sparing use, as he intends, at some future day, to lay before the public a work on the connection between the religious systems of the Eastern and Western nations, of which the profound investigations of Ritter will be made the basis.

The Editor concludes with the hope that the various theories which the young student may find in the course of this volume, will, if they produce no other result, teach him at least how wide a field for speculation still remains unexplored amid the apparently trite subjects of Classical antiquity ; while to the critic he would address himself in the language of an ancient writer, "*sequimur probabilia, nec ultra id quam quod verisimile occurrit progredi possumus, et refellere sine pertinacia et refelli sine iracundia parati sumus.*"

Col. College, April 25th. 1827.

CHRONOLOGICAL TABLE,

From the Creation of the World to the Fall of the Roman Empire in the west and in the east.

[The rules laid down by Dr. Lempriere, in the note at the commencement of the Chronological Table, for finding the year of Rome and the Olympiads, may lead to errors of considerable magnitude. He ought to have observed that there should be added to the remainder in the former case, one for the current year, and in the latter, one for the current Olympiad, and one for the current year of that Olympiad. The following rules may therefore be given :

RULE I.

To find the year of Rome.

Subtract the given year before Christ from 753, (the date of the foundation of Rome,) and add to the remainder one for the current year, the result will give the year of Rome sought.

RULE II.

To find the Olympiad.

Subtract the given year from 776, (the era of the conquest of Corebus,) divide the remainder by 4, and to the quotient add one for the current Olympiad, and one for the current year of it.]

	B. C.*		B. C.
T HE world created in the 710th year of the Julian period		The Theban war of the seven heroes against Eteocles	1225
The deluge	4004	Olympic games celebrated by Hercules	1222
The tower of Babel built, and the confusion of languages	2348	The rape of Helea by Theseus, and, 15 years after, by Paris	1213
Celestial observations are first made at Babylon	2247	Troy taken after a siege of 10 years. Æneas sails to Italy	1184
The kingdom of Egypt is supposed to have begun under Misraim, the son of Ham, and to have continued 1663 years, to the conquest of Cambyses	2234	Alba Longa built by Ascanius	1152
The kingdom of Sicyon established	2188	Migration of the Æolian colonies	1127
The kingdom of Assyria begins	2089	The return of the Heraclidæ into Peloponnesus, 80 years after the taking of Troy. Two years after, they divide the Peloponnesus among themselves; and here, therefore, begins the kingdom of Lacedæmon under Eurysthenes and Procles	1104
The birth of Abraham	2059	Saul made king over Israel	1095
The kingdom of Argos established under Inachus	1996	The kingdom of Sicyon ends	1033
Memnon the Egyptian, said to invent letters, 15 years before the reign of Phoroneus	1856	The kingdom of Athens ends in the death of Codrus	1079
The deluge of Ogyges, by which Attica remained waste above 200 years, till the coming of Cecrops	1822	The migration of the Ionian colonies from Greece, and their settlement in Asia Minor	1044
Joseph sold into Egypt by his brethren	1764	Dedication of Solomon's temple	1004
The chronology of the Arundelian Marbles begins about this time, fixing here the arrival of Cecrops in Attica, an epoch which other writers have placed later by 26 years	1728	Samos built	986
Moses born	1532	Division of the kingdom of Judah and Israel	975
The kingdom of Athens begun under Cecrops, who came from Egypt with a colony of Saïtes. This happened about 780 years before the first Olympiad	1571	Homer and Hesiod flourished about this time, according to the Marbles	907
Scamander migrates from Crete, and begins the kingdom of Troy	1556	Elias the prophet taken up into heaven	896
The deluge of Deucalion in Thessaly	1546	Lycurgus, 42 years old, established his laws at Lacedæmon, and, together with Iphitus and Cleosthenes, restores the Olympic games at Elis, about 100 years before the era which is commonly called the first Olympiad	884
The Panathenæa first celebrated at Athens	1503	Phidon, king of Argos, is supposed to have invented scales and measures, and coined silver at Ægina.	
Cadmus comes into Greece, and builds the citadel of Thebes	1495	Carthage built by Dido	869
The first Olympic Games celebrated in Elis by the Idæi Dactyli	1493	Fall of the Assyrian empire by the death of Sardanapalus, an era placed 80 years earlier by Justin	829
The five books of Moses written in the land of Moab, where he dies the following year, aged 110	1453	The kingdom of Macedonia begins, and continues 646 years, till the battle of Pydna	814
Minos flourishes in Crete, and iron is found by the Dactyli by the accidental burning of the woods of Ida in Crete	1452	The kingdom of Lydia begins, and continues 249 years	797
The Eleusinian Mysteries introduced at Athens by Eumolpus	1406	The triremes first invented by the Corinthians	786
The Isthmian games first instituted by Sisypus, king of Corinth	1356	The monarchical government abolished at Corinth, and the Prytanes elected	779
The Argonautic expedition. The first Pythian games celebrated by Adrastus, king of Argos	1326	Corebus conquers at Olympia, in the 23th Olympiad from the institution of Iphitus. This is vulgarly called the first Olympiad, about 23 years before the foundation of Rome	776
Gideon flourishes in Israel	1263		
	1245		

* In the following table, I have confined myself to the more easy and convenient eras of before, (B. C.) and after, (A. D.) Christ. For the sake of those, however, that do not wish the exclusion of the Julian period, it is necessary to observe, that, as the first year of the Christian era always falls on the 4714th of the Julian years, the number required either before or after Christ, will easily be discovered by the application of the rules of subtraction or addition. The era from the foundation of Rome (A. U. C.) will be found with the same facility, by recollecting that the city was built 753 years before Christ; and the Olympiads can likewise be recurred to by the consideration, that the conquest of Corebus (B. C. 776.) forms the first Olympiad, and that the Olympic games were celebrated after the revolution of four years.

CHRONOLOGICAL TABLE.

	B. C.	B. C.
The Ephori introduced into the government of Lacedæmon by Theopompus	760	479
Isaiah begins to prophesy	757	477
The decennial archons begin at Athens, of which Charops is the first	754	474
Rome built on the 20th of April, according to Varro, in the year 3961 of the Julian period	753	470
The rape of the Sabinæ	750	465
The era of Nabonassar king of Babylon begins	747	463
The first Messenian war begins, and continues 19 years, to the taking of Ithome	743	463
Syracuse built by a Corinthian colony	732	454
The kingdom of Israel finished by the taking of Samaria by Salmanasar, king of Assyria. The first eclipse of the moon on record March 19, according to Ptolemy	721	443
Candaules murdered by Gyges, who succeeds to the Lydian throne	718	447
Tarentum built by the Parthenians	707	447
Corcyra built by the Corinthians	703	445
The second Messenian war begins, and continues 14 years, to the taking of Ira, after a siege of 11 years. About this time flourished the poets Tyrteus and Archilochus	695	444
The government of Athens intrusted to annual archons	684	440
Alba destroyed	665	439
Cypselus usurps the government of Corinth, and keeps it for 30 years	659	432
Byzantium built by a colony of Argives or Athenians	653	432
Cyrene built by Battus	630	431
The Scythians invade Asia Minor, of which they keep possession for 28 years	624	430
Draco establishes his laws at Athens	623	430
The canal between the Nile and the Red Sea begun by king Necho	610	430
Nineveh taken and destroyed by Cyaxares and his allies	606	421
The Phœnicians sail round Africa, by order of Necho. About this time flourished Arion, Pittacus, Alcæus, Sappho, &c.	604	416
The Scythians are expelled from Asia Minor by Cyaxares	596	414
The Pythian games first established at Delphi. About this time flourished Chilo, Anacharsis, Thales, Epimenides, Solon, the prophet Ezekiel, Æsop, Stersichorus	591	409
Jerusalem taken by Nabuchadnezzar, 9th of June, after a siege of 13 months	587	405
The Isthmian games restored and celebrated every 1st and 3d year of the Olympiads	582	405
Death of Jeremiah the prophet	577	404
The Nemean games restored	568	404
The first comedy acted at Athens by Susarion and Dolon	562	401
Pisistratus first usurped the sovereignty at Athens	560	401
Cyrus begins to reign. About this time flourished Anaximenes, Bias, Anaximander, Phalaris, and Cleobulus	559	400
Croesus conquered by Cyrus. About this time flourished Theognis and Pherecydes	548	396
Marseilles built by the Phocæans. The age of Pythagoras, Simonides, Thespis, Xenophanes, and Anacreon	539	395
Babylon taken by Cyrus	538	394
The return of the Jews by the edict of Cyrus, and the rebuilding of the temple	536	394
The first tragedy acted at Athens on the waggon of Thespis	535	390
Learning encouraged at Athens, and a public library built	526	388
Egypt conquered by Cambyses	525	388
Polycrates, of Samos, put to death	522	387
Darius Hystaspes chosen king of Persia. About this time flourished Confucius, the celebrated Chinese philosopher	521	387
The tyranny of the Pisistratidæ abolished at Athens	510	385
The consular government begins at Rome after the expulsion of the Tarquins, and continues independent 461 years, till the battle of Pharsalia	509	377
Sardis taken by the Athenians and burnt, which became afterwards the cause of the invasion of Greece by the Persians. About this time flourished Heraclitus, Parmenides, Milo the wrestler, Aristagoras, &c.	504	374
The first dictator, Lartius, created at Rome	498	371
The Roman populace retire to Mount Sacer	493	370
The battle of Marathon	490	367
The battle of Thermopylæ, August 7th, and Salamis, October 30th. About this time flourished Æschylus, Pindar, Charon, Anaxagoras, Zeuxis, Aristides, &c.	489	368
The Persians defeated at Platæa and Mycæa on the same day, 23d September	479	479
The 300 Fabii killed at Cremera, July 17th	477	477
Themistocles, accused of conspiracy, flies to Xerxes	474	471
The Persians defeated at Cyprus, and near the Eurymedon	470	470
The third Messenian war begins, and continues 10 years	465	465
Egypt revolts from the Persians under Inarus, assisted by the Athenians	463	463
The Romans send to Athens for Solon's laws. About this time flourished Sophocles, Nehemiah the prophet, Plato the comic poet, Aristarchus the tragic, Leocrates, Thrasybulus, Pericles, Zaleucus, &c.	454	454
The first sacred war concerning the temple of Delphi	443	443
The Athenians defeated at Chæronea by the Bœotians	447	447
Herodotus reads his history to the council of Athens, and receives public honours in the 39th year of his age. About this time flourished Empedocles, Helianicus, Euripides, Herodicus, Phidias, Artemones, Charondas, &c.	445	445
A colony sent to Thurium by the Athenians	444	444
Comedies prohibited at Athens, a restraint which remained in force for three years	440	440
A war between Corinth and Corcyra	439	439
Meton begins here his 19 years' cycle of the moon	432	432
The Peloponnesian war begins, May the 7th, and continues about 27 years. About this time flourished Cratinus, Eupolis, Aristophanes, Meton, Euctemon, Malachi the last of the prophets, Democritus, Georgias, Thucydides, Hippocrates, &c.	431	431
The history of the Old Testament finishes about this time. A plague at Athens for five years	430	430
A peace of 59 years made between the Athenians and Lacedæmonians, which is kept only during six years and ten months, though each continued at war with the other's allies	421	421
The scene of the Peloponnesian war changed to Sicily. The Agrarian law first moved at Rome	416	416
Egypt revolts from the Persians, and Amyrtæus is appointed king	414	414
The Carthaginians enter Sicily, where they destroy Selinus and Himera, but they are repulsed by Hermocrates	409	409
The battle of Ægospotamos. The usurpation of Dionysius	405	405
Athens taken by Lysander, 24th April, the end of the Peloponnesian war, and the appointment of 30 tyrants over the conquered city. About this time flourished Parrhasius, Protogoras, Lysias, Agathon, Cebes, Telestes, &c.	404	404
Cyrus the Younger killed at Cunaxa. The glorious retreat of the 10,000 Greeks, and the expulsion of the 30 tyrants from Athens by Thrasybulus	401	401
Socrates put to death	400	400
Agésilæus, of Lacedæmon's, expedition into Asia against the Persians. The age of Xenophon, Ctesias, Zeuxis, Antisthenes, Evagoras, Aristippus of Cyrene, and Archytas	396	396
The Corinthian war begun by the alliance of the Athenians, Thebans, Corinthians, and Argives, against Lacedæmon	395	395
The Lacedæmonians, under Pisander, defeated by Conon at Cnidus; and, a few days after, the allies are defeated at Coronea, by Agésilæus	394	394
The battle of Allia, July 17th, and the taking of Rome by the Gauls	390	390
Dionysius besieges Rhegium and takes it after 11 months. About this time flourished Plato, Philoxenus, Damon, Pythias, Iphicrates, &c.	388	388
The Greek cities of Asia tributary to Persia, by the peace of Antalcidas, between the Lacedæmonians and Persians	387	387
The war of Cyprus finished by a treaty, after it had continued two years	385	385
The Lacedæmonians defeated in a sea-fight at Naxos, September 20th, by Chabrias. About this time flourished Philistus, Isæus, Isocrates, Arete, Philolaus, Diogenes the cynic, &c.	377	377
Artaxerxes sends an army under Pharnabazus, with 20,000 Greeks, commanded by Iphicrates.	374	374
The battle of Leuctra, July 8th, where the Lacedæmonians are defeated by Epaminondas, the general of the Thebans	371	371
The Messenians, after a banishment of 300 years, return to Peloponnesus	370	370
One of the consuls at Rome elected from the Plebeians	367	367
The battle of Mantinea gained by Epaminondas a year after the death of Pelopidas	368	368

B. C.	B. C.
Agesilaus assists Tachos, king of Egypt. Some of the governors of Lesser Asia revolt from Persia	262
The Athenians are defeated at Methone, in the first battle that Philip of Macedon ever won in Greece	260
Dionysius the Younger is expelled from Syracuse by Dion. The second Sacred War begins, on the temple of Delphi being attacked by the Phœceans	256
Dion put to death, and Syracuse governed seven years by tyrants. About this time flourished Eudoxus, Lycurgus, Ibis, Theopompus, Ephorus, Dattames, Philomelus, &c.	251
The Phœceans, under Onomarchus, are defeated in Thessaly by Philip	250
Egypt is conquered by Ochus	249
The Sacred War is finished by Philip taking all the cities of the Phœceans	248
Dionysius recovers the tyranny of Syracuse, after 10 years' banishment	247
Timoleon recovers Syracuse, and banishes the tyrant	243
The Carthaginians defeated by Timoleon near Agrigentum. About this time flourished Speusippus, Protogenes, Aristotle, Æschines, Xenocrates, Demosthenes, Phocion, Mamerus, Icetas, Stilpo, Demades	241
The battle of Cheronæa, August 2, where Philip defeats the Athenians and Thebans	237
Philip of Macedon killed by Pausanias. His son Alexander, on the following year, enters Greece, destroys Thebes, &c.	235
The battle of the Granicus, 23d of May	234
The battle of Issus in October	233
Tyre and Egypt conquered by the Macedonian prince, and Alexandria built	233
The battle of Arbela, October 2d	231
Alexander's expedition against Porus. About this time flourished Apelles, Callisthenes, Bagoas, Parmenio, Philotas, Memnon, Dinocrates, Callippus, Hyperides, Philetus, Lysippus, Menedemus, &c.	228
Alexander dies on the 21st of April. His empire is divided into four kingdoms. The Samian war, and the reign of the Ptolemies in Egypt	227
Polysperchon publishes a general liberty to all the Greek cities. The age of Praxiteles, Crates, Theophrastus, Menander, Demetrius, Dinarchus, Polemon, Neoptolemus, Perdicas, Leosthenes	224
Syracuse and Sicily usurped by Agathocles. Demetrius Phalereus governs Athens for 10 years	223
Eumenes delivered to Antigonus by his army	220
Seleucus takes Babylon, and here the beginning of the era of the Seleucidæ	219
The conquests of Agathocles in Africa	218
Democracy established at Athens by Demetrius Poliorcetes	217
The title of kings first assumed by the successors of Alexander.	217
The battle of Ipsus, where Antigonus is defeated and killed by Ptolemy, Seleucus, Lysimachus, and Cassander. About this time flourished Zeno, Pyrrho, Philemon, Megasthenes, Crantor, &c.	214
Athens taken by Demetrius Poliorcetes, after a year's siege	212
The first sun-dial erected at Rome by Papirius Cursor, and the time first divided into hours	212
Seleucus, about this time, built about 40 cities in Asia, which he peopled with different nations. The age of Euclid the mathematician, Arcesilaus, Epicurus, Bion, Timocharist, Erasistratus, Aristyllus, Strato, Zenodotus, Arsinoe, Lachares, &c.	208
The Athenians revolt from Demetrius	207
Pyrrhus expelled from Macedon by Lysimachus	207
The Pharos of Alexandria built. The Septuagint supposed to be translated about this time	207
Lysimachus defeated and killed by Seleucus. The Tarentine war begins, and continues 10 years. The Achæan league begins	207
Pyrrhus, of Epirus, goes to Italy to assist the Tarentines	206
The Gauls, under Brennus, are cut to pieces near the temple of Delphi. About this time flourished Dionysius the astronomer, Sostratus, Theocritus, Dionysius Heracleotes, Philo, Aratus, Lycophron, Persæus, &c.	202
Pyrrhus, defeated by Curius, retires to Epirus	200
The first coinage of silver at Rome	198
Athens taken by Antigonus Gonatas, who keeps it 12 years	197
The first Punic war begins, and continues for 23 years. The chronology of the Arundelian Marbles composed. About this time flourished Lycon, Crates, Berosus, Hermachus, Helenus, Clinias, Aristotimus, &c.	192
Antiochus Soter defeated at Sardis by Eumenes of Pergamus	192
The Carthaginian fleet defeated by Duilius	192
Regulus defeated by Xanthippus. Athens is restored to liberty by Antigonus	192
Aratus persuades the people of Sicyon to join the Achæan league. About this time flourished Cleanthes, Homer junior, Manetho, Timæus, Callimachus, Zoilus, Duris, Neanthes, Ctesibus, Sosibius, Hieronymus, Hanno, Laodice, Lysia, Ariobarzanes	189
The Parthians under Arsaces, and the Bactrians under Theodotus, revolt from the Macedonians	189
The sea-fight of Drepanum	188
The citadel of Corinth taken by Aratus, 12th of August	188
Agis, king of Sparta, put to death for attempting to settle an Agrarian law. About this period flourished Antigonus Carystus, Conon of Samos, Eratosthenes, Apollonius of Perga, Lacydes, Amilcar, Agesilaus the ephor, &c.	187
Plays first acted at Rome, being those of Livius Andronicus	187
Amilcar passes with an army to Spain, with Annibal his son	184
The temple of Janus shut at Rome, the first time since Numa.	184
The Sardinian war begins, and continues three years	184
Original manuscripts of Æschylus, Euripides, and Sophocles, lent by the Athenians to Ptolemy for a pledge of 15 talents	184
The first divorce known at Rome, by Sp. Carvilius.	184
Sardinia and Corsica conquered	184
The Roman Ambassadors first appeared at Athens and Corinth	184
The war between Cleomenes and Aratus begins, and continues for five years	184
The colossus of Rhodes thrown down by an earthquake. The Romans first cross the Po, pursuing the Gauls, who had entered Italy. About this time flourished Chrysisippus, Polystratus, Euphronius, Archimedes, Valerius Messala, C. Nævius, Aristarchus, Apollonius, Philocorus, Aristo Ceus, Fabius Pictor, the first Roman historian, Phylarchus, Ly-siades, Agro, &c.	184
The battle of Sellasia	184
The Social War between the Ætolians and Achæans, assisted by Philip	184
Saguntum taken by Annibal	184
The second Punic war begins, and continues 17 years	184
The battle of the lake Thrasymenus, and, next year, that of Cannæ, May 21	184
The Romans begin the auxiliary war against Philip in Epirus, which is continued by intervals for 14 years	184
Syracuse taken by Marcellus after a siege of three years	184
Philopemen defeats Machanidos at Mantinea	184
Asdrubal is defeated. About this time flourished Plautus, Archagathus, Evander, Telectus, Hermippus, Zeno, Sotion, Ennius, Hieronymus of Syracuse, Tlepolemus, Epicycles	184
The battle of Zama	184
The first Macedonian war begins, and continues near 4 years	184
The battle of Panius, where Antiochus defeats Scopas	184
The battle of Cynosephale, where Philip is defeated	184
The war of Antiochus the Great begins, and continues three years	184
Lacedæmon joined to the Achæan league by Philopemen	184
The luxuries of Asia brought to Rome in the spoils of Antiochus	184
The laws of Lycurgus abrogated for a while at Sparta by Philopemen	184
Antiochus the Great defeated and killed in Media. About this time flourished Aristophanes of Byzantium, Asclepiades, Tegula, C. Lælius, Aristonymus, Hegesinus, Diogenes the stoic, Critolaus, Masinissa, the Scipios, the Gracchi, Thoas, &c.	184
A war, which continues for one year, between Eumenes and Prusias, till the death of Annibal	184
Philopemen defeated and killed by Dinocrates	184
Numa's books found in a stone coffin at Rome	184
Perseus sends his ambassadors to Carthage	184
Ptolemy's generals defeated by Antiochus in a battle between Pelusium and Mount Cassius. The second Macedonian war	184
The battle of Pydna, and the fall of the Macedonian	184

	B. C.	B. C.
empire. About this period flourished Attalus the astronomer, Metrodorus, Terence, Crates, Polybius, Pacuvius, Hipparchus, Heraclides, Carneades, Aristarchus, &c.		
The first library erected at Rome, with books obtained from the plunder of Macedonia		
Terence's Andria first acted at Rome		
Time measured out at Rome by a water machine, invented by Scipio Nasica, 134 years after the introduction of sun-dials		
Andricus, the Pseudophilip, assumes the royalty in Macedonia		
Demetrius, king of Syria, defeated and killed by Alexander Balas		
The third Punic war begins, Prusias, king of Bithynia, put to death by his son Nicomedes		
The Romans make war against the Achæans, which is finished next year by Mummius		
Carthage is destroyed by Scipio, and Corinth by Mummius		
Viriathus is defeated by Lælius, in Spain		
The war of Numantia begins, and continues for eight years		
The Roman army of 30,000, under Mancinus, is defeated by 4000 Numantines		
Restoration of learning at Alexandria, and universal patronage offered to all learned men by Ptolemy Physcon. The age of Satyros, Aristobulus, Lucias Accius, Mæneas, Antipater, Diodorus the peripatetic, Nicander, Ctesibius, Sarpedon, Micipsa, &c.		
The famous embassy of Scipio, Metellus, Mummius, and Pænætius, into Egypt, Syria, and Greece		
The history of the Apocrypha ends. The Servile War in Sicily begins, and continues for three years		
Numantia taken. Pergamus annexed to the Roman empire		
Antiochus Sidetes killed by Phraates. Antiochus defeated by Perenna		
Demetrius Nicator defeated at Damascus by Alexander Zebina		
The Romans make war against the pirates of the Bælears. Carthage is rebuilt by order of the Roman senate		
C. Gracchus killed		
Dalmatia conquered by Metellus		
Cleopatra assumes the government of Egypt. The age of Erymanæus, Athenion, Artemidorus, Clitomachus, Apollonius, Herodicus, L. Cælius, Castor, Meneceates, Lucilius, &c.		
The Jugurthine war begins, and continues for five years		
The famous sumptuary law at Rome, which limited the expenses of eating every day		
The Teutones and Cimbri begin the war against Rome, and continue it for eight years		
The Teutones defeat 80,000 Romans on the banks of the Rhone		
The Teutones defeated by C. Marius at Aquæ Sextiæ		
The Cimbri defeated by Marius and Catulus		
Dolabella conquers Lusitania		
Cyrene left by Ptolemy Apion to the Romans		
The Social war begins, and continues three years, till finished by Sylla		
The Mithridatic war begins, and continues 26 years		
The civil wars of Marius and Sylla begin and continue six years		
Sylla conquers Athens, and sends its valuable libraries to Rome		
Young Marius is defeated by Sylla, who is made dictator.		
The death of Sylla. About this time flourished Philo, Charmidas, Asclepiades, Apellicon L. Sisenna, Alexander Polyhistor, Plotius Gallus, Diotimus, Zeno, Hortensius, Archias, Posidonius, Geminus, &c.		
Bithynia left by Nicomedes to the Romans		
The Servile war, under Spartacus, begins, and, two years after, the rebel general is defeated and killed by Pompey and Crassus		
Mithridates and Tigranes defeated by Lucullus		
Mithridates conquered by Pompey in a night battle. Crete is subdued by Metellus, after a war of two years		
The reign of the Seleucidæ ends in Syria on the conquest of the country by Pompey		
Catiline's conspiracy detected by Cicero. Mithridates kills himself		
The first triumvirate in the persons of J. Cæsar, Pompey, and Crassus. About this time flourished Apollonius of Rhodes, Terentius Varro, Tyrannion, Aristodemus of Nysæ, Lucretius, Dionysius the		
grammarian, Cicero, Antiochus, Spurinus, Andronicus, Catullus, Sallust, Timagenes, Cratippus, &c.		60
Cicero banished from Rome, and recalled the next year	168	58
Cæsar passes the Rhine, defeats the Germans and invades Britain	167	55
Crassus is killed by Surenæ in June	166	53
Civil war between Cæsar and Pompey		50
The battle of Pharsalia about May 12th		48
Alexandria taken by Cæsar	159	47
The war of Africa, Cato kills himself. This year is called the year of Confusion, because the calendar was corrected by Sosigenes, and the year made to consist of 15 months, or 445 days	152	46
The battle of Munda	150	45
Cæsar murdered	149	44
The battle of Mutina. The second triumvirate in Octavius, Antony, and Lepidus. Cicero put to death. The age of Sosigenes, C. Nepos, Diodorus Siculus, Trogus Pompey, Didymus the scholiast, Varro the poet, &c.	148	43
The battle of Philippi	146	42
Pacorus, general of Parthia, defeated by Ventidius, 14 years after the disgrace of Crassus, and on the same day	141	39
Pompey the Younger defeated in Sicily by Octavius	138	36
Octavius and Antony prepare for war		32
The battle of Actium, 2d September. The era of the Roman emperors properly begins here		31
Alexandria taken, and Egypt reduced into a Roman province	137	30
The title of Augustus given to Octavius	136	27
The Egyptians adopt the Julian year. About this time flourished Virgil, Manilius, Dioscorides, Asinius, Polio, Mæcenas, Agrippa, Strabo, Horace, Mæcer, Propertius, Livy, Musa, Tibullus, Ovid, Pyllades, Bathyllus, Varius, Tucca, Vitruvius, &c.	135	25
The conspiracy of Murræna against Augustus	133	22
Augustus visits Greece and Asia	130	21
The Roman ensigns recovered from the Parthians by Tiberius	127	20
The secular game celebrated at Rome		17
Lollius defeated by the Germans	123	16
The Rætii and Vindelici defeated by Drusus	121	15
The Pannonians conquered by Tiberius	121	12
Some of the German nations conquered by Drusus	118	11
Augustus corrects the calendar, by ordering the 12 ensuing years to be without intercalation. About this time flourished Damascenus, Hyginus, Flaccus the grammarian, Dionysius of Halicarnassus, and Dionysius the geographer	116	8
Tiberius retires to Rhodes for seven years	111	6
Our Saviour is born four years before the vulgar era, in the year 4709 of the Julian period, A. U. C. 749, and the fourth of the 193d Olympiad	110	
	109	4
Tiberius returns to Rome	105	A. D. 2
The leap year corrected, having formerly been every 3d year		4
Ovid banished by Tomos	102	9
Varus defeated and killed in Germany by Arminius	101	10
Augustus dies at Nola, August 19th, and is succeeded by Tiberius. The age of Thædrus, Asinius Gallus, Velleius Paternulus, Germanicus, Cornel, Celsus, &c.	99	14
Twelve cities in Asia destroyed by an earthquake	97	17
Germanicus, poisoned by Piso, dies at Antioch	89	19
Tiberius goes to Caprææ	88	26
Sejanus disgraced	83	51
Our Saviour crucified, Friday, April 8d. This is put four years earlier by some Chronologists	86	33
Tiberius dies at Misenum near Baizæ, March 16th, and is succeeded by Caligula. About this period flourished Valerius Maximus, Columella, Pomponius Mela, Apion, Philo Judæus, Artabanus, and Agrippina	82	37
St. Paul converted to Christianity	78	36
St. Matthew writes his Gospel	78	39
The name of Christians first given at Antioch to the followers of our Saviour	75	40
Caligula murdered by Chæreas, and succeeded by Claudius	73	41
The expedition of Claudius into Britain	69	43
St. Mark writes his Gospel		44
Secular games celebrated at Rome		47
Caractacus carried in chains to Rome	66	51
Claudius succeeded by Nero		54
Agrippina put to death by her son Nero	65	59
First persecution against the Christians		64
Seneca, Lucan, and others put to death	63	65
Nero visits Greece. The Jewish war begins. The age of Persius, Q. Curtius, Pliny the elder, Josephus, Frontinus, Burrhus, Carulo, Thræsea, Boadicea, &c.		66

CHRONOLOGICAL TABLE.

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	A. D.		A. D.
St. Peter and St. Paul put to death	67	to death by Papienus, who soon after is destroyed,	236
Nero dies, and is succeeded by Galba	68	with Balbus, by the soldiers of the younger Gordian	240
Galba put to death. Otho, defeated by Vitellius, kills himself. Vitellius is defeated by Vespasian's army	69	Sabinianus defeated in Africa	242
Jerusalem taken and destroyed by Titus	70	Gordian marches against the Persians	242
The Parthians revolt	77	He is put to death by Philip, who succeeds, and makes peace with Sapor the next year. About this time flourished Cenorsius, and Gregory Thaumaturgus	244
Death of Vespasian, and succession of Titus. Herulanum, and Pompeii destroyed by an eruption of Mount Vesuvius, November 1st	79	Philip killed, and succeeded by Decius. Herodian flourished	249
Death of Titus, and succession of Domitian. The age of Sil. Italicus, Martial, Apollon, Tyanæus, Valerius Flaccus, Solinus, Epictetus, Quintilian, Lupus, Agricola, &c.	81	The seventh persecution against the Christians	250
Capitoline games instituted by Domitian, and celebrated every fourth year	86	Decius succeeded by Gallus	251
Secular games celebrated, The War with Dacia begins and continues 15 years	95	A great pestilence over the empire	252
Second persecution of the Christians	96	Gallus dies and is succeeded by Æmilianus, Valerianus, and Gallienus. In the reign of Gallus flourished St. Cyprian and Plotinus	254
Domitian put to death by Stephanus, &c. and succeeded by Nerva. The age of Juvenal, Tacitus, Statius, &c.	98	The eighth persecution against the Christians	257
Nerva dies, and is succeeded by Trajan	102	The empire is harassed by 30 tyrants successively	259
Pliny, proconsul of Bithynia, sends Trajan an account of the Christians	103	Valerian is taken by Sapor and dead alive	260
Dacia reduced to a Roman province	106	Odenatus governs the east for Gallienus	264
Trajan's expedition against Parthia. About this time flourished Florus, Suetonius, Pliny junior, Philo Byblius, Dion, Præsus, Plutarch, &c.	106	The Scythians and Goths defeated by Cleodamus and Athenæus	267
Third persecution of the Christians	107	Gallienus killed, and succeeded by Claudius. In this reign flourished Longinus, Paulus Samosatenus, &c.	268
Trajan's column erected at Rome	114	Claudius conquers the Goths, and kills 300,000 of them. Zenobia takes possession of Egypt	269
Trajan dies, and is succeeded by Adrian	117	Aurelian succeeds	270
Fourth persecution of the Christians	118	The ninth persecution against the Christians	272
Adrian builds a wall in Britain	121	Zenobia defeated by Aurelian at Edessa	273
Adrian visits Asia and Egypt for seven years	126	Dacia ceded to the Barbarians by the emperor	274
He rebuilds Jerusalem, and raises there a temple to Jupiter	130	Aurelian killed, and succeeded by Tacitus, who died after a reign of six months, and was succeeded by Florianus, and, two months after, by Probus	275
The Jews rebel, and are defeated after a war of five years, and all banished	131	Probus makes an expedition into Gaul	277
Adrian dies, and is succeeded by Antoninus Pius. In the reign of Adrian flourished Theon, Phavorinus, Phelegon, Trallian, Aristides, Aquila, Salvius Julian, Polycarp, Arrian, Ptolemy, &c.	131	He defeats the Persians in the east	280
Antoninus defeats the Moors, Germans, and Dacians	145	Probus is put to death and succeeded by Carus, and his sons Carinus and Numerianus	282
The worship of Serapis brought to Rome	146	Dioclesian succeeds	284
Antoninus dies, and is succeeded by M. Aurelius and L. Verus, the last of which reigned nine years. In the reign of Antoninus flourished Maximus Tyrius, Pausanias, Diophantes, Lucian, Hermogenes, Polyænus, Apollon, Artemidorus, Justin the martyr, Apuleius, &c.	146	The empire attacked by the Barbarians of the north. Dioclesian takes Maximianus as his imperial colleague	286
A war with Parthia, which continues three years	148	Britain recovered, after a tyrant's usurpation of ten years. Alexandria taken by Dioclesian	286
A war against the Marcomanni, which continues five years	148	The tenth persecution against the Christians, which continues ten years	303
Another, which continues three years	161	Dioclesian and Maximianus abdicate the empire, and live in retirement, succeeded by Constantius Chlorus and Galerius Maximianus, the two Cæsars. About this period flourished J. Capitolinus, Ænobarbius, Gregory and Hermogenes, the lawyers, Ælius Spartianus, Hierocles, Flavius Vopiscus, Trebellius, Pollio, &c.	304
M. Aurelius dies, and Commodus succeeds. In the last reign flourished Galen, Athenagoras, Tatian, Athenæus, Montanus, Diogenes Laertius	162	Constantius dies, and is succeeded by his son	306
Commodus makes peace with the Germans	169	At this time there were four emperors, Constantine, Licinius, Maximianus, and Maxentius	308
Commodus put to death by Martia and Lætus. He is succeeded for a few months by Pertinax, who is murdered, 193, and four rivals arise, Didius Julianus, Pescennius Niger, Severus, and Albinus. Under Commodus flourished J. Pollux, Theodotion, St. Irenæus, &c.	177	Maxentius defeated and killed by Constantine	312
Niger is defeated by Severus at Issus	180	The emperor Constantine begins to favour the Christian religion	319
Albinus defeated in Gaul, and killed at Lyons, February 19th	181	Licinius defeated and banished by Constantine	324
Severus conquers the Parthians	181	The first general Council of Nice, composed of 318 bishops, who sit from June 19 to August 25	325
Fifth persecution against the Christians	192	The seat of the empire removed from Rome to Constantinople	328
Severus visits Britain, and two years after builds a wall there across from the Frith of Forth	192	Constantinople solemnly dedicated by the emperor on the eleventh of May	330
Severus dies at York, and is succeeded by Caracalla and Geta. In his reign flourished Tertullian, Minutius Felix, Papinianus, Clemens of Alexandria, Philostratus, Plotianus, and Bala	194	Constantine orders all the heathen temples to be destroyed	331
Geta killed by his brother Caracalla	198	The death of Constantine, and succession of his three sons, Constantinus, Constans, and Constantius. In the reign of Constantine flourished Lactantius, Athanasius Arius, and Eusebius	337
The septuagint discovered. Caracalla murdered by Macrinus. Flourished Opian	200	Constantine the younger defeated and killed by Constans at Aquileia	340
Opilius Macrinus killed by the soldiers, and succeeded by Heliogabalus	202	Constans killed in Spain by Magnentius	350
Alexander Severus succeeds Heliogabalus. The Goths then exacted an annual payment not to invade or molest the Roman empire. The age of Julius Africanus	207	Gallus put to death by Constantius	354
The Arsacidae of Parthia are conquered by Artaxerxes king of Media, and their empire destroyed	211	One hundred and fifty cities of Greece and Asia ruined by an earthquake	358
Alexander defeats the Persians	212	Constantius and Julian quarrel, and prepare for war; but the former dies the next year, and leaves the latter sole emperor. About this period flourished	360
The sixth persecution against the Christians	217	Ælius Donatus, Eutropius, Libanius, Ammian, Marcellinus, Iamblicus, St. Hilary, &c.	360
Alexander killed, and succeeded by Maximinus. At that time flourished Dion Cassius, Origen and Ammonius	218	Julian dies, and is succeeded by Jovian. In Julian's reign flourished Gregory Nazianzen, Themistius, Aurelius Victor, &c.	363
The two Gordians succeed Maximinus, and are put	222	Upon the death of Jovian, and the succession of Valens and Valentinian, the empire is divided, the former being emperor of the east and the other of the west	364
	229	Gratian taken as partner in the western empire by Valentinian	367
	234	Firmus, tyrant of Africa, defeated	373
	235	Valentinian the Second succeeds Valentinian the First	375

	A. D.	A. D.
The Goths permitted to settle in Thrace, on being expelled by the Huns		510
Theodosius the Great succeeds Valens in the eastern empire. The Lombards first leave Scandinavia and defeat the Vandals	376	514
Gratian defeated and killed by Andrigathius	379	516
The tyrant Maximus defeated and put to death by Theodosius	383	618
Eugenius usurps the western empire, and is two years after defeated by Theodosius	392	
Theodosius dies, and is succeeded by his sons, Arcadius in the east, and Honorius in the west. In the reign of Theodosius flourished Ausonius, Eupapius, Pappus, Theon, Prudentius, St. Austin, St. Jerome, St. Ambrose, &c.	395	
Gildo, defeated by his own brother, kills himself	398	534
Silicho defeats 300,000 of the Goths at Fesulæ	405	538
The Vandals, Alani, and Suevi, permitted to settle in Spain and France by Honorius	406	542
Theodosius the Younger succeeds Arcadius in the east, having Isidgerdes, king of Persia, as his guardian appointed by his father	408	543
Rome plundered by Alaric, king of the Visigoths, August 24th	410	545
The Vandals begin their kingdom in Spain	412	547
The kingdom of the Burgundians is begun in Alsace	413	
The Visigoths found a kingdom at Thoulouse	415	551
The Alani defeated and extirpated by the Goths	417	553
The kingdom of the French begins on the lower Rhine	420	565
The death of Honorius, and succession of Valentinian the Third. Under Honorius flourished Sulpicius Severus, Macrobius, Anianus, Panodorus, Stobæus, Seryius the commentator, Hypatia, Pelagius, Synesius, Cyrill, Orosius, Socrates, &c.	423	568
Theodosius establishes public schools at Constantinople, and attempts the restoration of learning	425	578
The Romans take leave of Britain and never return	426	591
Pannonia recovered from the Huns by the Romans.		592
The Vandals pass into Africa	427	
The French defeated by Ætius	428	
The Theodosian code published	435	
Genesic the Vandal takes Carthage, and begins the kingdom of the Vandals in Africa	439	590
The Britons abandoned by the Romans, make their celebrated complaint to Ætius against the Picts and Scots, and three years after the Saxons settle in Britain, upon the invitation of Vortigern	446	597
Attila, king of the Huns, ravages Europe	447	600
Theodosius the Second dies, and is succeeded by Marcianus. About this time flourished Zozimus, Nestorius, Theodore, Sozomen, Olympiodorus, &c.	450	602
The city of Venice first began to be known	452	
Death of Valentinian the Third, who is succeeded by Maximus for two months, by Avitus for ten, and, after an interregnum of ten months, by Majorianus	454	606
Rome taken by Genesic in July. The kingdom of Kent first established	455	610
The Suevi defeated by Theodoric on the Ebro	456	611
Marcianus dies, and is succeeded by Leo, surnamed the Thracian. Vortimer defeated by Hengist at Crayford, in Kent	457	614
Severus succeeds in the western empire	461	622
The paschal cycle of 532 years invented by Victorius of Aquitain	463	626
Anthemius succeeds in the western empire, after an interregnum of two years	467	632
Olybrius succeeds Anthemius, and is succeeded, the next year, by Glycerius, and Glycerius by Nepos	472	637
Nepos is succeeded by Augustulus. Leo junior, son of Ariadne, though an infant, succeeds his grandfather Leo in the eastern empire, and some months after, is succeeded by his father Zeno	474	641
The western empire is destroyed by Odoacer, king of the Heruli, who assumes the title of king of Italy. About that time flourished Eutyches, Prosper, Victorius, Sidonius, Apollinaris	476	648
Constantinople partly destroyed by an earthquake, which lasted 40 days at intervals	480	653
The battle of Soissons and victory of Clovis over Siagrius the Roman general	485	668
After the death of Zeno in the east, Ariadne married Anastasius, surnamed the Silentiary, who ascends the vacant throne	491	669
Theodoric, king of the Ostrogoths, revolts about this time, and conquers Italy from the Heruli. About this time flourished Boethius, and Symmachus	493	673
Christianity embraced in France by the baptism of Clovis	496	
The Burgundian laws published by king Gondebaud	501	685
Alaric defeated by Clovis at the battle of Vercellæ near Poitiers	507	690
Paris made the capital of the French dominions		709
Constantinople besieged by Vitalianus, whose fleet is burned with a brazen speculum by Proclus		711
The computing of time by the Christian era, introduced first by Dionysius		718
Justin the first, a peasant of Dalmatia, makes himself emperor		733
Justinian the First, nephew of Justin, succeeds. Under his glorious reign flourished Belisarius, Jordanes, Paul the Silentiary, Simplicius, Dionysius, Procopius, Proclus, Earses, &c.		752
Justinian publishes his celebrated code of laws, and four years after his digest		529
Conquest of Africa by Belisarius, and that of Rome, two years after		534
Italy is invaded by the Franks		538
The Roman consulship suppressed by Justinian		542
A great plague which rose in Africa, and desolated Asia and Europe		543
The beginning of the Turkish empire in Asia		545
Rome taken and pillaged by Totila		547
The manufacture of silk introduced from India into Europe by monks		551
Defeat and death of Totila, the Gothic king of Italy		553
A dreadful plague over Africa, Asia, and Europe, which continues 50 years		558
Justin the Second, son of Vagilantia, the sister of Justinian, succeeds		565
Part of Italy conquered by the Lombards from Pannonia, who form a kingdom there		568
Tiberius the Second, an officer of the imperial guards, is adopted, and, soon after, succeeds		578
Latin ceases to be the language of Italy about this time		591
Maurice, the Cappadocian, son-in-law of Tiberius, succeeds		592
Gregory the First, surnamed the Great, fills St. Peter's chair at Rome. The few men of learning who flourished the latter end of this century were Gildas, Agathias, Gregory of Tours, the father of French history, Evagrius, and St. Augustin the monk		590
Augustin the Monk, with 40 others, comes to preach Christianity in England		597
About this time the Saxon Heptarchy began in England		600
Phocas, a simple centurion, is elected emperor, after the revolt of the soldiers, and the murder of Maurice and of his children		602
The power of the Popes begins to be established by the concessions of Phocas		606
Heraclius, an officer in Africa, succeeds, after the murder of the usurper Phocas		610
The conquests of Chofroes, king of Persia, in Syria, Egypt, Asia Minor, and, afterwards, his siege of Rome		611
The Persians take Jerusalem with the slaughter of 90,000 men, and the next year they over-run Africa		614
Mahomet, in the 53d year, flies from Mecca to Medina, on Friday, July 16, which forms the first year of the Hegira, the era of the Mahometans		622
Constantinople is besieged by the Persians and Arabs		626
Death of Mahomet		632
Jerusalem taken by the Saracens, and three years after, Alexandria, and its famous library destroyed		637
Constantine the Third, son of Heraclius, in partnership with Heraclionas, his brother by the same father, assumes the imperial purple. Constantine reigns 103 days, and after his death, his son. Constantine's son Constans is declared emperor, though Heraclionas, with his mother Martina, wished to continue in possession of the supreme power		641
Cyprus taken by the Saracens		648
The Saracens take Rhodes, and destroy the Colossus		653
Constantine the Fourth, surnamed Pogonatus, succeeds, on the murder of his father in Sicily		668
The Saracens ravage Sicily		669
Constantinople besieged by the Saracens, whose fleet is destroyed by the Greek fire		673
Justinian the Second succeeds his father Constantine. In his exile of 10 years, the purple was usurped by Leontius and Absimerus Tiberius. His restoration happened 704. The only men of learning in this century were Secundus, Isidorus, Theophylactus, Geo. Pisides, Callinicus, and the venerable Bede		685
Pepin engrosses the power of the whole French monarchy		690
Africa finally conquered by the Saracens		709
Bardanes, surnamed Philipicus, succeeds at Constantinople, on the murder of Justinian		711
Spain is conquered by the Saracens. Accession of Artemius, or Anastasius the Second to the throne		713

CHRONOLOGICAL TABLE.

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	A. D.	A. D.
Anastasius abdicates, and is succeeded by Theodosius the Third, who, two years after, yields to the superior influence of Leo the Third, the first of the Isaurian dynasty		963
Second, but unsuccessful siege of Constantinople by the Saracens	715	964
Tax called Peterpence begun by Ina, king of Wessex, to support a college at Rome	717	969
Saracens defeated by Charles Martel between Tours and Poitiers in October	727	
Constantine the Fifth, surnamed Copronymus, succeeds his father Leo	732	975
Dreadful pestilence for three years over Europe and Asia	741	987
The computation of years from the birth of Christ first used in historical writings	746	991
Learning encouraged by the race of Abbas caliph of the Saracens	748	
The Merovingian race of kings end in France	749	996
Bagdad built, and made the capital of the Caliphs of the house of Abbas	750	1002
A violent frost for 150 days from October to February Monasteries dissolved in the east by Constantine	762	1005
Pavia taken by Charlemagne, which ends the kingdom of the Lombards, after a duration of 206 years	768	1014
Leo the Fourth, son of Constantine, succeeds, and five years after, is succeeded by his wife Irene, and his son Constantine the Sixth	770	1025
Irene murders her son and reigns alone. The only man of learning in this century were Johannes Damascenus, Fredegaire, Alcuinus, Paulus Diaconus, George the monk	774	1028
Charlemagne is crowned emperor of Rome and of the western empire. About this time the Popes separate themselves from the princes of Constantinople	775	
Egbert ascends the throne of England, but the total reduction of the Saxon heptarchy is not effected till 26 years after	797	1034
Nicephorus the First, great treasurer of the empire, succeeds	801	1035
Stauracius, son of Nicephorus, and Michael the first, surnamed Rhangabe the husband of Procopio, sister of Stauracius, assume the purple	802	1041
Leo the Fifth, the Armenian, though but an officer of the palace, ascends the throne of Constantinople	811	1050
Learning encouraged among the Saracens by Almanno, who made observations on the sun, &c.	813	1054
Michael the Second, Thracian, surnamed the Stammerer, succeeds, after the murder of Leo.	816	1057
The Saracens of Spain take Crete which they call Candia	821	1059
The Almagest of Ptolemy translated into Arabic by order of Almanno	823	1065
Theophilus succeeds his father Michael	827	1066
Origin of the Russian monarchy	829	
Michael the Third succeeds his father Theophilus with his mother Theodora	839	
The Normans get possession of some cities in France	842	1067
Michael is murdered, and succeeded by Basil the First, the Macedonian	848	
Clocks first brought to Constantinople from Venice	853	
Basil is succeeded by his son Leo the Sixth, the philosopher. In this century flourished Messuë, the Arabian physician, Eginhard, Rabanus, Albulmar, Godescalchus, Hincmarus, Odo, Photius, John Scotus, Anastasius the librarian, Alfraganus, Albategni, Reginon, John Asser	867	1071
Paris besieged by the Normans, and bravely defended by Bishop Goslin	872	1078
Death of Alfred, king of England, after a reign of 30 years	878	1078
Alexander, brother of Leo, succeeds with his nephew Constantine the Seventh, surnamed Porphyrogenitus	887	1081
The Normans establish themselves in France under Rollo	890	1084
Romanus the First, surnamed Lecapenus, general of the fleet, usurps the throne, with his three sons, Christopher, Stephen, and Constantine the Eighth	900	1084
Fiefs established in France	911	1087
Saracen empire divided by usurpation into seven kingdoms	912	1096
Naples seized by the eastern emperors	912	
The sons of Romanus conspire against their father, and the tumults this occasioned produced the restoration of Porphyrogenitus	919	1100
Romanus the Second, son of Constantine the Seventh, by Helena, the daughter of Lecapenus, succeeds	923	1110
Romanus poisoned by his wife Theophano, is succeeded by Nicephorus Phocas the Second, whom the	936	1110
	942	1118
	945	1135
	949	1143
		1147
		1151

	A. D.		A. D.
The party names of Guelfs and Gibbelines begins in Italy	1154	Halensis, William of Paris, Peter de Vignes, Matthew Paris, Grosseteste, Albertus, Thomas Aquinas, Bonaventura, John Joinville, Roger Bacon, Cimaube, Durandes, Henry of Ghent, Raymond Lullii, Jacob Voragine, Albertus, Duns Scotus, Thebit	1293
Henry the Second succeeds in England	1164	A regular succession of English parliaments from this time	1293
The Teutonic order begins	1164	The Turkish empire begins in Bithynia	1296
The conquest of Egypt by the Turks	1169	The mariner's compass invented or improved by Flavio	1302
The famous council of Clarendon in England, January 25th. Conquest of Ireland by Henry II.	1172	The Swiss Cantons begin	1307
Dispensing of justice by circuits first established in England	1176	Edward the Second succeeds to the English crown	1307
Alexius the Second succeeds his father Manuel	1180	Translation of the holy see to Avignon, which alienation continues 68 years, till the return of Gregory the Eleventh	1308
English laws digested by Glanville	1181	Andronicus adopts, as his colleague, Manuel and his grandson, the younger Andronicus. Manuel dying, Andronicus revolts against his grandfather, who abdicates	1320
From the disorders of the government, on account of the minority of Alexius, Andronicus, the grandson of the great Alexius is named guardian, but he murders Alexius, and ascends the throne	1183	Edward the Third succeeds in England	1327
Andronicus is cruelly put to death, and Isaac Angelus, a descendant of the great Alexius by the female line, succeeds	1185	First comet observed, whose course is described with exactness, in June	1327
The third crusade, and siege of Acre	1188	1192 About this time flourished Leo Pilatus, a Greek professor at Florence, Barlaam, Petrarch, Boccace, and Manuel Chrysolaras, where may be fixed the era of the revival of Greek literature in Italy	1339
Richard the First succeeds his father Henry in England	1189	Andronicus is succeeded by his son John Palæologus in the ninth year of his age. John Cantacuzene, who had been left guardian of the young prince, assumes the purple. First passage of the Turks into Europe	1341
Saladin defeated by Richard of England in the battle of Ascalon	1192	The knights and burgesses of Parliament first sit in the same house	1342
Alexius Angelus, brother of Isaac, revolts, and usurps the sovereignty, by putting out the eyes of the emperor	1195	The battle of Crecy, August 26	1346
John succeeds to the English throne. The learned men of this century were, Peter Abelard, Anna Commena, St. Bernard, Averroes, William of Malmesbury, Peter Lombard, Otho Trisingensis, Maimonides, Humenus, Wernerus, Gratian, Jeffroy of Monmouth, Tetztes, Eustathius, John of Salisbury, Simon of Durham, Henry of Huntingdon, Peter Comestor, Peter of Blois, Ranulph Glanville, Roger Hoveden, Campanus, William of Newburgh	1199	Seditions of Rienzi at Rome, and his elevation to the tribuneship	1347
Constantinople is besieged and taken by the Latins, and Isaac is taken from his dungeon and replaced on the throne with his son Alexius. This year is remarkable for the fourth crusade	1203	Order of the Garter in England established April 23d	1349
The father and son are murdered by Alexius Mourzouffe, and Constantinople is again besieged and taken by the French and Venetians, who elect Baldwin, count of Flanders, emperor of the east. In the mean time, Theodore Lascaris makes himself emperor of Nice; Alexius, grandson of the tyrant Andronicus, becomes emperor of Trebizond; and Michael, an illegitimate child of the Angeli, founds an empire in Epirus	1204	The Turks first enter Europe	1352
The emperor Baldwin is defeated by the Bulgarians, and, next year, is succeeded by his brother Henry	1205	Catacuzene abdicates the purple	1355
Reign and conquests of the great Zingis Khan, first emperor of the Moguls and Tartars, till the time of his death 1227	1206	The battle of Poitiers, September 19th	1356
Aristotle's works imported from Constantinople are condemned by the council of Paris	1209	Law pleadings altered from French into English as a favour from Edward III. to his people, in his 50th year	1362
Magna Charta granted to the English barons by King John	1215	Rise of Timour, or Tamerlane, to the throne of Samarcand, and his extensive conquests till his death, after a reign of 35 years	1370
Henry the Third succeeds his father John on the English throne	1216	Accession of Richard the Second to the English throne	1377
Peter of Courtenay, the husband of Yolanda, sister of the two last emperors, Baldwin and Henry, is made emperor by the Latins	1217	Manuel succeeds his father John Palæologus	1391
Robert, son of Peter Courtenay, succeeds Theodore Lascaris is succeeded on the throne of Nice by his son-in-law, John Ducas Vataces	1222	Accession of Henry the Fourth in England. The learned men of this century were Peter Apono, Flavio, Daple, Arnoldus Villa, Nicholas Lyra, William Occam, Nicephorus Gregoras, Leontius Pilatus, Matthew of Westminster, Wickliff, Froissart, Nicholas, Flamel, Chaucer	1398
John of Brienne, and Baldwin the Second, son of Peter, succeeded on the throne of Constantinople	1223	Henry the Fourth is succeeded by his son Henry the Fifth	1413
The inquisition, which had begun 1204, is now trusted to the Dominicans	1233	Battle of Agincourt, October 25th	1415
Baldwin alone	1237	The Island of Maderia discovered by the Portuguese	1420
Origin of the Ottomans	1240	Henry the Sixth succeeds to the throne of England. Constantinople is besieged by Amurath the Second, the Turkish emperor	1422
The fifth crusade	1243	John Palæologus the Second succeeds his father Manuel	1424
Astronomical tables composed by Alphonso the Eleventh of Castile	1253	Cosmo de Medici recalled from banishment, and rise of that family at Florence	1434
Ducas Vataces is succeeded on the throne of Nice by his son Theodore Lascaris the Second	1255	The famous pragmatic sanction settled in France	1439
Lascaris succeeded by his son John Lascaris, a minor	1259	Printing discovered at Mentz, and improved gradually in 22 years	1440
Michael Palæologus, son of the sister of the queen of Theodore Lascaris, ascends the throne, after the murder of the young prince's guardian	1260	Constantine, one of the sons of Manuel, ascends the throne after his brother John	1443
Constantinople is recovered from the Latins by the Greek emperors of Nice	1261	Mahomet the Second, emperor of the Turks, besieges and takes Constantinople on the 29th of May. Fall of the eastern empire. The captivity of the Greeks, and the extinction of the imperial families of the Comneni, and Palæologi. About this time, the House of York in England began to aspire to the crown, and, by their ambitious views to deluge the whole kingdom in blood. The learned men of the 15th century were Chaucer, Leonard Aretin, John Huss, Jerome of Prague, Poggio, Flavius Blondus, Theodore Gaza, Frank Philadelphus, Geo. Trapezuntius, Gemistus Pletho, Laurentius Valla, Ulugh Beigh, John Guttemberg, John Faustus, Peter Schoeffer, Wesselus, Peurbachius, Æneas Sylvius, Bessarion, Thomas à Kempis, Argyropolus, Regiomontanus, Platina, Agricola, Pontanus, Ficinus, Lascaris, Tiphernas, Annus of Viterbo, Merula, Savonarola, Picus, Politian, Hermolamus, Grocyon, Mantuanus, John Colet, Reuchlin, Lynacre, Alexander ab Alexandro, Demetrius Chalcondyles, &c.	1452
Edward the first succeeds on the English throne	1272		
The famous Mortmain act passes in England	1279		
Eight thousand French murdered during the Sicilian vespers, 30th of March	1282		
Wales conquered by Edward and annexed to England	1283		
Michael Palæologus dies, and his son Andronicus, who had already reigned nine years conjointly with his father, ascends the throne. The learned men of this century are, Gervase, Diceto, Saxo, Walter of Coventry, Accursius, Antony of Padua, Alexander			

A CLASSICAL DICTIONARY,

&c. &c. &c.

AB

ABA or *Abæ*, [a city of Phocis in Greece, famous for an oracle of Apollo more ancient than that at Delphi, and also for a rich temple plundered and burnt by the Persians. The city is said to have been founded by the Abantes and named after their leader Abas. *Paus.* 10, c. 3.—*Steph. de Urb.*—*Strab.* 9.]

[**ABACÆNUM**, a town of Sicily near Messina; its ruins are supposed to be in the neighbourhood of the modern *Tripi*.]

ABĀLUS, [according to the ancients, an island in the German ocean, on whose shores amber was collected in great abundance, being driven thither by the waves in the spring. It is supposed by Mannert to have been the southern extremity of Sweden, mistaken by the ancients for an island on account of their ignorance of the country to the north. *Mannert. Anc. Geogr.* Vol. 4. p. 304.]

ABANTES, [a people of Thracian origin who settled in Phocis and founded *Abæ*. According to some ancient authors they afterwards emigrated to Eubœa. *Herod.* 1, c. 146.—*Hom. Il.* 2, 542.]

ABANTIAS, and *Abantiades*, a patronymic given to the descendants of Abas king of Argos, such as *Acrisius*, *Danaë*, *Perseus*, *Atalanta*, &c.—*Ovid.*

ABANTĪDAS made himself master of Sicily, after he had murdered *Clinias*, the father of *Aratus*. He was himself soon after assassinated, B. C. 251. *Plut. in Arat.*

ABANTIS, or *Abantias*, an ancient name of the island of Eubœa, received from the *Abantes*, who settled in it from Phocis.—Also a country of Epirus. *Paus.* 5, c. 22.

ABARBARĒA, one of the *Naiādes*, mother of *Æsopus* and *Pegasus* by *Bucolion*, *Laomedon's* eldest son. *Hom. Il.* 6, v. 23.

ABĀRIS, a Scythian, son of *Senthes*, in the age of *Croesus*, or the Trojan war, who received a flying arrow from *Apollo*, with which he gave oracles, and transported himself wherever he pleased. He is said to have returned to the Hyperborean countries from Athens without eating, and to have made the Trojan Palladium with the bones of *Pelops*. Some suppose that he wrote treatises in Greek; and it is reported that there is a Greek manuscript of his epistles to *Phalaris* in the library of Augsburg. But there were probably two persons of that name. *Herodot.* 4, c. 36.—*Strab.* 7.—*Paus.* 3, c. 13.

ABĀRUS, an Arabian prince, who perfidiously deserted *Crassus* in his expedition against *Parthia*. *Appian. in Parth.*—He is

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called *Mazerus* by *Flor.* 3, c. 21. and *Ariannes* by *Plut. in Crass.*

ABAS, [or *ABUS*, a mountain of Armenia Major; according to *D'Anville* the modern *Abi-dag*, but maintained by *Mannert* to be the modern *Ararat*. It gives rise to the southern branch of the *Euphrates*. *Mann. Geo.* Vol. 5, p. 196.—*vid. Arsanius*.]—A river of Armenia Major, where *Pompey* routed the *Albani*. *Plut. in Pomp.*—A son of *Metanira*, or *Melania*, changed into a lizard for laughing at *Ceres*. *Ovid. Met.* 5, fab. 7.—The 11th king of *Argos*, son of *Belus*, some say of *Lynceus* and *Hypermnestra*, was famous for his genius and valour. He was father to *Proetus* and *Acrisius*, by *Ocalea*. He reigned 23 years, B. C. 1384. *Paus.* 2, c. 16, l. 10, c. 35.—*Hygin.* 170. &c.—*Apollod.* 2, c. 2. *Ovid. Met.* 12, v. 306.—A soothsayer, to whom the Spartans erected a statue in the temple of *Apollo*, for his services to *Lysander*. *Paus.* 10, c. 9.—A sophist who wrote two treatises, one on history, the other on rhetoric: the time in which he lived is unknown.

ABĀSA, an island in the Red Sea, near *Æthiopia*. *Paus.* 6, c. 26.

ABASĪTIS, a part of *Mysia* in Asia. *Strab.*

ABASSĒNA, or *Abassinia*. *Vid. Abyssinia*.

ABASTER, one of *Pluto's* horses.

ABĀTOS, an island in the lake near *Memphis* in *Egypt*, abounding with flax and papyrus. *Osiris* was buried there. *Lucan.* 10, v. 323.

ABDALONĪMUS, one of the descendants of the kings of *Sidon*, so poor, that to maintain himself he worked in a garden. When *Alexander* took *Sidon*, he made him king in the room of *Strato*, the deposed monarch, and enlarged his possessions on account of the great disinterestedness of his conduct. *Justin.* 11, c. 1.—*Curt.* 4, c. 1.—*Diod.* 17.

ABDĒRA, a town of *Hispania Bætica*, built by the *Carthaginians*. *Strab.* 3.—A maritime city of *Thrace*, built by *Hercules*, in memory of *Abderus*, one of his favourites. The *Teians* beautified it. Some suppose that *Abdera*, the sister of *Dionædes*, built it. The air was so unwholesome, and the inhabitants of such a sluggish disposition, that stupidity was commonly called *Abderivica mens*. It gave birth, however, to *Democritus*, *Protagoras*, *Anaxarchus* and *Hecataeus*. *Mela.* 2, c. 2.—*Cic. ad Attic.* 4, ep. 16.—*Herodot.* 1, c. 136. *Mart.* 10, ep. 25.

ABDĒRIA a town of Spain. *Apollod.* 2, c. 5.

ABDĒRUS, a man of *Opus* in *Locris*. ar

mour-bearer to Hercules, torn to pieces by the mares of Diomedes, which the hero had intrusted to his care when going to war against the Bistones. Hercules built a city which in honour of his friend he called Abdera. *Apollod.* 2, c. 5.—*Philostat.* 2, c. 25.

ABEÄTE, a people of Greece, probably the inhabitants of Abia.—*Plin.* 4, c. 6.

ABELLA, a town of Campania, whose inhabitants were called Abellani. Its nuts, called *avellane*, were famous. [It is now *Avella*.] *Virg. Æn.* 7, v. 740.

ABÉLUX, a noble of Saguntum, who favoured the party of the Romans against Carthage, *Liv.* 22, c. 22.

ABENDA, a town of Caria, whose inhabitants were the first who raised temples to the city of Rome. *Liv.* 54, c. 6.

ABIA, formerly Ire, a maritime town of Messenia, one of the seven cities promised to Achilles by Agamemnon. It is called after Abia, daughter of Hercules, and nurse of Hyllus. *Paus.* 4, c. 30.—*Strab.* 8.—*Hom. Il.* 9, v. 292.

ABII, a nation between Scythia and Thrace. They lived upon milk, were fond of celibacy, and enemies to war. *Hom. Il.* 13, v. 6. According to *Curt.* 7, c. 6. they surrendered to Alexander, after they had been independent since the reign of Cyrus.

ABILA, or ABYLA, a mountain of Africa, in that part which is nearest to the opposite mountain called Calpe, on the coast of Spain, only eighteen miles distant. These two mountains are called the columns of Hercules, and were said formerly to have been united, till the hero separated them, and made a communication between the Mediterranean and Atlantic seas. *Strab.* 3.—*Mela*, 1, c. 5, l. 2, c. 6.—*Plin.* 3.

ABISÄRES, an Indian prince, who offered to surrender to Alexander. *Curt.* 8, c. 12.

ABISÄRIS, a country beyond the Hydaspes in India. *Arrian.*

ABNÖBA, [mountains of Germany, among which are the sources of the Danube. Now, the *Black Mountains*. *Tacit. Germ.* 1.]

ABOBRICA, a town of Lusitania. *Plin.* 4, c. 20.—Another in Spain.

ABÆCRITUS, a Æeotian general, killed with a thousand men, in a battle at Chæronea against the Ætoliens. *Plut. in Arat.*

ABOLÄNI, a people of Latium, near Alba. *Plin.* 5, c. 5.

ABONITICHOS, [a town of Paphlagonia, south-east from the promontory Carambis, called Ionopolis after the time of Alexander. Now *Aineboli*. *Arrian in Peripl.*]

ABORIGINES, the original inhabitants of Italy; or, according to others, a nation conducted by Saturn into Latium, where they taught the use of letters to Evander, the king of the country. Their posterity was called Latini, from Latinus, one of their kings.—They assisted Æneas against Turnus. Rome was built in their country. The word signifies *without origin*, or whose *origin is not known*, and is generally applied to the original inhabitants of any country. *Liv.* 1. c. 1, &c.—

Dionys. Hal. 1, c. 10.—*Justin.* 43, c. 1.—*Plin.* 5, c. 5.—*Strab.* 5.

ABORRAS a river of Mesopotamia. *Strab.* 16. *vid. Chaboras.*

ABRADÄTES, a king of Susa, who when his wife Panthea had been taken prisoner by Cyrus, and humanely treated, surrendered himself and his troops to the conqueror. He was killed in the first battle which he undertook in the cause of Cyrus, and his wife stabbed herself on his corpse. Cyrus raised a monument on their tomb. *Xenoph. Cyrop.* 5, 6, &c.

ABRENTIUS, was made governor of Tarentum by Annibal. He betrayed his trust to the enemy to gain the favours of a beautiful woman, whose brother was in the Roman army. *Polyæn.* 8.

ABROCÖMAS, son of Darius, was in the army of Xerxes, when he invaded Greece. He was killed at Thermopylæ. *Herodot.* 7, c. 224.—*Plaut. in Cleom.*

ABRODIÆTUS, a name given to Parrhasius the painter, on account of the sumptuous manner of his living. *vid. Parrhasius.*

ABRON, an Athenian, who wrote some treatises on the religious festivals and sacrifices of the Greeks. Only the titles of his works are preserved. *Suidas.*—A grammarian of Rhodes, who taught rhetoric at Rome.—Another who wrote a treatise on Theocritus.—A Spartan, son of Lycurgus the orator. *Plut. in 10. Orat.*—A native of Argos, famous for his debauchery.

ABRONYCUS, an Athenian very serviceable to Themistocles in his embassy to Sparta. *Thucyd.* 1, c. 91.—*Herodot.* 8, c. 21.

ABRONIUS, Silo, a Latin poet in the Augustan age. He wrote some fables. *Senec.*

ABRÖTA, the wife of Nisus the youngest of the sons of Ægeus. As a monument to her chastity, Nisus, after her death, ordered the garments which she wore to become the models of fashion in Megara. *Plut. Quest. Græc.*

ABROTÖNUM, the mother of Themistocles. *Plut. in Them.*—A town of Africa, near the Syrtes. *Plin.* 5, c. 4.—A harlot of Thrace. *Plut. in Arat.*

ABRUS, a city of the Sapæi. *Paus.* 7, c. 10.

ABRYPOLIS, an ally of Rome, driven from his possessions by Perseus, the last king of Macedonia. *Liv.* 42, c. 13 and 41.

ABSÆUS, a giant, son of Tartarus and Terra. *Hygin. Pref. fab.*

ABSINTHII, a people on the coasts of Pontus, where there is also a mountain of the same name. *Herodot.* 6, c. 34.

[ABSXYRTIDES or Apsyrtides, islands in the Adriatic, on the coast of Illyricum, mentioned by Strabo, Pliny, Mela, and Ptolemy. They were so called from Absyrtus, Medea's brother, who was said to have been killed there by his sister. They are separated by a channel, and are now called *Cherso* and *Oseio*. *Strab.* 7.]

ABSXYRTA, a son of Æetes king of Colchis and Hypseus. His sister Medea, as she fled away with Jason, tore his body to pieces, and strewed his limbs in her father's way, to stop his pur-

suit. Some say that she murdered her Colchis, [Others in one of the Absyrtides, while others again lay the scene at Tomos, on the western shores of the Euxine. It has been maintained on the contrary that he was not murdered, but that he arrived safe in Illyricum.] *Lucan.* 3, v. 190.—*Strab.* 7.—*Hygm.* fab. 23.—*Apollod.* 1, c. 9.—*Flacc.* 8, v. 261.—*Ovid. Trist.* 3, el. 9.—*Cic. de Nat. D.* 3, c. 19.—*Plin.* 3, c. 21 and 26.

ABULITES, governor of Susa, betrayed his trust to Alexander, and was rewarded with a province. *Curt.* 5, c. 2.—*Diod.* 17.

[ABUS, a river of Britain, now the *Humber*.]

ABYDOS, [an inland town of Thebais in Upper Egypt, famous for the palace of Memnon and the magnificent temple of Osiris. Now, a heap of ruins, as its modern name of *Madfuné* expresses.—*Plut. de Isid. et Osir.*—A city of Asia, founded by the Milesians, situate on the Hellespont, and lying opposite to Sestos. Some make the straight only half a mile, others, two miles wide. Strabo reckons 3750 paces from the port of Abydos to that of Sestos. It is famous for the bridge of boats which Xerxes made there across the Hellespont, and for the loves of Leander and Hero. Its situation was formerly very important, as it commanded the communication between the Euxine Sea and the Archipelago. It was attacked by Philip of Macedon, and the inhabitants devoted themselves to death with their families, rather than fall into the hands of the enemy. *Liv.* 31, c. 18.—*Lucan.* 2, v. 674.—*Justin.* 2, c. 13.—*Museus. in Her. & Leand.*—*Flacc.* 1, v. 285.]

ABÿ A. *Vid.* Abila.

ABYSSINIA, a large kingdom of Africa, in Upper Æthiopia, where the Nile takes its rise. The inhabitants were said to be of Arabian origin, and were little known to the ancients.

ACACALLIS, a nymph, mother of Philander and Phylacis by Apollo. These children were exposed to the wild beasts in Crete; but a goat gave them her milk, and preserved their life. *Paus.* 10, c. 16.—A daughter of Minos, mother of Cydon, by Mercury, and of Amphithemis by Apollo. *Paus.* 8, c. 53.—*Apollon.* 4, v. 1493.

ACACÆSIUM, a town of Arcadia, built by Acacus son of Lycaon. Mercury, surnamed Acacesius, because brought up by Acacus as his foster-father, was worshipped there. *Paus.* 8, c. 3, 36, &c.

ACACIUS, a rhetorician in the age of the emperor Julian.

ACADĒMIA, a place near Athens, surrounded with high trees, and adorned with spacious covered walks. [It derived its name from one Academus, a citizen of Athens, to whom it originally belonged, and who appropriated it according to some, to gymnastic sports and exercises.] Here Plato opened his school of Philosophy, and from this, every place sacred to learning has ever since been called *Academia*. To exclude from it profaneness and dissipation, it was even forbidden to laugh there. It was called *Academia velus*, to distinguish it

from the *second Academy* founded by Arcesilaus, who made some few alterations in the Platonic philosophy, and from the *third* which was established by Carneades. *Cic. de div.* 1, c. 3.—*Diog.* 3.—*Ælian.* V. H. 3, c. 35.

ACADĒMUS, an Athenian, who discovered to Castor and Pollux where Theseus had concealed their sister Helen, for which they amply rewarded him. *Plut. in Thes.*

ACALANDRUS, or Acalydrus, a river falling into the Bay of Tarentum. [Now, the *Salandrella*.] *Plin.* 3, c. 11.

ACĀMAS, son of Theseus and Phædra, went with Diomedes to demand Helen from the Trojans after her elopement from Menelaus. In his embassy he had a son, called Munitus by Laodice, the daughter of Priam. He was concerned in the Trojan war, and afterwards built the town of Acamantum in Phrygia, and on his return to Greece called a tribe after his own name at Athens. *Paus.* 10, c. 26.—*Q. Calab.* 12.—*Hygm.* 103.

ACAMPISIS, a river of Colchis. [It separates Armenia from Colchis. The Greeks called it Acampsis from its impetuous course, which forbade all approaches to the shore. This name was applied to it at its mouth, its true name in the interior was Boas. *Arrian, Perip.*]

ACANTHA, a nymph loved by Apollo, and changed into the flower Acanthus.

ACANTHUS, [a town near mount Athos, founded by a colony of Andrians. Here Xerxes is said to have made his canal of seven stadia, in order to convey his ships into the Sinus Singiticus, without doubling the promontory of Athos. *Thucyd.* 4, 84.—*Mela,* 2, c. 2.—Another in Egypt, near Memphis, now *Bisalta*, or according to D'Anville, *Dashur.* *Plin.* 5, c. 28.]

ACARIA, a fountain of Corinth, where Iolas cut off the head of Eurystheus. *Strab.* 8.

ACARNANIA, a country of Epirus, at the north of the Ionian sea, divided from Ætolia by the Achelous. The inhabitants reckoned only six months in the year; they were luxurious, and addicted to pleasure, so that *χοτγιςτος Ακαρναιος*, porcellus *Acarnas* became proverbial. Their horses were famous. It received its name from Acarnas. *Plin.* 2, c. 90.—*Mela,* 2, c. 3.—*Strab.* 7 and 9.—*Paus.* 8, c. 24.—*Lucian. in Dial. Meretr.*

ACARNAS and Amphoterus, sons of Alcmaeon and Callirhoe. Alcmaeon being murdered by the brothers of Alpheisibœus, his former wife, Callirhoe obtained from Jupiter, that her children, who were still in the cradle, might, by a supernatural power, suddenly grow up to punish their father's murderers. This was granted. *Vid.* Alcmaeon.—*Paus.* 8, c. 24.—*Ovid. Met.* 9, fab. 10.

ACARNAS and Acarnan, a stony mountain of Attica. *Senec. in Hippol.* v. 20.

ACASTUS, son of Pelias king of Thessaly, by Anaxibia, married Astrydamia or Hyppolyte, who fell in love with Peleus, son of Æacus, when in banishment at her husband's court. Peleus, rejecting the addresses of Hyppolyte, was accused before Acastus of attempts

upon her virtue, and soon after, at a chase, exposed to wild beasts. Vulcan, by order of Jupiter, delivered Peleus, who returned to Thesaly, and put to death Acastus and his wife. *vid. Peleus and Astydamia.*—*Ovid. Met.* 8, v. 306. *Her. Ep.* 13, v. 25.—*Apollod.* 1, c. 9, &c.—The second archon at Athens.

ACATHANTUS, a bay in the Red Sea. *Strab.* 16.

ACCA Laurentia, the wife of Faustulus, shepherd of king Numitor's flocks, who brought up Romulus and Remus, who had been exposed on the banks of the Tiber.—From her wantonness, she was called *Lupa*, whence the fable that Romulus was suckled by a she-wolf. *Dionys. Hal.* 1, c. 18.—*Liv.* 1, c. 4.—*Aul. Gell.* 6, c. 7.—The Romans yearly celebrated certain festivals, *vid. Laurentalia*, in honour of another of the same name, which arose from this circumstance: the keeper of the temple of Hercules, one day playing at dice, made the god one of the number, on condition that if Hercules was defeated, he should make him a present, but if he conquered, he should be entertained with an elegant feast, and share his bed with a beautiful female. Hercules was victorious, and accordingly Acca was conducted to the bed of Hercules, who in reality came to see her, and told her in the morning to go into the streets, and salute with a kiss the first man she met. This was Tarrutius, an old unmarried man, who, not displeased with Acca's liberty, loved her and made her the heirress of all his possessions. These, at her death, she gave to the Roman people, whence the honours paid to her memory. *Plut. Quæst. Rom. & in Romul.*—A companion of Camilla. *Virg. Æn.* 11, v. 320.

ACCIA or Atia, daughter of Julia and M. Atius Balbus, was the mother of Augustus, and died about 40 years B. C. *Diod.*—*Suet. in Aug.* 4.—Variola, an illustrious female, whose cause was elegantly pleaded by Pliny. *Plin.* 6, ep. 33.

L. ACCIUS, a Roman tragic poet, whose roughness of style Quinctilian has imputed to the unpolished age in which he lived. He translated some of the tragedies of Sophocles, but of his numerous pieces only some of the names are known; and among these, his *Nuptia*, *Mercator*, *Neoptolemus*, *Phœnice*, *Medea*, *Atræus*, &c. The great marks of honour which he received at Rome, may be collected from this circumstance, that a man was severely reprimanded by a magistrate for mentioning his name without reverence. Some few of his verses are preserved in Cicero and other writers. He died about 130 years B. C. *Horat.* 2, ep. 1, v. 56.—*Ovid. Am.* 1, el. 15, v. 19.—*Quinctil.* 10, c. 1.—*Cic. ad Att. & in Br. de Orat.* 3, c. 16.—A famous orator of Pisaurum in Cicero's age.—Labeo, a foolish poet mentioned *Pers.* 1, v. 50.—Tullius, a prince of the Volsci, very inimical to the Romans. Coriolanus, when banished by his countrymen, fled to him, and led his armies against Rome. *Liv.* 2, c. 37.—*Plut. in Coriol.*

ACCO, a general of the Senones in Gaul. *Cæs. bell. Gall.* 6, c. 4. and 44.

ACE, [more properly Aco, a seaport town of Phœnicia, afterwards called Ptolemais, from the Ptolemies, kings of Egypt. It is now called by the Arabs, *Akka*, and by the Europeans, *Acre*.]—A place of Arcadia, near Megalopolis, where Orestes was cured from the persecution of the furies, who had a temple there. *Paus.* 8, v. 34.

ACERÁTUS, a soothsayer, who remained alone at Delphi when the approach of Xerxes frightened away the inhabitants. *Herodot.* 8, c. 37.

ACERBAS, a priest of Hercules at Tyre, who married Dido. *vid. Sichæus.*—*Justin.* 18, c. 4.

ACERRÆ, [a town of Italy, west of Cremona and north of Placentia, now *La Girola* or *Gherra*.]—another in Campania, [now *Acerria*] near the river Clanis. It still subsists, and the frequent inundations from the river which terrified its ancient inhabitants, are now prevented by the large drains dug there. *Virg. G.* 2, v. 225.—*Liv.* 8, c. 17.

ACESIA, part of the island of Lemnos, which received this name from Philoctetes, whose wound was cured there. *Philostr.*

[ACESINES, a large and rapid river of India, falling into the Indus. It is commonly supposed to be the modern *Ravei*, but Major Rennell makes it to be the *Jenau*. *Arrian.* 5, c. 22. *Theophrast.* 4, c. 12.—*Plin.* 37, c. 12.]

ACESIUS, a surname of Apollo, in Elis and Attica, as a god of medicine. *Paus.* 6, c. 24.

ACESTA, a town of Sicily, called after king Acestes, and known also by the name of Segesta. It was built by Æneas, who left here part of his followers as he was going to Italy. *Virg. Æn.* 5, v. 746, &c.

ACESTES, son of Criniscus and Egesta, was king of the country near Drepanum in Sicily. He assisted Priam in the Trojan war, and kindly entertained Æneas during his voyage, and helped him to bury his father on mount Eryx. In commemoration of this, Æneas built a city there, called Acesta, from Acestes. *Virg. Æn.* 5, v. 746.

ACESTODORUS, a Greek historian, who mentions the review which Xerxes made of his forces before the battle of Salamis. *Plut. in Themist.*

ACHABYOTOS, a lofty mountain in Rhodes, where Jupiter had a temple.

ACHEI, [the descendants of Achæus one of the sons of Xuthus. Achæus, having committed an accidental homicide, fled into Laconia, where he died, and where his posterity remained under the name of *Achæi* until they were expelled by the Heraclidæ. Upon this, they laid claim to the quarter occupied by the Ionians or descendants of Ion the other son of Xuthus, dispossessed them of their cities, and called the country, from their own name, *Achaia*.] The names of these cities are Pellene, Ægira, Ægæ, Bura, Tritæa, Ægium, Rhytes, Olenos, Helice,

Patræ, Dyme, and Pharæ. The inhabitants of these three last began a famous confederacy, 284 years B. C. which continued formidable upwards of 130 years, under the name of the *Achaean league*, and was most illustrious whilst supported by the splendid virtues and abilities of Aratus and Philopœmen. Their arms were directed against the Ætoli-ans for three years, with the assistance of Philip of Macedon, and they grew powerful by the accession of neighbouring states, and freed their country from foreign slavery, till at last they were attacked by the Romans, and, after one year's hostilities, the Achaean league was totally destroyed, B. C. 147. [The Peloponnesus was reduced to a Roman province, under the name of the province of Achaia. It was so called, because at the taking of Corinth, the Achæans were the most powerful of the Grecian communities.] The name of *Achæi* is generally applied to all the Greeks indiscriminately, by the poets. *vid. Achaia. Herodot. 1, c. 145, l. 8, c. 36.—Stat. Theb. 2, v. 164.—Polyb.—Liv. 1. 27, 32, &c.—Plut. in Philop.—Plin. 4, c. 5.—Ovid. Met. 4, v. 605.—Paus. 7, c. 1, &c.—Also a people of Asia on the borders of the Euxine. Ovid. ep. ex Pont. 4, el. 10, v. 27.*

ACHÆMÊNES, a king of Persia, among the progenitors of Cyrus the Great; whose descendants were called Achæmenides, and formed a separate tribe in Persia, of which the kings were members. Cambyses, son of Cyrus, on his death-bed, charged his nobles, and particularly the Achæmenides, not to suffer the Medes to recover their former power, and abolish the empire of Persia. *Herodot. 1, c. 125, l. 3, c. 65, l. 7, c. 11.—Horat. 2. od. 12, v. 21.—A Persian, made governor of Egypt by Xerxes, B. C. 484.*

ACHÆMENIA, part of Persia, called after Achæmenes. Hence Achæmenius. *Horat. Epod. 13. v. 12.*

ACHÆMENIDES, a native of Ithaca, son of Adramastus, and one of the companions of Ulysses, abandoned on the coast of Sicily, where Æneas, on his voyage to Italy, found him. *Virg. Æn. 3, v. 624. Ovid. ib. 417.*

ACHÆRUM STATIO, a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shade of Achilles, and where Hecuba punished Polymnestor, who had murdered her son Polydorus.

ACHÆUS, a king of Lydia, hung by his subjects for his extortion. *Ovid. in ib.—A son of Xuthus of Thessaly. He fled, after the accidental murder of a man, to Laconia; where the inhabitants were called from him Achæi. Strab. 8.—Paus. 7. c. 1. vid. Achæi.—A tragic poet of Eretria, who wrote 43 tragedies, of which some of the titles are preserved, such as Adrastus, Linus, Cynus, Eumenides, Philoctetes, Pirithous, Theseus, CEdipus, &c.; of these only one obtained the prize. He lived some time after Sophocles.—Another of Syracuse, author of ten tragedies.—A river which falls into the Euxine. *Arrian in Periopl.—A relation of Antiochus the Great, appoint-**

ed governor of all the king's provinces beyond Taurus. He aspired to sovereign power, which he disputed for 8 years with Antiochus, and was at last betrayed by a Cretan. His limbs were cut off, and his body sewed in the skin of an ass, was exposed on a gibbet. *Polyb. 8.*

ACHAIA, a country of Peloponnesus at the north of Elis on the bay of Corinth. It was originally called *Ægialus (shore)* from its situation. The Ionians called it Ionia, when they settled there; and it received the name of Achaia from the Achæi, who dispossessed the Ionians. *vid. Achæi.—A small part of Phthiotis was also called Achaia, of which Alos was the capital.*

ACHAÏCUM BELLUM. *vid. Achæi.*

ACHARENSES, a people of Sicily near Syracuse. *Cic. in Ver. 3.*

ACHARNÆ, a village of Attica. *Thucyd. 2, c. 19.*

ACHATES, a friend of Æneas, whose fidelity was so exemplary, that *Fidus Achates* became a proverb. *Virg. Æn. 1, v. 316.—A river of Sicily.*

ACHELŌIDES, a patronymic given to the Sirens as daughters of Achelous. *Ovid. Met. 5, fab. 15.*

ACHELŌUS, the son of Oceanus or Sol, by Terra or Tethys, god of the river of the same name in Epirus. As one of the numerous suitors of Dejanira, daughter of Æneus, he entered the list against Hercules, and being inferior, changed himself into a serpent, and afterwards into an ox. Hercules broke off one of his horns, and Achelous being defeated, retired in disgrace into his bed of waters. The broken horn was taken up by the nymphs, and filled with fruits and flowers; and after it had for some time adorned the hand of the conqueror, it was presented to the goddess of Plenty. Some say that he was changed into a river after the victory of Hercules. The river is in Epirus, and rises in mount Pindus, and after dividing Acarnania from Ætolia, falls into the Ionian sea. The sand and mud which it carries down, have formed some islands at its mouth. [The Achelous is now called *Aspro Potamo*, or the White river. The fable respecting the contest of Hercules with the river god, alludes evidently to the draining of the neighbouring land, and one branch of the river. The islands at its mouth are the Echinades. Near them are the *Oxææ*, now *Curolari*.] *Herodot. 2, c. 10.—Strab. 10.—Ovid. Met. 8, fab. 5, l. 9, fab. 1. Amor. 3, el 6, v. 35.—Apollod. 1, c. 3 and 7, l. 2, c. 7. Hygin. pref. fab.—A river of Arcadia, falling into the Alpheus.—Another flowing from mount Sipylus. Paus 8, c. 38.*

ACHËRON, a river of Thesprotia, in Epirus, [now the *Delchi*,] falling into the bay of Ambracia. Homer called it, from the dead appearance of its waters, one of the rivers of hell, and the fable has been adopted by all succeeding poets, who make the god of the stream to be the son of Ceres without a father, and say that he concealed himself in hell for fear of the Titans, and was changed into a bitter

stream, over which the souls of the dead are at first conveyed. It receives, say they, the souls of the dead, because a deadly languor seizes them at the hour of dissolution. Some make him son of Titan, and suppose that he was plunged into hell by Jupiter, for supplying the Titans with water. The word Acheron is often taken for hell itself. *Horat.* 1, od. 3, v. 36.—*Virg. G.* 2, v. 292. *Æn.* 2 v. 295, &c.—*Strab.* 7.—*Lucan.* 3, v. 16.—*Sil.* 2 *Silv.* 6, v. 80.—*Liv.* 8, c. 24.—Also a river in the country of the Bruttii, in Italy, [now the *Savuto*.] *Justin.* 12, c. 2.

ACHERONTIA, a town of Apulia on a mountain, thence called *Nidus* by *Horat.* 3, od. 4, v. 14 [now *Acerenza*.]

ACHERŪSIA, a lake of Egypt near Memphis, over which, as *Diodorus*, *lib.* 1, mentions, the bodies of the dead were conveyed, and received sentence according to the actions of their life. The boat was called *Baris*, and the ferryman *Charon*. Hence arose the fable of *Charon* and the *Styx*, &c. afterwards imported into Greece by *Orpheus*, and adopted in the religion of the country.—There was a lake of the same name in Epirus.

ACHERŪSIAS, a peninsula of Bithynia, where *Hercules*, as is reported, dragged *Cerberus* out of hell. *Xenoph. Anab.* 6.

ACHILLAS, a general of *Ptolemy* who murdered *Pompey* the Great. *Plut. in Pomp.*—*Lucan.* 8, v. 538.

[**ACHILLĒA**, an island near the mouth of the *Borysthenes*, or more properly the western part of the *Dromus Achillis* insulated by a small arm of the sea. *Strabo* 7. *vid.* *Dromus Achillis* and *Leuce*.]

[**ACHILLĒUM**, a town on the *Cimmerian Bosphorus*, where anciently was a temple of *Achilles*. It lay near the modern *Buschuk*. *Mannert. Anc. Geogr.* Vol. 4. p. 326.]

ACHILLĒUS or **AQUILEUS**, a Roman general in Egypt, in the reign of *Dioclesian*, who rebelled, and for five years maintained the imperial dignity at *Alexandria*. *Dioclesian* at last marched against him; and because he had supported a long siege, the emperor ordered him to be devoured by lions.

ACHILLĒIS, a poem of *Statius*, in which he describes the education and memorable actions of *Achilles*. This composition is imperfect. The poet's immature death deprived the world of a valuable history of the life and exploits of this famous hero. *vid.* *Statius*.

ACHILLES, the son of *Peleus* and *Thetis*, was the bravest of all the Greeks in the Trojan war. During his infancy, *Thetis* plunged him in the *Styx*, and made every part of his body invulnerable, except the heel by which she held him. His education was intrusted to the centaur *Chiron*, who taught him the art of war, and made him master of music, and by feeding him with the marrow of wild beasts, rendered him vigorous and active. He was taught eloquence by *Phœnix*, whom he ever after loved and respected. *Thetis*, to prevent him from going to the Trojan war, where she knew he was to perish,

privately sent him to the court of *Lycomedes*, where he was disguised in a female dress, and, by his familiarity with the king's daughters, made *Deidamia* mother of *Neoptolemus*. As *Troy* could not be taken without the aid of *Achilles*, *Ulysses* went to the court of *Lycomedes*, in the habit of a merchant, and exposed jewels and arms to sale. *Achilles*, choosing the arms, discovered his sex, and went to war. *Vulcan*, at the entreaties of *Thetis*, made him a strong suit of armour, which was proof against all weapons. He was deprived by *Agamemnon* of his favourite mistress, *Briseis*, who had fallen to his lot at the division of the booty of *Lyrnessus*. For this affront he refused to appear in the field till the death of his friend *Patroclus* recalled him to action, and to revenge. *vid.* *Patroclus*. He slew *Hector*, the bulwark of *Troy*, tied the corpse by the heels of his chariot, and dragged it three times round the walls of *Troy*. After thus appeasing the shade of his friend, he yielded to the tears and entreaties of *Priam*, and permitted the aged father to ransom and carry away *Hector's* body. In the 10th year of the war, *Achilles* was charmed with *Polyxena*; and as he solicited her hand in the temple of *Minerva*, it is said that *Paris* aimed an arrow at his vulnerable heel, of which wound he died. His body was buried at *Sigæum* and divine honours were paid to him, and temples raised to his memory. It is said, that after the taking of *Troy*, the ghost of *Achilles* appeared to the Greeks, and demanded of them *Polyxena*, who accordingly was sacrificed on his tomb by his son *Neoptolemus*. Some say that this sacrifice was voluntary, and that *Polyxena* was so grieved at his death, that she killed herself on his tomb. The *Thessalians* yearly sacrificed a black and a white bull on his tomb. It is reported that he married *Helen* after the siege of *Troy*; but others maintain, that this marriage happened after his death, in the island of *Leuce*, where many of the ancient heroes lived, as in a separate elysium. *vid.* *Leuce*. When *Achilles* was young, his mother asked him whether he preferred a long life, spent in obscurity and retirement, or a few years of military fame and glory? and to his honour he made choice of the latter. Some ages after the Trojan war, *Alexander*, going to the conquest of *Persia*, offered sacrifices on the tomb of *Achilles*, and admired the hero who had found a *Homer* to publish his fame to posterity. *Xenoph. de venat.*—*Plut. in Alex.*—*De facie in Orbe Lun.* *De music.* *De amic. mult.* *Quest. Græc.*—*Paus.* 3, c. 18, &c.—*Diod.* 17.—*Stat. Achil.*—*Ovid. Met.* 12, fab. 3, &c.—*Trist.* 3, el. 5, v. 37, &c.—*Virg. Æn.* 1, v. 472, 488, l. 2, v. 275, l. 6, v. 58, &c.—*Apollod.* 3, c. 13.—*Hygin. fab.* 96 and 110.—*Strab.* 14.—*Plin.* 35, c. 15.—*Max. Tyr. Orat.* 27.—*Horat.* 3, l. 1, od. 1, 2, od. 4, and 16, l. 4, od. 6, 2, ep. 2, v. 42.—*Hom. Il. & Od.*—*Dicætyl. Cret.* 1, 2, 3, &c.—*Dares Phryg.*—*Juv.* 7, v. 210.—*Apollon. Argon.* 4, v. 869.—There were other persons of the same name. The most known were—a man who received

Juno when she fled from Jupiter's courtship—the preceptor of Chiron the centaur—a son of Jupiter and Lamia, declared by Pan to be fairer than Venus—a man who instituted the ostracism at Athens.—Tatius, a native of Alexandria, in the age of the emperor Claudius, originally a pagan, but converted to christianity, and made a bishop. He wrote a mixed history of great men, a treatise on the sphere, tactics, a romance on the loves of Clitophon and Leucippe, &c. Some manuscripts of his works are preserved in the Vatican, and Palatinate libraries. [The best edition of his works, is that by Boden, *Lips.* 1776. 8vo.]

ACHIVI, [a name given by the Roman poets to the people of Greece, or Achaia. Homer uses the term to express all the enemies of the Trojans.]

ACHLADÆUS, a Corinthian general, killed by Aristomenes. *Paus.* 4, c. 19.

ACICHŌRIUS, a general with Brennus in the expedition which the Gauls undertook against Pæonia. *Paus.* 10, c. 10.

ACIDALIA, a surname of Venus, from a fountain of the same name in Bœotia, sacred to her. The Graces bathed in the fountain.—*Virg. Æn.* 1, v. 720.—*Ovid. Fast.* 4, v. 468.

ACIDAS, a river of Peloponnesus, formerly called Jardanus. *Paus.* 5, c. 5.

ACILIA, a plebeian family at Rome, which traced its pedigree up to the Trojans.—The mother of Lucan.

ACILIA LEX was enacted, A. U. C. 556, by Acilius the tribune, for the plantation of five colonies in Italy. *Liv.* 32, c. 29.—Another called also Calpurnia, [A. U. C. 683, that in trials for extortion, sentence should be passed after the cause was once pleaded, and that there should not be a second hearing. *Cic. proem in Verr.* 17. 1. *Ascon in Cic.*]

M. ACILIUS BALBUS, was consul with Portius Cato, A. U. C. 640. It is said, that during his consulship, milk and blood fell from heaven. *Plin.* 2, c. 26.—Glabrio, a tribune of the people, who with a legion quelled the insurgent slaves in Etruria. Being consul with P. Corn. Scipio Nasica, A. U. C. 563, he conquered Antiochus at Thermopylæ, for which he obtained a triumph, and three days were appointed for a public thanksgiving. He stood for the censorship against Cato, but desisted on account of the improper measures used by his competitor. *Justin.* 31, c. 6.—*Liv.* 30, c. 40, l. 31, c. 50, l. 35, c. 10, &c.—The son of the preceding, erected a temple to Piety, which his father had vowed to this goddess when fighting against Antiochus. He raised a golden statue to his father, the first that appeared in Italy. The temple of piety was built on the spot where once a woman had fed with her milk her aged father, whom the senate had imprisoned, and excluded from all aliment. *Val. Max.* 2, c. 5.—The enactor of a law against bribery.—A pretor in the time that Verres was accused by Cicero.—A man accused of extortion, and twice defended by Cicero. He was proconsul of Sicily, and lieutenant to Cæsar in the civil wars. *Cæs. Bell. Civ.* 3, c. 15.—A consul,

whose son was killed by Domitian, because he fought with wild beasts. The true cause of this murder was, that young Glabrio was stronger than the emperor, who therefore envied him.—*Juv.* 4, v. 94.

ACILLA, a town of Africa, near Adrumetum (some read Acolla). *Cæs. Afr.* c. 33.

ACIS, a shepherd of Sicily, son of Faunus and the nymph Simethus. Galatea passionately loved him; upon which his rival, Polyphemus, though jealousy, crushed him to death with a piece of a broken rock. The gods changed Acis into a stream which rises from mount Ætna. *Ovid. Met.* 13, fab. 8.

ACMON, a native of Lyrnessus, who accompanied Æneas into Italy. His father's name was Clytus. *Virg. Æn.* 10, v. 128.

ACMONIDES, one of the Cyclopes. *Ovid. Fast.* 4, v. 288.

ACETES, the pilot of the ship whose crew found Bacchus asleep, and carried him away. As they ridiculed the god, they were changed into sea-monsters. But Acetes was preserved. *Ovid. Met.* 3, fab. 8, &c.

ACONTES, one of Lycaon's 50 sons. *Apollod.* 3, c. 8.

ACONTEUS, a famous hunter, changed into a stone by the head of Medusa, at the nuptials of Perseus and Andromeda. *Ovid. Met.* 5, v. 201.—A person killed in the wars of Æneas and Turnus, in Italy. *Virg. Æn.* 11, v. 615.

ACONTIUS, a youth of Cea, who, when he went to Delos to see the sacrifices of Diana, fell in love with Cydippe, a beautiful virgin, and being unable to obtain her, on account of the obscurity of his origin, [wrote on an apple, which he presented to her, the following words, "I swear by Diana, Acontius shall be my husband." Cydippe read the words, and feeling herself compelled by the oath she had inadvertently made, married Acontius.—*Aristenet. ep.* 10.—*Ovid. Her. ep.* 20.]

ACONTIUS, a place of Cappadocia, under Hippolyte, queen of the Amazons. *Apollon Arg.* 2.

ACŌRIS, a king of Egypt, who assisted Evagoras king of Cyprus against Persia. *Diod.* 15.

ACRA, a town of Italy, —Eubœa, —Cyprus, —Acarnania, —Sicily, —Africa, —Sarmatia, &c.

ACRADINA, the citadel of Syracuse, taken by Marcellus the Roman consul. *Plut. in Marcel.*—*Cic. in Verr.* 4.

ACRÆA, a daughter of the river Asterion, —A surname of Diana, from a temple built to her by Melampus, on a mountain near Argos. —A surname of Juno. *Paus.* 2, c. 17.

ACRÆPHNIA, a town in Bœotia; whence Apollo is called Acræphnius. *Herodot.* 8, c. 135.

ACRAGALLIDÆ, a dishonest nation living anciently near Athens. *Æsch. contra Ctesiph.*

ACRĀGAS. *Vid.* Agragas.

ACRĀTUS, a freed man of Nero, sent into Asia to plunder the temples of the gods. *Tac. An.* 15, c. 45, l. 16, c. 23.

ACRIAS, one of Hippodamia's suitors. *Paus.*

6, c. 21.—He built Acriæ, a town of Læconia. *Id.* 3, c. 21.

ACRIDOPHĀGI, an Æthiopian nation, who fed upon locusts, and lived not beyond their 40th year. At the approach of old age, swarms of winged lice attacked them, and gnawed their belly and breast, till the patient by rubbing himself drew blood, which increased their number, and ended in his death. *Diod.* 3.—*Plin.* 11, c. 29.—*Strab.* 16.

ACRĪON, a Pythagorean philosopher of Locria. *Cic. de fin.* 5, c. 29.

ACRISONEUS, a patronymic applied to the Argives, from Acrisius, one of their ancient kings, or from Acrisione, a town of Argolis, called after a daughter of Acrisius of the same name. *Virg. Æn.* 7, v. 410.

ACRISIŌIDES, a patronymic of Perseus, from his grandfather Acrisius. *Ovid. Met.* 5, v. 70.

ACRISIUS, son of Abas, king of Argos, by Ocalea, daughter of Mantineus. He was born at the same birth as Prætus, with whom it is said that he quarrelled even in his mother's womb. After many dissensions Prætus was driven from Argos. Acrisius had Danae by Eurydice daughter of Lacedæmon; and being told by an oracle, that his daughter's son would put him to death, he confined Danae in a brazen tower, to prevent her becoming a mother. She however became pregnant, by Jupiter changed into a golden shower; and though Acrisius ordered her, and her infant called Perseus, to be exposed on the sea, yet they were saved; and Perseus soon after became so famous for his actions, that Acrisius, anxious to see so renowned a grandson, went to Larissa. Here Perseus, wishing to show his skill in throwing a quoit, killed an old man who proved to be his grandfather, whom he knew not, and thus the oracle was unhappily fulfilled. Acrisius reigned about 31 years. *Hygin. fab.* 63.—*Ovid. Met.* 4, fab. 16.—*Horat.* 3, od. 16.—*Apollod.* 2, c. 2, &c.—*Paus.* 2, c. 16, &c.—*Vid.* Danaë, Perseus, Polydectes.

ACRĪTAS, a promontory of Messenia, in Peloponnesus. *Plin.* 4, c. 5.—*Mela.* 2, c. 3.

ACROĀTHON or ACROTHOOS, a town on the top of mount Athos, whose inhabitants lived to an uncommon old age. *Mela.* 2, c. 2.—*Plin.* 8, c. 10.

ACROCERAUNIUM, a promontory of Epirus, with mountains called Acroceraunia, which project between the Ionian and Adriatic seas. The word comes from *ακρῶν*, high, and *κεραυνῶν*, a thunderbolt, because, on account of their great height, they were often struck with thunder. *Lucret.* 6, v. 420.—*Plin.* 4, c. 1.—*Virg. Æn.* 3, v. 506.—*Strab.* 6.—*Horat.* 1, od. 3, v. 20.

ACRO-CORINTHUS, [a high hill overhanging the city of Corinth, on which was erected a citadel, called also by the same name. This situation was so important a one, as to be styled by Philip the fetters of Greece. The fortress was surprised by Antigonus, but recovered in a brilliant manner by Aratus. *Strab.*

8.—*Paus.* 2, c. 4.—*Plut. in Arat.*—*Stat. Theb.* 7, v. 106.]

ACRON, a king of the Cæninenses, killed by Romulus in single combat, after the rape of the Sabines. His spoils were dedicated to Jupiter Feretrius. *Plut. in Romul.*—A physician of Agrigentum, B. C. 439, educated at Athens with Empedocles. He wrote physical treatises in the Doric dialect, and cured the Athenians of a plague, by lighting fire near the houses of the infected. *Plin.* 29, c. 1.—*Plut. in Isid.*—One of the friends of Æneas, killed by Mezentius. *Virg. Æn.* 10, v. 719.

ACROFĀTOS, one of Alexander's officers, who obtained part of Media, after the king's death. *Justin.* 13, c. 4.

ACROPŌLIS, the citadel of Athens, built on a rock, and accessible only on one side. [Here stood the Parthenon, or temple of Minerva.] *Paus. in Attic.*

ACROTĀTUS, son of Cleomenes, king of Sparta, died before his father, leaving a son called Areus. *Paus.* 1, c. 13, l. 3, c. 6.—A son of Areus, who was greatly loved by Chelidonis, wife of Cleonymus. This amour displeased her husband who called Pyrrhus the Epirot, to avenge his wrongs. When Sparta was besieged by Pyrrhus, Acrotatus was seen bravely fighting in the middle of the enemy, and commended by the multitude, who congratulated Chelidonis on being mistress to such a warlike lover. *Plut. in Pyrrh.*

ACROTHOOS. *vid.* Acroathon.

ΑΚΤΕ (ακτις) [denotes properly a peninsula or promontory on which the waves break. It was a name given to the sea-coast about mount Athos, in which were six towns mentioned by Thucydidēs—Acte was likewise the ancient name of Attica, which was so called from its being washed on two sides by the sea. *Thucyd.* 4, c. 109.—*Strabo.* 9.]

ΑΚΤΑ, a place near mount Athos, on the Ægean Sea. *Thucyd.* 4, c. 109.

ΑΚΤΕΑ, one of the Nereides. *Hesiod. Th.* 250.—*Homer. Il.* 13, v. 41.—A surname of Ceres.—A daughter of Danaus. *Apollod.* 2, c. 1.

ΑΚΤÆON, a famous huntsman, son of Aristæus and Autonoe daughter of Cadmus, whence he is called *Autoneius heros*. He saw Diana and her attendants bathing near Gargaphia, for which he was changed into a stag, and devoured by his own dogs. *Paus.* 9, c. 2.—*Ovid. Met.* 3, fab. 3.—A beautiful youth son of Melissus of Corinth, whom Archias, one of the Heraclidæ, endeavoured to debauch and carry away. He was killed in the struggle which in consequence of this happened between his father and ravisher. Melissus complained of the insult, and drowned himself; and soon after, the country being visited by a pestilence, Archias was expelled. *Plut. in Amat.*

ΑΚΤÆUS, a powerful person who made himself master of a part of Greece, which he called Attica. His daughter Agraules married Cecrops, whom the Athenians called

their first king, though Actæus reigned before him. *Paus.* 1, c. 2 and 14.—The word is of the same signification as *Atticus* an inhabitant of Attica.

ACTE, a mistress of Nero, descended from Attalus. *Sueton. in Ner.* 28.—One of the Horæ. *Hygin. fab.* 183.

ACTIA, the mother of Augustus. As she slept in the temple of Apollo she dreamt that a dragon had lain with her. Nine months after, she brought forth, having previously dreamt that her bowels were scattered all over the world. *Suet. in Aug.* 94.—Games sacred to Apollo in commemoration of the victory of Augustus over M. Antony at Actium. [Some maintain that they were celebrated every third year; but the opinion of Strabo is deemed more correct, according to whom they only returned every fifth year.] *Plut. in Anton.*—*Strab.* 7.—*Virg. Æn.* 3, v. 280, l. 8, v. 675.—A sister of Julius Cæsar. *Plut. in Cic.*

ACTIS, son of Sol, went from Greece into Egypt, where he taught astrology, and founded Heliopolis. *Diod.* 5.

ACTISANES, a king of Æthiopia, who conquered Egypt, and expelled king Amasis. He was famous for his equity, and his severe punishment of robbers, whose noses he cut off, and whom he banished to a desert place, where they were in want of all aliment, and lived only upon crows. *Diod.* 1.

ACTIUM, now *Azio*, a town and promontory of Epirus, famous for the naval victory which Augustus obtained over Antony and Cleopatra, the 2d of September, B. C. 31, in honour of which the conqueror built on the site of his camp the town of Nicopolis, and instituted games. *vid. Actia.*—*Plut. in Anton.*—*Sueton. in Aug.*—A promontory of Corcyra. *Cic. ad Att.* 7, ep. 2.

ACTIUS, a surname of Apollo, from Actium, where he had a temple. *Virg. Æn.* 8, v. 704.—A poet. *vid. Accius.*—A prince of the Volsci. *vid. Accius.*

ACCUS or **ATTUS NAVIUS**, an augur who cut a whetstone in two with a razor, before Tarquin and the Roman people, to convince them of his skill as an augur. *Flor.* 1, c. 5.—*Liv.* 1, c. 36.—*vid. Labeo.*

ACTOR, a companion of Hercules in his expedition against the Amazons.—The father of Menætius by Ægina, whence Patroclus is called *Actorides*. *Ovid. Trist.* 1, el. 8.—A man called also Aruncus. *Virg. Æn.* 12, v. 93.—One of the friends of Æneas. *Id.* 9, v. 500.—A son of Neptune by Agameda. *Hygin. fab.* 14.—A son of Deion and Diomedes. *Apollod.* 1, c. 9.—The father of Eurytus, and brother of Augeas. *Apollod.* 2, c. 7.—A son of Acastus one of the Argonauts. *Hygin. fab.* 14.—The father of Astyoche. *Homer. Il.* 2.—*Paus.* 9, c. 37.—A king of Lemnos. *Hygin.* 102.

ACTORIDES, a patronymic given to Patroclus, grandson of Actor. *Ovid. Met.* 13, fab. 1.—Also to Erithus, son of Actor. *Id. Met.* 5, fab. 3.—Two brothers so fond of each other, that in driving a chariot, one generally

held the reins, and the other the whip; whence they are represented with two heads, four feet and one body. Hercules conquered them. *Pindar.*

ACTORIS, a maid of Ulysses. *Homer. Od.* 23.

M. ACTORIUS NASO, a Roman historian. *Sueton. in Jul.* 9.

C. ACULEO, a Roman lawyer celebrated as much for the extent of his understanding, as for his knowledge of law. He was uncle to Cicero. *Cic. in Orat.* 1, c. 43.

ACŪPHIS, an ambassador from India to Alexander. *Plut. in Alex.*

ACUSILĀUS and **DAMAGĒTUS**, two brothers of Rhodes, conquerors at the Olympic games. The Greeks strewed flowers upon Diagoras their father, and called him happy in having such worthy sons. *Paus.* 6, c. 7.—An historian of Argos, often quoted by Josephus. He wrote on genealogies in a style simple and destitute of all ornament. *Cic. de Orat.* 2, c. 28.—*Suidas.*—An Athenian who taught rhetoric at Rome under Galba.

M. ACUTICUS, an ancient comic writer, whose plays were known under the name of Leones, Gemini, Anus, Bœotia, &c.

ADA, a sister of queen Artemisia, who married Hidrieus. After her husband's death, she succeeded to the throne of Caria; but being expelled by her younger brother she retired to Alindæ, which she delivered to Alexander, after adopting him as her son. *Curt.* 2, c. 8.—*Strab.* 14.

ADAD, a deity among the Assyrians, supposed to be the sun.

ADÆUS, a native of Mitylene, who wrote a Greek treatise on statuary. *Athen.* 13.

ADAMANTÆA, Jupiter's nurse in Crete, who suspended him in his cradle to a tree, that he might be found neither in the earth, the sea, nor in heaven. To drown the infant's cries, she had drums beat, and cymbals sounded, around the tree. *Hygin. fab.* 139.

ADĀMAS, a Trojan prince, killed by Merion. *Homer. Il.* 13, v. 560.—A youth who raised a rebellion on being emasculated by Coctys king of Thrace. *Arist. Pol.* 5, c. 10.

ADAMASTUS, a native of Ithaca, father of Achæmenides. *Virg. Æn.* 3, v. 614.

ADASPII, a people at the foot of mount Caucasus. *Justin.* 12, c. 5.

ADDEPHAGIA, a goddess of the Sicilians. *Ælian* 1, V. H. c. 27.

[**ADDUA**, now *Adda*, a river of Cisalpine Gaul. It rises among the Rhætian Alps, traverses the Lacus Larius, and falls into the Po to the west of Cremona. *Plin.* 2, c. 103.]

ADELPHIUS, a friend of M. Antonius, whom he accompanied in his expedition into Parthia, of which he wrote the history. *Strab.* 11.

ADEMŌN, raised a sedition in Mauritania to avenge his master Ptolemy, whom Caligula had put to death. *Sueton. in Calig.* 35.

ADES, or **HADES**, the god of hell among the Greeks, the same as the Pluto of the Latins. The word is derived from *α & ιδειν*, [*non*

videre] because hell is deprived of light. It is often used for hell itself by the ancient poets.

ADGANDESTRIVS, a prince of the Catti, who sent to Rome for poison to destroy Arminius, and was answered by the senate, that the Romans fought their enemies openly, and never used perfidious measures. *Tacit. An.* 2, c. 88.

ADHERBAL, son of Micipsa, and grandson of Masinissa, was besieged at Cirta, and put to death by Jugurtha, after vainly imploring the aid of Rome, B. C. 112. *Sallust. in Jug.*

ADHERBAS, the husband of Dido. *Vid. Sichæus.*

ADIANTE, a daughter of Danaus. *Apollod.* 2, c. 11.

ADILTÖRIX, a governor of Galatia, who to gain Antony's favour, slaughtered, in one night, all the inhabitants of the Roman colony of Heraclea, in Pontus. He was taken at Actium, led in triumph by Augustus, and strangled in prison. *Strab.* 12.

ADIMANTUS, a commander of the Athenian fleet, taken by the Spartans. All the men of the fleet were put to death, except Adimantus, because he had opposed the designs of his countrymen, who intended to mutilate all the Spartans. *Xenoph. Hist. Græc.* Pausanias says, 4, c. 17, l. 10, c. 9, that the Spartans had bribed him.—A brother of Plato. *Laert.* 3.—A Corinthian general, who reproached Themistocles with his exile.—A king struck with thunder, for saying that Jupiter deserved no sacrifices. *Ovid. Ibis.* 329.

ADMËTA, daughter of Eurystheus, was priestess of Juno's temple at Argos. She expressed a wish to possess the girdle of the queen of the Amazons, and Hercules obtained it for her. *Apollod.* 2, c. 23.—one of the Oceanides. *Hesiod. Theog.* v. 349.

ADMËTUS, son of Pheres and Clymene, king of Phæræ in Thessaly, married Theone daughter of Thestor, and after her death, Alceste daughter of Pelias. Apollo, when banished from heaven, is said to have tended his flocks for nine years, and to have obtained from the Parcæ, that Admetus should never die, if another person laid down his life for him; a proof of unbounded affection, which his wife Alceste cheerfully exhibited by devoting herself voluntarily to death. Admetus was one of the Argonauts, and was at the hunt of the Calydonian boar. Pelias promised his daughter in marriage only to him who could bring him a chariot drawn by a lion and a wild boar; and Admetus effected this by the aid of Apollo, and obtained Alceste's hand. Some say that Hercules brought him back Alceste from hell. *Senec. in Medea.*—*Hygin. fab.* 50, 51, & 243.—*Orid. de Art.* Am. 3.—*Apollod.* 1, c. 8 & 9, &c.—*Tibul.* 2, el. 3.—*Paus.* 5, c. 17.—A king of the Molossi, to whom Themistocles fled for protection. *C. Nep. in Them.* 8.—An officer of Alexander killed at the siege of Tyre. *Diod.* 17.

ADÖNIA, festivals in honour of Adonis, first celebrated at Byblos in Phœnicia. They

lasted two days, the first of which was spent in howlings and lamentations, the second in joyful clamours, as if Adonis was returned to life. In some towns of Greece and Egypt they lasted eight days; the one half of which was spent in lamentations, and the other in rejoicings. [Only women were admitted.] The time of the celebration was supposed to be very unlucky. The fleet of Nicias sailed from Athens to Sicily on that day, whence many unfortunate omens were drawn. *Plut. in Nicia.*—*Amian.* 22, c. 9.

ADÖNIS, son of Cinyras, by his daughter Myrrha, (*vid. Myrrha*) was the favourite of Venus. He was fond of hunting, and was often cautioned by his mistress not to hunt wild beasts for fear of being killed in the attempt. This advice he slighted, and at last received a mortal wound from a wild boar which he had wounded, and Venus, after shedding many tears at his death, changed him into a flower called anemomy. Proserpine is said to have restored him to life, on condition that he should spend six months with her, and the rest of the year with Venus. This implies the alternate return of summer and winter. Adonis is often taken for Osiris, because the festivals of both were often begun with mournful lamentations, and finished with a revival of joy, as if they were returning to life again. Adonis had temples raised to his memory, and is said by some to have been beloved by Apollo and Bacchus. *Apollod.* 3, c. 14.—*Propert.* 2, el. 13, v. 53.—*Virg. Ecl.* 40, v. 13.—*Bion. in Adon.*—*Hygin.* 58, 164, 248, &c.—*Ovid. Met.* 10, fab. 10.—*Musæus de Her.*—*Paus.* 2, c. 20, l. 2, c. 41.—A river of Phœnicia, which falls into the Mediterranean below Byblus.

ADRAMYTTIUM, an Athenian colony on the sea-coast of Mysia, now *Adramitti.* *Strab.* 13.—*Thucyd.* 5, c. 1.

ADRANA, a river in Germany. [Now, the *Eder.*] *Tacit. Ann.* 1, c. 56.

ADRANUM, a town of Sicily, near Ætna, with a river of the same name. The chief deity of the place was called Adranus, and his temple was guarded by 1000 dogs. *Plut. in Timol.*

ADRASTIA, one of the Oceanides who nursed Jupiter. *Hygin. fab.* 182.

ADRASTIA, a fountain of Sicily. *Paus.* 2, c. 15.—A mountain. *Plut. in Lucul.*—A country near Troy, called after Adrastus, who built there a temple to Nemesis. Here Apollo had an oracle. *Strab.* 13.—A daughter of Jupiter and Necessity. She is called by some Nemesis, and is the punisher of injustice. The Egyptians placed her above the moon, whence she looked down upon the actions of men. *Strab.* 13.—A daughter of Melisseus, to whom some attribute the nursing of Jupiter. She is the same as Adresta. *Apol.* 1, c. 1.

ADRASTII CAMPI, a plain near the Granicus, where Alexander first defeated Darius. *Justin.* 11, c. 6.

ADRASTUS, son of Talaus and Lysimache, was king of Argos. Polynices being banished

from Thebes by his brother Eteocles, fled to Argos, where he married Argia, daughter of Adrastus. The king assisted his son-in-law, and marched against Thebes with an army headed by seven of his most famous generals. All perished in the war except Adrastus, who, with a few men saved from slaughter, fled to Athens, and implored the aid of Theseus against the Thebans, who opposed the burying of the Argives slain in battle. Theseus went to his assistance, and was victorious.

—Adrastus, after a long reign, died through grief, occasioned by the death of his son Egialeus. A temple was raised to his memory at Sicyon, where a solemn festival was annually celebrated. *Homer. Il. 5.*—*Virg. Æn. 6, v. 480.*—*Apollod. 1, c. 9, l. 3, c. 7.*—*Stat. Theb. 4 and 5.*—*Hygin. fab. 68, 69, and 70.*—*Paus. 1, c. 39, l. 8, c. 25, l. 10, c. 90.*—*Herodot. 5, c. 67, &c.*—A peripatetic philosopher, disciple to Aristotle. It is supposed that a copy of his treatise on harmonics is preserved in the Vatican.—A Phrygian prince, who having inadvertently killed his brother, fled to Croesus, where he was humanely received, and intrusted with the care of his son Atys. In hunting a wild boar, Adrastus slew the young prince, and in his despair killed himself on his grave. *Herodot. 1, c. 35, &c.*—A Lydian, who assisted the Greeks against the Persians. *Paus. 7, c. 5.*—A soothsayer in the Trojan war, son of Merops. *Homer. Il. 2 and 6.*—The father of Eurydice, who married Ilus the Trojan. *Apollod. 2, c. 12.*—A king of Sicyon, who reigned 4 years B. C. 1215.—A son of Hercules. *Hygin. 242.*

ADRIANUM, or ADRIATICUM MARE, a sea lying between Illyricum and Italy, now called the gulf of Venice, first made known to the Greeks by the discoveries of the Phœacians. *Herodot. 1.*—*Horat. 1, od. 33, l. 3, od. 3 and 9.*—*Catull. 4, 6.*

ADRIANOPŌLIS, a town of Thrace on the Hebrus.—Another in Ætolia.—Pisidia, and Bithynia.

ADRIANUS, or Hadrianus, the 15th emperor of Rome. He is represented as an active, learned, warlike and austere general. He came to Britain, where he had a wall between the modern towns of Carlisle and Newcastle [68 English or 74 Roman miles long,] to protect the Britons from the incursions of the Caledonians. [He sent also a Roman colony to Jerusalem, calling the city *Ælia Capitolina*, after the name of his family, and erected a temple to Jupiter Capitolinus on the site of the ancient temple, which caused a revolt of the Jews.] His memory was so retentive, that he remembered every incident of his life, and knew all the soldiers of his army by name. He was the first emperor who wore a long beard, and this he did to hide the warts on his face. Adrian went always bareheaded, and in long marches generally travelled on foot. In the beginning of his reign, he followed the virtues of his adopted father and predecessor Trajan; he remitted all arrears due to his treasury for 16 years, and publicly burnt the account books, that his word might

not be suspected. His peace with the Parthians proceeded from a wish of punishing the other enemies of Rome, more than from the effects of fear. The travels of Adrian were not for the display of imperial pride, but to see whether justice was distributed impartially; and public favour was courted by a condescending behaviour, and the meaner familiarity of bathing with the common people. It is said that he wished to enrol Christ among the gods of Rome; but his apparent lenity towards the Christians was disapproved, by the erection of a statue to Jupiter on the spot where Jesus rose from the dead, and one to Venus on mount Calvary. The weight of diseases became intolerable. Adrian attempted to destroy himself; and when prevented, he exclaimed, that the lives of others were in his hands, but not his own. He wrote an account of his life, and published it under the name of one of his domestics. He died of a dysentery at Baizæ, July 10, A. D. 138, in the 62d year of his age, after a reign of 21 years. *Dio.*—An officer of Lucullus. *Plut. in Luc.*—A rhetorician of Tyre in the age of M. Antoninus, who wrote seven books of metamorphoses, besides other treatises now lost.

ADRIMETUM, a town of Africa, on the Mediterranean, built by the Phœnicians. [Now, according to some, *Mahometta.*] *Salust. in Jug.*

ADUATICA, a town of Belgic Gaul, now Tongres, on the Maese.

ADŪLA, a mountain among the Rhetian Alps, near which the Rhine takes its rise, now *St. Gothard.*

ADŪLIS, [a town of Ethiopia. Now, *Er-cocca*, on the coast of Abex.]

ADYRMACHIDÆ, a maritime people of Africa, near Egypt. *Herodot. 4, c. 168.*

[ÆA, the city of king Æetes, said to have been situate on the river Phasis in Colchis. The most probable opinion is, that it existed only in the imaginations of the poets. *Mannert. Anc. Geogr. Vol. 4, p. 397.*]—A town of Thessaly.—Of Africa.—A fountain of Macedonia near Amydon.

ÆACĒA, games at Ægina, in honour of Æacus.

ÆACĪDAS, a king of Epirus, son of Neoptolemus, and brother to Olympias. He was expelled by his subjects for his continual wars with Macedonia. He left a son, Pyrrhus, only two years old, whom Chaucus, king of Illyricum educated. *Paus. 1, c. 11.*

ÆACĪDES, a patronymic of the descendants of Æacus, such as Achilles, Peleus, Telamon, Pyrrhus, &c. *Virg. Æn. 1, v. 103, &c.*

ÆACUS, son of Jupiter by Ægina daughter of Asopus, was king of the island of Cœnopia, which he called by his mother's name. A pestilence having destroyed all his subjects, he entreated Jupiter to re-people his kingdom; and according to his desire, all the ants which were in an old oak were changed into men, and called by Æacus *myrmidons*, from *μυρμηξ*, an ant.—Æacus married Endeis, by whom he had Telamon and Peleus. He af-

terwards had Phocus by Psamathe, one of the Nereids. He was a man of such integrity that the ancients have made him one of the judges of hell, with Minos and Rhadamanthus. *Horat.* 2, od. 16, l. 4, od. 3.—*Paus.* 1, c. 44, l. 2, c. 29.—*Ovid. Met.* 7, fab. 25, l. 13, v. 25.—*Proper.* 4, el. 12.—*Plut. de consol. ad Apoll.*—*Apollod.* 3, c. 12.—*Diod.* 4.

ÆEA, the name of an island, the fabled residence of Circe. [Its situation is doubtful. Most locate it high upon the western coast of Italy. According to Mannert, however, it lay off the western coast of Sicily.—*Mannert. Anc. Geogr.* Vol. 4, p. 19.]

ÆANTEUM, a city of Troas, where Ajax was buried. *Plin.* 5, c. 30.—An island near the Thracian Chersonesus. *Id.* 4, c. 12.

ÆANTIDES, a tyrant of Lampsacus, intimate with Darius. He married a daughter of Hippias, tyrant of Athens. *Thucyd.* 6, c. 59.—One of the 7 poets, called Pleiades.

ÆAS, a river of Epirus falling into the Ionian sea. In the fable of Io, Ovid describes it as falling into the Peneus, and meeting other rivers at Tempe. This some have supposed to be a geographical mistake of the poet. *Lucan.* 6, v. 361.—*Ovid. Met.* 1, v. 580.

ÆATUS, son of Philip, and brother of Polyceia, was descended from Hercules. An oracle having said that whoever of the two touched the land after crossing the Achelous should obtain the kingdom, Polyceia pretended to be lame, and prevailed upon her brother to carry her across on his shoulders. When they came near the opposite side, Polyceia leaped ashore from her brother's back, exclaiming that the kingdom was her own. Æatus joined her in her exclamation, and afterwards married her, and reigned conjointly with her. Their son Thessalus gave his name to Thessaly. *Polyæn.* 3.

ÆCHMACORAS, a son of Hercules, by Phylone, daughter of Alcimedon. When the father heard that his daughter had had a child, he exposed her and the infant in the woods to wild beasts, where Hercules, conducted by the noise of a magpie which imitated the cries of a child, found and delivered them. *Paus.* 2, c. 12.

ÆCHMIS, succeeded his father Polymnestor on the throne of Arcadia, in the reign of Theopompus of Sparta. *Paus.* 3, c. 5.

ÆDEPSUM, a town of Eubœa. *Plin.* 4, c. 12.—*Strab.* 10.

ÆDESSA, or Edessa, a town near Pella. Caranus king of Macedonia took it by following goats that sought shelter from the rain, and called it, from that circumstance Æga. from *αἴξ*, *capra*. It was the burying-place of the Macedonian kings; and an oracle had said, that as long as the kings were buried there, so long would their kingdom subsist. Alexander was buried in a different place; and on that account, some authors have said that the kingdom became extinct. *Justin.* 7, c. 1.

ÆDIECLA Ridiculi, a temple raised to the god of Mirth, from the following circumstance: after the battle of Cannæ, Hannibal

marched to Rome, whence he was driven back by the inclemency of the weather; which caused so much joy in Rome, that the Romans raised a temple to the god of mirth. This deity was worshipped at Sparta. *Plut. in Lyc. Agid. & Cleom.*—Pausanias also mentions a *Ἐἰς γέλασθαι*.

ÆDILES, [Roman magistrates, of three kinds, *Ædiles Plebei*, *Curules*, and *Cereales*. The *Ædiles Plebei*, were first created A. U. C. 260, in the Comitia Curiata, at the same time with the tribunes of the commons, to be as it were their assistants, and to determine certain minor causes which the tribunes committed to them. They were afterwards created, as the other inferior magistrates, at the Comitia Tributa. The *Ædiles Curules* were created from the patricians, wore the *toga prætexta*, had the right of images, and used the *sella curulis*, whence their name. They were first created A. U. C. 387, to perform certain public games. The office of the *Ædiles* generally, was to take care of the buildings, streets, markets, weights, measures, &c.—The *Ædiles Cereales*, were two in number, added by Julius Cæsar, to inspect the public stores of corn and other provisions.—*Dionys.* 6, c. 90.—*Liv.* 6, c. 42—7, c. 1.—*Sueton. Jul.* c. 41.—*Cic. de Legg.* 3, c. 3.]

ÆDIPUS, a town in Eubœa, now *Dipso*, abounding in hot-baths.

VAL. ÆDITUUS, a Roman poet before the age of Cicero, successful in amorous poetry and epigrams.

ÆDON, daughter of Pandarus, married Zethus brother to Amphion, by whom she had a son called Itylus. She was so jealous of her sister Niobe, because she had more children than herself, that she resolved to murder the elder, who was educated with Itylus. She by mistake killed her own son, and was changed into a goldfinch as she attempted to kill herself. *Homer. Od.* 19, v. 518.

ÆDUI, or Hedui, a powerful nation of Celtic Gaul, known for their valour in the wars of Cæsar. When their country was invaded by this celebrated general, they were at the head of a faction in opposition to the Sequani and their partisans, and they had established their superiority in frequent battles. To support their cause, however the Sequani obtained the assistance of Ariovistus king of Germany, and soon defeated their opponents. The arrival of Cæsar changed the face of affairs, the Ædui were restored to the sovereignty of the country, and the artful Roman, by employing one faction against the other, was enabled to conquer them all, though the insurrection of Ambiorix, and that more powerfully supported by Vercingetorix, shook for a while the dominion of Rome in Gaul, and checked the career of the conqueror. *Cæs. in Bell. G.*

ÆETA, or Æetes, king of Colchis, son of Sol, and Perseis daughter of Oceanus, was father of Medea, Apsyrtus, and Chalciope, by Ida, one of the Oceanides. He killed Phryxus son of Athamas, who had fled to his court on a golden ram. This murder he

committed to obtain the fleece of the golden ram. The Argonauts came against Colchis, and recovered the golden fleece by means of Medea, though it was guarded by bulls that breathed fire, and by a venomous dragon. Their expedition has been celebrated by all the ancient poets. (*vid. Jason, Medea, & Phryxus.*) *Apollod.* 1, c. 9.—*Ovid. Met.* 7, fab. 1, &c.—*Paus.* 2, c. 3.—*Justin.* 42, c. 2.—*Flacc. & Orpheus* in *Argon.*

ÆETIAS, a patronymic given to Medea, as daughter of Æetes. *Ovid. Met.* 7, v. 9.

ÆGA, an island of the Ægean sea between Tenedos and Chios.

[ÆGÆ, a town of Æolis, south of Cuma, and east of Phocæa.]

ÆGÆ, a city of Macedonia, the same as Ædessa.—*Plin.* 4, c. 10.—A town of Eubœa, whence Neptune is called Ægæus. *Strab.* 9.

ÆGÆ, a town and sea port of Cilicia. *Lucan.* 3, v. 227.

ÆGÆON, one of Lycaon's 50 sons. *Apollod.* 3, c. 8.—The son of Coelus, or of Pontus and Terra, the same as Briareus. (*vid. Briareus.*) It is supposed that he was a notorious pirate chiefly residing at Æga, whence his name; and that the fable about his 100 hands arises from his having 100 men to manage his oars in his piratical excursions. *Virg. Æn.* 10, v. 565.—*Hesiod. Th.* 149.—*Homer. Il.* 10, v. 404.—*Ovid. Met.* 2, v. 10.

ÆGÆUM MARE (now Archipelago), part of the Mediterranean, dividing Greece from Asia Minor. It is full of islands, some of which are called Cyclades, others Sporades, &c. The word Ægæum is derived by some from Ægæ, a town of Eubœa; or from the number of islands which it contains, that appear above the sea, as *αἴγες*, goats; or from the promontory Æga, or from Ægea, a queen of the Amazons; or from Ægeus, who is supposed to have drowned himself there. *Plin.* 4, c. 11.—*Strab.* 7. [*vid. Archipelagus.*]

ÆGALEOS, or Ægaleum, a mountain of Attica opposite Salamis, on which Xerxes sat during the engagement of his fleet with the Grecian ships in the adjacent sea. *Herodot.* 8, c. 90.—*Thucyd.* 2, c. 19.

ÆGATES, three islands lying northwest of Cape Lilybæum, on the western coast of Sicily. [Near these islands the Roman fleet under L. Catulus, obtained a decisive victory over that of the Carthaginians, commanded by Hanno, which put an end to the first Punic war.] *Liv.* 21, c. 10. 41. 49 and 22, c. 54, 56.—*Mela.* 2, c. 7.

ÆGÆLEON, a town of Macedonia taken by king Attalus. *Liv.* 31, c. 46.

ÆGËRIA. *Vid. Egeria.*

ÆGESTA, the daughter of Hippotes, and mother of Ægestus called Acestes. *Virg. Æn.* 1, v. 554.—An ancient town of Sicily near mount Eryx, destroyed by Agathocles. It was sometimes called Segesta and Acesta. *Diod.* 10.

ÆGEUS, king of Athens, son of Pandion, being desirous of having children, went to consult the oracle, and in his return, stopped at the court of Pittheus king of Trœzene, who

gave him his daughter Æthra in marriage. He left her pregnant, and told her, that if she had a son, to send him to Athens as soon as he could lift a stone under which he had concealed his sword. By this sword he was to be known to Ægeus, who did not wish to make any public discovery of a son, for fear of his nephews, the Pallantides, who expected his crown. Æthra became mother of Theseus, whom she accordingly sent to Athens with his father's sword. At that time Ægeus lived with Medea, the divorced wife of Jason. When Theseus came to Athens, Medea attempted to poison him; but he escaped, and upon showing Ægeus the sword he wore, discovered himself to be his son. When Theseus returned from Crete after the death of the Minotaur, he forgot, agreeable to the engagement made with his father, to hoist up white sails as a signal of his success; and Ægeus, at the sight of black sails, concluding that his son was dead, threw himself from a high rock into the sea; which from him, as some suppose, has been called the Ægean. Ægeus reigned 48 years, and died B. C. 1235. He is supposed to have first introduced into Greece the worship of Venus Urania, to render the goddess propitious to his wishes in having a son. (*vid. Theseus, Minotaurus & Medea.*) *Apollod.* 1, c. 8, 9, 1. 3, c. 15.—*Paus.* 1, c. 5, 22, 38, 1. 4, c. 2.—*Plut. in These.*—*Hygin.* fab. 37, 48, 79, and 173.

ÆGIÆLE, one of Phaeton's sisters changed into poplars, and their tears into amber. They are called Heliades.—A daughter of Adrastus, by Amphitea daughter of Pronax. She married Diomedes, in whose absence, during the Trojan war, she prostituted herself to her servants, and chiefly to Cometes, whom the king had left master of his house. At his return, Diomedes being told of his wife's wantonness, went to settle in Daunia. Some say that Venus implanted those vicious and lustful propensities in Ægiæle, to revenge herself on Diomedes, who had wounded her in the Trojan war. *Ovid. in Ib.* v. 350.—*Homer. Il.* 5, v. 412.—*Apollod.* 1, c. 9.—*Stat.* 3, *Silv.* 5, v. 48.

ÆGIALËA, an island near Peloponnesus, in the Cretan sea.—Another in the Ionian sea, near the Echinades. *Plin.* 4, c. 12.—*Herodot.* 4, c. 107.—The ancient name of Peloponnesus. *Strab.* 12. *Mela.* 2, c. 7.

ÆGIALËUS, son of Adrastus by Amphitea or Democanassa, was one of the Epigoni, i. e. one of the sons of those generals who were killed in the first Theban war. They went against the Thebans, who had refused to give burial to their fathers, and were victorious. They all returned home safe, except Ægiæleus, who was killed. That expedition is called the war of the Epigoni. *Paus.* 1, c. 43, 44. 1. 2, c. 20, 1. 9, c. 5.—*Apollod.* 1, c. 9, 1. 3, c. 7.—The same as Absyrtus brother to Medea. *Justin.* 42, c. 3.—*Cic. de Nat. D.* 3.—*Diod.* 4.

ÆGIËLUS, son of Phoroneus, was intrusted with the kingdom of Achaia by king Apis going to Egypt. Peloponnesus was called

Ægialea from him.—A man who founded the kingdom of Sicily 2091 before the Christian era, and reigned 52 years.

ÆGIALUS, a name given to part of Peloponnesus. *vid.* Achaia. *Paus.* 5, c. 1, l. 7, c. 1.—An inconsiderable town of Pontus.—A city of Asia Minor.—A city of Galatia.—A city of Pontus.—Another in Æthiopia.

ÆGILIA, an island between Crete and Peloponnesus.—A place in Eubœa. *Herodot.* 6, c. 101.

[ÆGIMŪRUS, a small island in the gulf of Carthage. There were two rocks near this island, called *ara Ægimuri*, which were so named, because the Romans and Carthaginians concluded a treaty on them. The modern *Zowamoore* or *Zumbra* is the Ægimurus of the ancients. *Plin.* 5, c. 7.—*Virg. Æn.* 1. 109.]

ÆGINA, daughter of Asopus, had Æacus by Jupiter changed into a flame of fire. She afterwards married Actor, son of Myrmidon, by whom she had some children, who conspired against their father. Some say that she was changed by Jupiter into the island which bears her name. *Plin.* 4, c. 12.—*Strab.* 8.—*Mela*, 2, c. 7.—*Apollod.* 1, c. 9, l. 3, c. 12.—*Paus.* 2, c. 5 and 29.—An island formerly called *Enopia* and *Oenone*, in a part of the Ægean sea, called *Saronicus Sinus*, about 26 miles in circumference. [The soil of this island was at first very stony and barren, but through the exertions of its inhabitants, who were called *Myrmidons* (*emmetts*) from their industry, it became very fruitful.—It is now called *Engia*.] They were once a very powerful nation by sea, but they cowardly gave themselves up to Darius when he demanded submission from all the Greeks. The Athenians under Pericles made war against them: and after taking 70 of their ships in a naval battle, they expelled them from Ægina. The fugitives settled in Peloponnesus, and after the ruin of Athens by Lysander, they returned to their country, but never after rose to their former power or consequence. *Herodot.* 5, 6 and 7.—*Paus.* 2, c. 29, l. c. 8, 44.—*Strab.* 8.—*Ælian.* V. H. 12, c. 10.

ÆGINETA PAULUS, a physician born in Ægina. He flourished in the 3d, or, according to others, the 7th century, and first deserved to be called man-midwife. He wrote *De Re Medicâ*, in seven books.

ÆGINĒTES, a king of Arcadia, in whose age Lycurgus instituted his famous laws. *Paus.* 1, c. 5.

ÆGIŌCHUS, a surname of Jupiter, from his being brought up by the goat Amalthœa, and using her skin, on his shield, in the war of the Titans. *Diod.* 5.

ÆGIPIAN, a name of Pan, because he had goat's feet.

[ÆGIRA, a town of Achaia, between Ægium and Sicily. *Paus.* 7, c. 26.]

ÆGIROESSA, a town of Ætolia. *Herodot.* 1, c. 149.

ÆGIS, the shield of Jupiter, *αγορης* *αγορης*, a she-goat. This was the goat Amalthœa, with whose skin he covered his shield. The goat was placed among the constellations. Jupiter gave this shield to Pallas, who placed upon it Medusa's head, which turned into stones all those who fixed their eyes upon it. *Virg. Æn.* 8, v. 352 and 435.

ÆGISTHUS, king of Argos, was son of Thyestes by his daughter Pelopea. Thyestes being at variance with his brother Atreus, was told by the oracle, that his wrongs could be revenged only by a son born of himself and his daughter. To avoid such an incest, Pelopea had been consecrated to the service of Minerva by her father, who some time after met her in a wood, and ravished her, without knowing who she was. Pelopea kept the sword of her ravisher, and finding it to be her father's, exposed the child she had brought forth. The child was preserved, and when grown up presented with the sword of his mother's ravisher. Pelopea soon after this melancholy adventure, had married her uncle Atreus, who received into his house her natural son. As Thyestes had debauched the first wife of Atreus, Atreus sent Ægisthus to put him to death; but Thyestes knowing the assassin's sword, discovered he was his own son, and, fully to revenge his wrongs, sent him back to murder Atreus. After this murder, Thyestes ascended the throne, and banished Agamemnon and Menelaus, the sons, or as others say, the grandsons of Atreus. These children fled to Polyphidus of Sicily; but as he dreaded the power of their persecutors, he remitted the protection of them to Ceneus, king of Ætolia. By their marriage with the daughters of Tyndarus, king of Sparta, they were empowered to recover the kingdom of Argos, to which Agamemnon succeeded, while Menelaus reigned in his father-in-law's place. Ægisthus had been reconciled to the sons of Atreus; and when they went to the Trojan war, he was left guardian of Agamemnon's kingdoms, and of his wife Clytemnestra. Ægisthus fell in love with Clytemnestra, and lived with her. On Agamemnon's return, these 2 adulterers murdered him, and, by a public marriage, strengthened themselves on the throne of Argos. Orestes, Agamemnon's son, would have shared his father's fate, had not his sister Electra privately sent him to his uncle Strophius, king of Phocis, where he contracted the most intimate friendship with his cousin Pylades. Some time after, Orestes came to Mycenæ, the residence of Ægisthus, and resolved to punish the murderers of his father, in conjunction with Electra, who lived in disguise in the tyrant's family. To accomplish this more effectually, Electra publicly declared that her brother Orestes was dead: upon which Ægisthus and Clytemnestra went to the temple of Apollo, to return thanks to the god for his death. Orestes, who had secretly concealed himself in the temple, attack-

ed them, and put them both to death, after a reign of seven years. They were buried without the city walls. (*vid. Agamemnon, Thyestes, Orestes, Clytemnestra, Pylades, and Electra.*) *Ovid. de Rem. Am.* 161. *Trist.* 2, v. 396.—*Hygin. fab.* 87 and 88.—*Ælian. V. H.* 12, c. 42.—*Paus.* 2, c. 16, &c.—*Sophocl. in Electra.*—*Æschyl. & Senec. in Agam.—Homer. Od.* 3 and 11.—*Lactant. in Theb.* 1, v. 684.—Pompey used to call J. Cæsar Ægisthus, on account of his adultery with his wife Mutia, whom he repudiated after she had borne him three children. *Suet. in Cæs.* 50.

ÆGIUM, [a town of Achaia, where the States of Achaia held their general council. Now, *Vostitza.* *Pausan.* 7, c. 24.—*Liv.* 28, c. 7.]

ÆGLE, the youngest daughter of Æsculapius and Lampetie.—A nymph, daughter of Sol and Neära. *Virg. Ec.* 6, v. 20.—A nymph, daughter of Panepeus, beloved by Thésëus after he had left Ariadne. *Plut. in Thes.*—One of the Hesperides.—One of the Graces.

ÆGLES, a Samian wrestler, born dumb. Seeing some unlawful measures pursued in a contest, he broke the string which held his tongue, through the desire of speaking, and ever after spoke with ease. *Val. Max.* 1, c. 3.

ÆGLËTES, a surname of Apollo.

ÆGLÔGE, a nurse of Nero. *Sueton. in Ner.* 50.

ÆGOBÔLUS, a surname of Bacchus at Potnia, in Bœotia.

ÆGOCËROS, or Capricornus, an animal into which Pan transformed himself when flying before Typhon in the war with the giants. Jupiter made him a constellation. *Lucret.* 1, v. 613.

ÆGON, a shepherd. *Virg. Ecl.—Theocrit. Idyll.*—A promontory of Lemnos.—A name of the Ægean Sea. *Flacc.* 1, v. 628.—A boxer of Zacynthus; who dragged a large bull by the heel from a mountain into the city. *Theocrit. Idyll.* 4.

ÆGOS POTAMOS, i. e. the goat's river. [a stream in the Thracian Chersonese, with a town called Ægos at its mouth.] Here the Athenian fleet, consisting of 180 ships, was defeated by Lysander, on the 13th Dec. B. C. 405, in the last year of the Peloponnesian war. *Mela.* 2, c. 2.—*Plin.* 2, c. 58.—*Paus.* 3, c. 8 and 11.

ÆGOSAGË, an Asiatic nation under Attalus with whom he made conquests in Asia, and to whom he gave a settlement near the Hellespont. *Polyb.* 5.

ÆGUS and ROSCILLUS, two brothers amongst the Allobroges, who deserted from Cæsar to Pompey. *Cæs. bell. civ.* 3, c. 59.

ÆCÛSA, the middle island of the Ægates near Sicily.

ÆGY, a town near Sparta, destroyed because its inhabitants were suspected by the Spartans of favouring the Arcadians. *Paus.* 3, c. 2.

ÆGYPTIANES, a nation in the middle of Africa, whose body is human above the waist,

and that of a goat below. *Mela.* 1, c. 4 and 8.

ÆGYPSUS, a town of the Getæ, near the Danube [Near this place according to DANVILLE, Darius Hystaspes constructed his bridge over the Danube, in his expeditions against the Scythians.] *Ovid. ex Pont.* 1. ep. 3. 1. 4, ep. 7.

ÆGYPTIUM MARE, that part of the Mediterranean sea which is on the coast of Egypt.

ÆGYPTUS, son of Belus, and brother to Danaus, gave his 50 sons in marriage to the 50 daughters of his brother. Danaus who had established himself at Argos, and was jealous of his brother, who, by following him from Egypt into Greece, seemed envious of his prosperity, obliged all his daughters to murder their husbands the first night of their nuptials. This was executed; but Hypermenestra alone spared her husband Lynceus. Even Ægyptus was killed by his niece Polyxena. *vid. Danaus, Danaides, Lynceus.*—Ægyptus was king, after his father, of a part of Africa, which from him has been called Ægyptus. *Hygin. fab.* 168, 170.—*Apollod.* 2, c. 1.—*Ovid. Heroid.* 14.—*Paus.* 7, c. 21.—

—An extensive country of Africa, bounded on the east by the Red Sea, and on the west by Libya. Its name is derived from Ægyptus brother to Danaus. Its extent, according to modern calculation, [is 700 miles from north to south, and it measures about 30' miles on the shore of the Mediterranean;] but at the distance of 50 leagues from the sea, it diminishes so much as scarce to measure 7 or 8 leagues between the mountains on the east and west. It is divided into Lower, which lies near the Mediterranean, and Upper, which is towards the south. Upper Egypt was famous for the town of Thebes, but Lower Egypt was the most peopled, and contained the Delta, a number of large islands, which, from their form, have been called after the fourth letter of the Greek alphabet. This country has been the mother of arts and sciences. The greatest part of Lower Egypt has been formed by the mud and sand carried down by the Nile. The Egyptians reckoned themselves the most ancient nation in the universe, (*vid. Psammelichus.*) but some authors make them of Ethiopian origin. They are remarkable for their superstition; they paid as much honour to the cat, the crocodile, the bull, and even to onions, as to Isis. Rain never or seldom falls in this country; the fertility of the soil originates in the yearly inundations of the Nile, which rises [to the height of about 20 cubits on an average,] and exhibits a large plain of waters, in which are scattered here and there the towns and villages, as the Cyclades in the Ægean sea. The air is not wholesome, but the population is great and the cattle very prolific. It is said that Egypt once contained 20,000 cities, the most remarkable of which were Thebes, Memphis, Alexandria, Pelusium, Coptos, Arsinoe, &c. It was governed by kings who have immortalized themselves by the pyramids they have raised

and the canals they have opened. The priests traced the existence of the country for many thousand years, and fondly imagined that the gods were the first sovereigns, and that monarchy had lasted 11,340 years according to Herodotus. According to the calculation of Constantine Manasses, the kingdom of Egypt lasted 1663 years from its beginning under Misraim the son of Ham, 2188 B. C. to the conquest of Cambyses, 525 B. C. Egypt revolted afterwards from the Persian power B. C. 414, and Amyrtæus then became king. After him succeeded Psammetichus, whose reign began 408 B. C. Nephereus 394; Acoris, 389; Psammuthis, 376, Nephertes 4 months, and Nectanebus, 375; Tachos, or Teos, 363; Nectanebus, 361.—It was conquered by Ochus, 350 B. C.; and after the conquest of Persia by Alexander, Ptolemy refounded the kingdom, and began to reign 323 B. C. Philadelphus, 284; Euergetes, 246; Philopater, 221; Epiphanes, 204; Philometer, 180 and 169, conjointly with Euergetes II. or Physcon, for 6 years; Euergetes II. 145; Lathurus Soter, and his mother Cleopatra, 116; Alexander of Cyprus, and Cleopatra, 106; Lathurus Soter restored, 88; Cleopatra II. 6 months, with Alexander the second 19 days, 81; Ptolemy, surnamed Alexander III. 80; Dionysius, surnamed Auletes, 65; Dionysius II. with Cleopatra III. 51; Cleopatra III. with young Ptolemy, 46, and in 30 B. C. it was reduced by Augustus into a Roman province. The history of Egypt, therefore, can be divided into three epochas; the first beginning with the foundation of the empire, to the conquest of Cambyses; the second ends at the death of Alexander; and the third comprehends the reign of the Ptolemies, and ends at the death of Cleopatra, in the age of Augustus.—*Justin.* 1.—*Hirtius in Alex.* 24.—*Macrob. in somn. Scip.* 1, c. 19 & 21.—*Herodian.* 4, c. 9.—*Strab.* 17. *Herodot.* 2, 3, & 7.—*Theocrit. Id.* 17, v. 79.—*Polyb.* 15.—*Diod.* 1.—*Plin.* 5, c. 1, l. 14, c. 7.—*Marcell.* 22, c. 40.—*Justin.* 1.—*C. Nep. in Paus.* 3, in *Iphic. in Datum.* 3.—*Curt.* 4, c. 1.—*Juv.* 15, v. 175.—*Paus.* 1, c. 14.—*Plut. de Facie in Orb. Lun. de Isid. & Osir. in Ptol. in Alex.*—*Mela,* 1, c. 9.—*Apollod.* 2, c. 1 & 5.—A minister of Mausolus of Caria. *Polyæn.* 6.—The ancient name of the Nile. *Homer. Od.* 14, v. 258.—*Paus.* 9, c. 40.

ÆGYS. *Vid.* Ægy.

ÆGYSTHUS. *Vid.* Ægisthus.

ÆLIA, the wife of Sylla. *Plut. in Syll.*—The name of some towns built or repaired by the emperor Adrian.

ÆLIA lex, enacted by Ælius Tubero the tribune, A. U. C. 559, to send two colonies into the country of the Brutii. *Liv.* 34, c. 53.—Another A. U. C. 568, ordaining, that in public affairs, the augurs should observe the appearance of the sky, and the magistrates be empowered to postpone the business.—Another called Ælia Sexta, by Ælius Sextus, A. U. C. 756, which enacted, that all slaves who bore any marks of punishment received from their masters, should not rank

as Roman citizens, [but should remain in the state of the *Dedititii.*]

ÆLIA PETINA, of the family of Tubero; married Claudius Cæsar, by whom she had a son. The emperor divorced her, to marry Messalina. *Sueton. in Claud.* 26.

ÆLIANUS CLAUDIUS, a Roman sophist of Præneste, in the reign of Adrian. He first taught rhetoric at Rome; but being disgusted with his profession, he became author and published treatises on animals in 17 books, on various history in 14 books, &c. in Greek, a language which he preferred to Latin. In his writings he shows himself very fond of the marvellous, and relates many stories which are often devoid of elegance and purity of style; though Philostratus has commended his language as superior to what could be expected from a person who was neither born nor educated in Greece. Ælian died in the 60th year of his age, A. D. 140. The best editions of his works collected together are that of Conrad Gesner, folio, printed Tiguri, 1556, though now seldom to be met with, that of Kuenius, 2 vol. 8vo. Lips. 1780, [and that of Lehnert, 2 vol. 8vo. Lips. 1794.]—Some attribute the treatise on the tactics of the Greeks to another Ælian.

ÆLIUS and ÆLIA, a family in Rome, so poor that 16 lived in a small house, and were maintained by the produce of a little field. Their poverty continued till Paulus conquered Perseus king of Macedonia, and gave his son-in-law Æl. Tubero five pounds of gold from the booty. *Val. Max.* 4, c. 4.

ÆLIUS ADRIANUS, an African, grandfather to the emperor Adrian.—Gallus, a Roman knight, the first who invaded Arabia Felix. He was very intimate with Strabo the geographer, and sailed on the Nile with him to take a view of the country. *Plin.* 6, c. 28.—Publius, one of the first questors chosen from the plebeians at Rome. *Liv.* 4, c. 54.—Q. Æl. Pætus, son of Sextus or Publius. As he sat in the senate-house, a wood-pecker perched on his head; upon which a soothsayer exclaimed, that if he preserved the bird, his house would flourish and Rome decay; and if he killed it, the contrary must happen. Hearing this, Ælius, in the presence of the senate, bit off the head of the bird. All the youths of the family were killed at Cannæ, and the Roman arms were soon attended with success. *Val. Max.* 5, c. 6.—Satur-ninus, a satyrist, thrown down from the Tarpeian rock for writing verses against Tiberius.—Sejanus, *vid.* *Sejanus.*—Sextus Catus, censor, with M. Cethegus. He separated the senators from the people in the public spectacles. During his consulship, the ambassadors of the Ætolians found him feasting in earthen dishes, and offered him silver vessels, which he refused, satisfied with the earthen cups, &c. which, for his virtues, he had received from his father-in-law, L. Paulus, after the conquest of Macedonia. He is greatly commended by Cicero for his learning, and called *cordatus homo* by Ennius for his knowledge of law. *Plin.*

33, c. 11.—*Cic. de Orat.* 1.—Spartianus, wrote the lives of the emperors Adrian, Antoninus Pius, and M. Aurelius. He flourished A. D. 240.—Tubero, grandson of L. Paulus, was austere in his morals, and a formidable enemy to the Gracchi. His grandson was accused before Cæsar, and ably defended by Cicero. *Cic. ep. ad Brut.*—Verus Cæsar, the name of L. C. Commodus Verus, after Adrian had adopted him. He was made prætor and consul by the emperor, who was soon convinced of his incapacity in the discharge of public duty. He killed himself by drinking an antidote; and Antoninus, surnamed Pius, was adopted in his place. Ælius was father to Antoninus Verus, whom Pius adopted.—A physician mentioned by Galen—L. Gallus, a lawyer, who wrote 12 books concerning the signification of all law words.

ÆLLO, one of the Harpies (from ἄλλοσα ἄλλο, *alienum tollens*, or ἄλλα, *tempestas*.) *Flac.* 4, v. 450.—*Hesiod. Th.* 267.—*Ovid. Met.* 13, v. 710.—One of Actæon's dogs.—*Ovid. Met.* 3, v. 220.

ÆLÛRUS, (*a cat.*) a deity worshipped by the Egyptians; and, after death, embalmed, and buried in the city of Bubastis. *Herodot.* 2, c. 66, &c.—*Diod.* 1.—*Cic. de Nat. D.* 1.—*A. Gell.* 20, c. 7.—*Plut. in Pr.*

ÆMATHION, & ÆMATHIA. *vid.* Emathion.

ÆMILIA LEX, was enacted by the dictator Æmilius, A. U. C. 309. It ordained that the censorship, which was before quinquennial, should be limited to one year and a half. *Liv.* 9, c. 33.—Another in the second consulship of Æmilius Mamercus, A. U. C. 391. It gave power to the eldest prætor to drive a nail in the capitol on the ides of September. *Liv.* 7, c. 3. The driving of a nail was a superstitious ceremony, by which the Romans supposed that a pestilence could be stopped, or an impending calamity averted.

ÆMILIÂNUS, (C. Julius) a native of Mauritania, proclaimed emperor after the death of Decius. He marched against Gallus and Valerian, but was informed they had been murdered by their own troops. He soon after shared their fate.—One of the thirty tyrants who rebelled in the reign of Gallienus.

ÆMILIUS. *vid.* Æmylius.

ÆMNESTUS, tyrant of Enna, was deposed by Dionysius the elder. *Diod.* 14.

ÆMON. *vid.* Hæmon.

ÆMONIA, a country of Greece, which received its name from Æmon, or Æmus, and was afterwards called Thessaly. Achilles is called *Æmonius*, as being born there. *Ovid. Trist.* 3, el. 11, l. 4, el. 1.—*Horat.* 1, od. 37. It was also called Pyrrha, from Pyrrha, Deucalion's wife, who reigned there.—The word has been indiscriminately applied to all Greece by some writers. *Plin.* 4, c. 7.

ÆMONIDES. A priest of Apollo, in Italy, killed by Æneas. *Virg. Æn.* 10, v. 537.

ÆMUS, an actor in Domitian's reign. *Juv.* 6, v. 197.

ÆMYLIA, a noble family in Rome, descend-

ed from Mamercus, son of Pythagoras, who for his humanity was called *ἄμυλος*, *blandus*.

—A vestal who rekindled the fire of Vesta, which was extinguished, by putting her veil over it. *Val. Max.* 1, c. 1.—*Dionys. Hal.* 2.

—The wife of Africanus the elder, famous for her behaviour to her husband, when suspected of infidelity. *Val. Max.* 6, c. 7.—

Lepida, daughter of Lepidus, married Drusus the younger, whom she disgraced by her wantonness. She killed herself when accused of adultery with a slave. *Tacit.* 6, c. 40.—

A part of Italy called also Flaminia. *Martial.* 6, ep. 85.—A public road leading from Flaccientia to Ariminum; called after the consul Æmylius, who is supposed to have made it. *Martial.* 3, ep. 4.

ÆMYLIÂNUS, a name of Africanus the younger, son of P. Æmylius. In him the families of the Scipios and Æmylii were united. Many of that family bore the same name. *Juv.* 8, v. 2.

ÆMYLIÏ, a noble family in Rome, descended from Æmylius the son of Ascanius.—*Plutarch* says, that they are descended from Mamercus, the son of Pythagoras, surnamed Æmylius from the sweetness of his voice, in *Num. & Emyl.*—The family was distinguished in the various branches of the Lepidi, Mamerci, Mamercini, Barbulæ, Pauli, and Scauri.

ÆMYLIUS, a beautiful youth of Sybaris, whose wife met with the same fate as Procris. *vid.* Procris.—Censorinus, a cruel tyrant of Sicily, who liberally rewarded those who invented new ways of torturing. Paterculus gave him a brazen horse for this purpose, and the tyrant made the first experiment upon the donor. *Plut. de Fort. Rom.*—Lepidus, a youth who had a statue in the capitol, for saving the life of a citizen in a battle. *Val. Max.* 4, c. 1.—A triumvir with Octavius. *vid.* Lepidus.—Macer, a poet of Verona in the Augustan age. He wrote some poems upon serpents, birds, and, as some suppose, on bees. *vid.* Macer.—Marcus Scaurus, a Roman who flourished about 100 years B. C. and wrote three books concerning his own life. *Cic. in Brut.*—A poet in the age of Tiberius, who wrote a tragedy called *Atheus*, and destroyed himself.—Sura, another writer on the Roman year.—Mamercus, three times dictator, conquered the Fidenates, and took their city. He limited to one year and a half the censorship, which before his time was exercised during five years. *Liv.* 4, c. 17, 19, &c.—Papinianus, son of Hostilius Papinianus, was in favour with the emperor Severus, and was made governor to his sons Geta and Caracalla. Geta was killed by his brother, and Papinianus for upbraiding him was murdered by his soldiers. From his school the Romans have had many able lawyers, who were called Papinianists.—Pappus, a censor, who banished from the senate, P. Corn. Rufinus, who had been twice consul, because he had at his table ten pounds of silver plate, A. U. C. 473. *Liv.* 14.—Porcina, an elegant orator. *Cic. in Brut.*—Rectus, a severe governor of Egypt, under

Tiberius. *Dio.*—Regillus, conquered the general of Antiochus at sea, and obtained a naval triumph. *Liv.* 37. c. 31.—Scarus, a noble, but poor citizen of Rome. His father, to maintain himself, was a coal-merchant. He was ædile, and afterwards prætor, and fought against Jugurtha. His son Marcus was son-in-law to Sylla, and in his ædileship he built a very magnificent theatre. *Plin.* 36. c. 15.—A bridge at Rome, called also Sublicius. *Juv.* 6. v. 32.

ÆNARIA, an island in the bay of Puteoli, abounding with cypress trees. It received its name from Æneas, who is supposed to have landed there on his way to Latium. It is called Pithecusa by the Greeks, and now *Ischia*, and was famous once for its mineral waters. *Liv.* 3. c. 22.—*Plin.* 3. c. 6. l. 31. c. 2.—*Stat.* 3. *Sylv.* 5. v. 104.

ÆNARIUM, a grove near Olenos in Achaia, sacred to Jupiter, [where the Achæans held their public assemblies.]

ÆNÆA or **ÆNEIA**, a town of Macedonia, 15 miles from Thessalonica, founded by Æneas. *Liv.* 40. c. 4. l. 44. c. 10.

ÆNEADES, a town of Chersonesus, built by Æneas. Cassander destroyed it, and carried the inhabitants to Thessalonica, lately built. *Dionys. Hal.* 1.

ÆNEADÆ, a name given to the friends and companions of Æneas, by *Virg. Æn.* 1. v. 161.

ÆNEAS, a Trojan prince, son of Anchises and the goddess Venus. The opinions of authors concerning his character are different. His infancy was intrusted to the care of a nymph, and at the age of 5 he was recalled to Troy. He afterwards improved himself in Thessaly under Chiron, a venerable sage, whose house was frequented by the young princes and heroes of the age. Soon after his return home he married Creusa, Priam's daughter, by whom he had a son called Ascanius. During the Trojan war, he behaved with great valour, in defence of his country, and came to an engagement with Diomedes and Achilles. Yet Strabo, Dictys of Crete, Dionysius of Halicarnassus, and Dares of Phrygia, accuse him of betraying his country to the Greeks, with Antenor, and of preserving his life and fortune by this treacherous measure. He lived at variance with Priam, because he received not sufficient marks of distinction from the king and his family, as *Homer, Il.* 3, says. This might have provoked him to seek revenge by perfidy. Authors of credit report, that when Troy was in flames, he carried away, upon his shoulders, his father Anchises, and the statues of his household gods, leading in his hand his son Ascanius, and leaving his wife to follow behind. Some say that he retired to Mount Ida, where he built a fleet of 20 ships, and set sail in quest of a settlement. Strabo and others maintain that Æneas never left his country, but rebuilt Troy, where he reigned, and his posterity after him. Even *Homer*, who lived 400 years after the Trojan war, says, *Il.* 20. v. 30, &c. that the gods destined Æneas and his

posterity to reign over the Trojans. This passage *Dionys. Hal.* explained, by saying that *Homer* meant the Trojans who had gone over to Italy with Æneas, and not the actual inhabitants of Troy. According to *Virgil* and other Latin authors, who, to make their court to the Roman emperors, traced their origin up to Æneas, and described his arrival in Italy as indubitable, he with his fleet first came to the Thracian Chersonesus, where Polynestor, one of his allies, reigned. After visiting Delos, the Strophades, and Crete, where he expected to find the empire promised him by the oracle, as in the place where his progenitors were born, he landed at Drepanum, the Court of king Acestes, in Sicily, where he buried his father. From Sicily he sailed for Italy, but was driven on the coast of Africa, and kindly received by Dido, queen of Carthage, to whom, on his first interview, he gave one of the garments of the beautiful Helen. Dido being enamoured of him, wished to marry him; but he left Carthage by order of the gods. In his voyage he was driven to Sicily, and from thence he passed to Cumæ, where the Sybil conducted him to hell, that he might hear from his father the fates which attended him and all his posterity. After a voyage of seven years, and the loss of 13 ships, he came to the Tyber. Latinus, the king of the country, received him with hospitality, and promised him his daughter Lavinia, who had been before betrothed to king Turnus by her mother Amata. To prevent this marriage, Turnus made war against Æneas; and after many battles, the war was decided by a combat between the two rivals, in which Turnus was killed. Æneas married Lavinia, in whose honour he built the town of Lavinium, and succeeded his father-in-law. After a short reign, Æneas was killed in a battle against the Etrurians. Some say that he was drowned in the Numicus, and his body weighed down by his armour; upon which the Latins, not finding their king, supposed that he had been taken up to heaven, and therefore offered him sacrifices as to a god. *Dionys. Hal.* fixes the arrival of Æneas in Italy in the 54th olymp. Some authors suppose that Æneas, after the siege of Troy, fell to the share of Neoptolemus, together with Andromache, and that he was carried to Thessaly, whence he escaped to Italy. Others say, that after he had come to Italy, he returned to Troy, leaving Ascanius king of Latium. [The story of the loves of Dido and Æneas is a mere poetical embellishment, and introduced by a glaring anachronism. *vid. Dido.*] *Homer. Il.* 13 and 20. *Hymn. in Vener.*—*Apollod.* 3. c. 12.—*Diod.* 3.—*Paus.* 2. c. 33. l. 3. c. 22. l. 10. c. 25.—*Plut. in Romul. & Corol. Quæst. Rom.*—*Val. Max.* 1. c. 8.—*Flor.* 1. c. 9.—*Justin.* 20. c. 1. l. 31. c. 8. l. 43. c. 1.—*Dictys. Cret.* 5.—*Dares Phry.* 6.—*Dionys. Hal.* 1. c. 11.—*Strab.* 13.—*Liv.* 1. c. 1.—*Virg. Æn.*—*Aur. Victor.*—*Ælian.* *V. H.* 8. c. 22.—A son of Æneas and Lavinia, called Sylvius, because his mother retired with him into the woods after his father's

death. He succeeded Ascanius in Latium, though opposed by Iulus the son of his predecessor. *Virg. Æn.* 6, v. 770. *Liv.* 1, c. 3.

—An ambassador sent by the Lacedæmonians to Athens, to treat of peace, in the 8th year of the Peloponnesian war.—An ancient author who wrote on tactics, besides other treatises, which, according to Ælian, were epitomised by Cineas the friend of Pyrrhus—A native of Gaza, who, from a platonic philosopher became a christian, A. D. 485, and wrote a dialogue called *Thiophrastus*, on the immortality of the soul, and the resurrection.

ÆNEIA, or ÆNIA, a place near Rome, afterwards called Janiculum.—A city of Troas. *Strab.* 17.—A city of Macedonia. *Dionys Hal.* 1.

ÆNEIDES, a patronymic given to Ascanius, as son of Æneas. *Virg. Æn.* 9, v. 653.

ÆNEIS, a poem of Virgil, which has for its subject the settlement of Æneas in Italy. The great merit of this poem is well known. The author has imitated Homer, and, as some say, Homer is superior to him only because he is more ancient, and is an original. Virgil died before he had corrected it, and at his death desired it might be burnt. This was happily disobeyed, and Augustus saved from the flames, a poem which proved his family to be descended from the kings of Troy. The Æneid had engaged the attention of the poet for 11 years, and in the first six books it seems that it was Virgil's design to imitate Homer's *Odyssey*, and in the last the *Iliad*. The action of the poem comprehends eight years, one of which only, the last, is really taken up by the action, as the seven first are merely episodes, such as Juno's attempts to destroy the Trojans, the loves of Æneas and Dido, the relation of the fall of Troy, &c. In the first book of the Æneid, the hero is introduced, in the seventh year of his expedition, sailing in the Mediterranean, and shipwrecked on the African coast, where he is received by Dido. In the second, Æneas, at the desire of the Phœnician queen, relates the fall of Troy, and his flight through the general conflagration to mount Ida. In the third, the hero continues his narration, by a minute account of his voyage through the Cyclades, the places where he landed, and the dreadful storm, with the description of which the poem opened. Dido, in the fourth book, makes public her partiality to Æneas, which is slighted by the sailing of the Trojans from Carthage, and the book closes with the suicide of the disappointed queen. In the fifth book, Æneas sails to Sicily, where he celebrates the anniversary of his father's death, and thence pursues his voyage to Italy. In the sixth he visits the Elysian fields, and learns from his father the fate which attends him and his descendants the Romans. In the seventh book, the hero reaches the destined land of Latium, and concludes a treaty with the king of the country, which is soon broken by the interference of Juno, who stimulates Turnus to war. The auxiliaries of the enemy

are enumerated; and in the eighth book, Æneas is assisted by Evander, and receives from Venus a shield wrought by Vulcan, on which are represented the future glory and triumphs of the Roman nation. The reader is pleased, in the ninth book, with the account of battles between the rival armies, and the immortal friendship of Nisus and Euryalus. Jupiter, in the tenth, attempts a reconciliation between Venus and Juno, who patronised the opposite parties; the fight is renewed, Pallas killed, and Turnus saved from the avenging hand of Æneas, by the interposition of Juno. The eleventh book gives an account of the funeral of Pallas, and of the meditated reconciliation between Æneas and Latinus, which the sudden appearance of the enemy defeats. Camilla is slain, and the combatants separated by the night. In the last book, Juno prevents the single combat agreed upon by Turnus and Æneas. The Trojans are defeated in the absence of their king; but on the return of Æneas, the battle assumes a different turn, a single combat is fought by the rival leaders, and the poem is concluded by the death of king Turnus. *Plin.* 7, c. 30, &c.

ÆNESIDEMUS, a brave general of Argos. *Liv.* 32, c. 25.—A Cretan philosopher, who wrote 8 books on the doctrine of his master Pyrrho. *Diog. in Pyr.*

ÆNESIUS, a surname of Jupiter, from mount Ænum.

ÆNETUS, a victor at Olympia, who, in the moment of victory, died through excess of joy. *Paus.* 3, c. 18.

ÆNIA. *vid.* ÆNEIA.

ÆNOBARBUS, or Ahenobarbus, the surname of Domitius. When Castor and Pollux acquainted him with a victory, he discredited them; upon which they touched his chin and beard, which instantly became of a brazen colour, whence the surname given to himself and his descendants.

ÆNOS, now *Eno*, an independent city of Thrace, at the eastern mouth of the Hebrus, confounded with Æneia, of which Æneas was the founder. *Mela*, 2, c. 2.

[ÆNUS, a river of Germany, separating Vindelicia from Noricum, now the *Inn*. It rises in the Rhætian Alps, and falls into the Danube. On its banks was the *Æni Pons* of Antonine, which Mannert locates near the modern village of *Langen Pfunsen*. *Mannert Anc. Geogr.* Vol. 3. p. 627.]

ÆOLIA, a name given to Arne. Sappho is called *Æolia puella*, and lyric poetry *Æolian carmen*, because of Alcæus and Sappho, natives of Lesbos, *Horat.* 4, od. 3, v. 12, and od. 9, v. 12.

ÆOLIA, or Æolis, [a country of Asia Minor, so called from the Æolians who settled there. It extended, in the interior, from the Hermus to the Caicus, and along the coast, from Cumæ to Pitane. It contained originally 12 cities, but Smyrna, one of the number, was afterwards taken by the Ionians. It sent forth colonies along the whole northern coast, and also to the island of Lesbos. Cumæ was the principal city. The Æolians received their

name from Æolus, the son of Hellen.] They migrated from Greece about 1124 B. C. 80 years before the migration of the Ionian tribes. *Herodot.* 1, c. 26, &c.—*Strab.* 1, 2 and 6.—*Plin.* 5, c. 30.—*Mela*, 1, c. 2 and 18—Thesaly has been anciently called Æolia. Bœotus, son of Neptune, having settled there, called his followers Bœotians, and their country Bœotia.

ÆOLIE and **ÆOLIDES**, seven islands between Sicily and Italy; called Lipara, Hiera, Strongyle, Didyme, Ericusa, Phœnicusa, and Enonymos. They were the retreat of the winds; and *Virg. Æn.* 1, v. 56, calls them Æolia, and the kingdom of Æolus the god of storms and winds. They sometimes bear the name of *Vulcania* and *Hephaestides*, and are known now among the moderns under the general appellation of *Lipari islands*. *Lucan.* 5, v. 609.—*Justin.* 4, c. 1.

ÆOLIDES, a patronymic of Ulysses, from Æolus: because Anticlea, his mother, was pregnant by Sisyphus, the son of Æolus, when she married Laertes. It is also given to Athamas and Misenus, as sons of Æolus. *Ovid. Met.* 4, v. 511, l. 13, v. 31.—*Virg. Æn.* 6, v. 164 and 529.

ÆOLUS, the king of storms and winds, was the son of Hippotas. He reigned over Æolia; and because he was the inventor of sails, and a great astronomer, the poets have called him the god of the wind. It is said that he confined in a bag, and gave Ulysses all the winds that could blow against his vessel when he returned to Ithaca. The companions of Ulysses untied the bag, and gave the winds their liberty. Æolus was indebted to Juno for his royal dignity, according to Virgil. The name seems to be derived from *αιολος*, *varius*, because the winds over which he presided are ever varying.—There were two others, a king of Etruria, father to Macareus and Canace, and a son of Hellen, often confounded with the god of the winds. This last married Enaretta, by whom he had seven sons and five daughters. *Apollod.* 1, c. 7.—*Homer. Od.* 10, v. 1.—*Met.* 11, v. 478, l. 14, v. 224.—*Apollon* 4, *Argon.*—*Flacc.* 1, v. 556.—*Diod.* 4 and 5.—*Virg. Æn.* 1, v. 56, &c.

ÆORA, a festival in Athens, in honour of Erigone.

ÆPULO, a general of the Istrians, who drank to excess, after he had stormed the camp of A. Manlius, the Roman general. Being attacked by a soldier, he fled to a neighbouring town, which the Romans took, and killed himself for fear of being taken. *Flor.* 2, c. 10.

ÆPÏRUS, king of Mycenæ, son of Chrestophontes and Merope, was educated in Arcadia with Cypselus, his mother's father. To recover his kingdom, he killed Polyphontes, who had married his mother against her will, and usurped the crown. *Apollod.* 2, c. 6.—*Paus.* 4, c. 8.—A son of Hippothous, who forcibly entered the temple of Neptune, near Mantinea, and was struck blind by the sudden eruption of salt water from the altar. He

was killed by a serpent in hunting. *Paus.* 4, c. 4 and 5.

ÆQUI or **ÆAVICOLI**, a people of Latium, near Tybur; they were great enemies to Rome in its infant state, and were conquered with much difficulty. *Flor.* 1, c. 11.—*Liv.* 1, c. 32, l. 2, c. 30, l. 3, c. 2, &c.—*Plin.* 3, c. 4. *Virg. Æn.* 7, v. 746, 9, v. 684.—*Ovid. Fast.* 3, v. 93.—*Dionys. Hal.* 2, c. 19.

ÆQUIMELIUM, a place in Rome where the house of Melius stood, who aspired to sovereign power: for which crime his habitation was levelled to the ground. *Liv.* 4, c. 16.

ÆRÔPE, the wife of Atreus.

ÆRÏPUS, a person appointed regent to Orestes, the infant son of Archelaus king of Macedonia.

WSACUS, a river of Troy near Ida.—H son of Priam, by Alexirhoe; or, according to others, by Arisba. He became enamoured of Hesperia, whom he pursued into the woods. The nymph threw herself into the sea, and was changed into a bird. Æsacus followed her example, and was changed into a cormorant by Tethys. *Ovid. Met.* 11, fab. 11.

ÆSCHINES, an Athenian orator, who flourished about 342 B. C. and distinguished himself by his rivalry with Demosthenes. His father's name was Atrometus, and he boasted of his descent from a noble family, though Demosthenes reproached him as being the son of a courtesan. The first open signs of enmity between the rival orators appeared at the court of Philip, where they were sent as ambassadors; but the character of Æschines was tarnished by the acceptance of a bribe from the Macedonian prince, whose tyranny had hitherto been the general subject of his declamation. When the Athenians wished to reward the patriotic labours of Demosthenes with a golden crown, Æschines impeached Ctesiphon, who proposed it; and to their subsequent dispute we are indebted for the two celebrated orations *de coronâ*. Æschines was defeated by his rival's superior eloquence, and banished to Rhodes; but as he retired from Athens, Demosthenes ran after him, and nobly forced him to accept a present of silver. In his banishment, the orator repeated to the Rhodians, what he had delivered against Demosthenes; and after receiving much applause, he was desired to read the answer of his antagonist. It was received with greater marks of approbation; but, exclaimed Æschines, how much more would your admiration have been raised had you heard Demosthenes himself speak it! Æschines died in the 75th year of his age, at Rhodes, or, as some suppose, at Samos. He wrote three orations, and nine epistles, which, from their number, received the names, the first of the graces, and the last of the muses. The orations alone are extant. [They are generally printed with those of Demosthenes. Among the best editions are, that of Foulkes and Friend, Oxon, 1695. 8vo.—and that of Stock, Dublin, 1774, 2 vols. 8vo.—An edition however of the entire works of Æschines and Demos-

thenes is now publishing in London, which promises to equal all others that have preceded it.] *Cic. de Orat.* 1, c. 24, l. 2, c. 53. *in Brut.* c. 17.—*Plut. in Demosth.*—*Diog.* 2 and 3.—*Plin.* 7, c. 30.—A philosopher, disciple of Socrates, who wrote several dialogues, some of which bore the following titles: Aspasia, Phædon, Alcibiades, Draco, Eryx, Polyænus, Telauges, &c. The dialogue entitled *Axiochus*, and ascribed to Plato, is supposed to be his composition. The best editions are, that of Leovard, 1718, with the notes of Horæus, in 8vo. and that of Fischer, 8vo. Lips. 1786.

ÆSCHRION, a Mitylenean poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition.—An iambic poet of Samos *Athen.*—A physician commended by Galen. A treatise of his on husbandry has been quoted by *Pliny*.

ÆSCHYLUS, an excellent soldier and poet of Athens, son of Euphorion, and brother to Cynægius. He was in the Athenian army at the battles of Marathon, Salamis, and Plataea. But the most solid fame he has obtained, is the offspring less of his valour in the field of battle than of his writings. Of ninety tragedies, however, the fruit of his ingenious labours, 40 of which were rewarded with the public prize, only seven have come safe to us: *Prometheus vinculus*, *Septem duces apud Thebas*, *Persæ*, *Agamemnon*, *Choephore*, *Eumenides*, *Supplices*. Æschylus is the first who introduced two actors on the stage, and clothed them with dresses suitable to their character. He likewise removed murder from the stage. It is said, that when he composed his countenance betrayed the greatest ferocity; and according to one of his scholiasts, when his *Eumenides* were represented, many children died through fear, and several pregnant women actually miscarried in the house, at the sight of the horrible masks that were introduced. The imagination of the poet was strong and comprehensive, but disorderly and wild; fruitful in prodigies, but disdainful of probabilities. His style is obscure, and the labours of an excellent modern critic have pronounced him the most difficult of all the Greek classics. A few expressions of impious tendency in one of his plays, nearly proved fatal to Æschylus; he was condemned to death; but his brother Amyntas, it is reported, reversed the sentence, by uncovering an arm, of which the hand had been cut off at the battle of Salamis in the service of his country, and the poet was pardoned. Æschylus has been accused of drinking to excess, and of never composing except when in a state of intoxication. In his old age he retired to the court of Hiero in Sicily. Being informed that he was to die by the fall of a house, he became dissatisfied with the fickleness of his countrymen, and withdrew from the city into the fields, where he sat down. An eagle with a tortoise in her bill, flew over his bald head, and supposing it to be a stone, dropped her prey upon it to break the shell, and Æschylus instantly died of the blow in

the 69th year of his age, 456 B. C. It is said that he wrote an account of the battle of Marathon in elegiac verses. [The best edition of his works is that of Butler, Cantab. 1809. 4 vols. in 4to, and 8 vols. in 8vo.—Many of his tragedies have also been separately edited with great ability, especially by Blomfield, Cantab. 1812, &c.]—*Horat. Art. poet.* 278.—*Quintil.* 10, c. 1.—*Plin.* 10, c. 3.—*Val. Max.* 9, c. 12.—The 12th perpetual archon of Athens.—A native of Cnidus, teacher of rhetoric to Cicero. *Cic. in Brut.*

ÆSCULAPIUS, son of Apollo, by Coronis, or, as some say, by Larissa, daughter of Phlegias, was god of medicine. After his union with Coronis, Apollo set a crow to watch her, and was soon informed that she admitted the caresses of Ischys of Æmonia. The god, in a fit of anger, destroyed Coronis with lightning, but saved the infant from her womb, and gave him to be educated to Chiron, who taught him the art of medicine. Some authors say, that Coronis left her father to avoid the discovery of her pregnancy, and that she exposed her child near Epidaurus. A goat of the flocks of Arethanas gave him her milk, and the dog who kept the flock stood by him to shelter him from injury. He was found by the master of the flock, who went in search of his stray goat, and saw his head surrounded with resplendent rays of light. Æsculapius was physician to the Argonauts, and considered so skilled in the medicinal power of plants, that he was called the inventor as well as the god of medicine. He restored many to life, of which Pluto complained to Jupiter, who struck Æsculapius with thunder, but Apollo, angry at the death of his son, killed the Cyclops who made the thunderbolts. Æsculapius received divine honours after death, chiefly at Epidaurus, Pergamus, Athens, Smyrna, &c. Goats, bulls, lambs, and pigs, were sacrificed on his altars, and the cock and the serpent were sacred to him. Rome, A. U. C. 462, was delivered of a plague and built a temple to the god of medicine, who, as was supposed, had come there in the form of a serpent, and hid himself among the reeds in an island of the Tyber. Æsculapius was represented with a large beard, holding in his hand a staff, round which was wreathed a serpent; his other hand was supported on the head of a serpent. Serpents are more particularly sacred to him, not only as the ancient physicians used them in their prescriptions, but because they were the symbols of prudence and foresight, so necessary in the medical profession. He married Epione, by whom he had two sons, famous for their skill in medicine, Machaon and Podalirus; and four daughters, of whom Hygiea, goddess of health, is the most celebrated. Some have supposed that he lived a short time after the Trojan war. Hesiod makes no mention of him. *Homer Il.* 4, v. 193. *Hymn. in Æscul.*—*Apollod.* 3, c. 10.—*Apollon.* 4. *Argon.*—*Hygin.* fab. 49.—*Ovid. Met.* 2, fab. 8.—*Paus.* 2, c. 11 and 27, l. 7, c. 23. &c.—*Diod.* 4.—*Pindar. Pyth.* 3.—*Lucian.*

Dial. de Saltat.—*Val. Max.* 1, c. 3.—*Cic. de Nat. D.* 3, c. 22, says there were three of this name; the 1st, a son of Apollo, worshipped in Arcadia; [the 2d, the brother of the second Mercury, the 3d, a man who first introduced tooth-drawing and the use of cathartics.]

ÆSERNA, a city of the Samnites, in Italy, [now *Isernia*.] *Liv.* 27, c. 12.

ÆSIS, a river of Italy, which separates Umbria from Picenum. [Now the *Iesi*.]

ÆSON, son of Cretheus, was born at the same birth as Pelias. He succeeded his father in the kingdom of Iolchos, but was soon exiled by his brother. He married Alcimeda, by whom he had Jason, whose education he intrusted to Chiron, being afraid of Pelias. When Jason was grown up, he demanded his father's kingdom from his uncle, who gave him evasive answers, and persuaded him to go in quest of the golden fleece. *vid. Jason*. At his return, Jason found his father very infirm; and Medea, *vid. Medea*, at his request, drew the blood from Æson's veins, and re-filled them with the juice of certain herbs which she had gathered, and immediately the old man recovered the vigour and bloom of youth. Some say that Æson killed himself by drinking bull's blood to avoid the persecution of Pelias. *Diod.* 4.—*Apollod.* 1, c. 9.—*Ovid. Met.* 7, v. 285.—*Hygin.* fab. 12.—A river of Thessaly, with a town of the same name.

ÆSONIDES, a patronymic of Jason, as being descended from Æson.

ÆSÖPUS, a Phrygian philosopher, who, though originally a slave, procured his liberty by the sallies of his genius. He travelled over the greatest part of Greece and Egypt, but chiefly resided at the court of Cræsus, king of Lydia, by whom he was sent to consult the oracle of Delphi. In this commission Æsop behaved with great severity, and satirically compared the Delphians to floating sticks, which appear large at a distance, but are nothing when brought near. The Delphians, offended with his sarcastic remarks, accused him of having secreted one of the sacred vessels of Apollo's temple, and threw him down from a rock, 561 B. C. Maximus Planudes has written his life in Greek; but no credit is to be given to the biographer, who falsely asserts that the mythologist was short and deformed. Æsop dedicated his fables to his patron Cræsus: but what appears now under his name, is no doubt a compilation of all the fables and apologies of wits before and after the age of Æsop, conjointly with his own. [The best editions of his fables are, that of Klotzius, Lips. 1776. 8vo. and that of Ernesti. Lips. 1731. 2mo.] *Plut. in Solon.*—*Phad.* 1, fab. 2, i. 2, fab. 9.—Claudius, an actor on the Roman stage, very intimate with Cicero. He amassed an immense fortune. His son, to be more expensive, melted precious stones to drink at his entertainments. *Horat.* 2, Sat. 3, v. 239.—*Val. Max.* 8, c. 10, l. 9, c. 1.—*Plin.* 9, c. 35, l. 10, c. 51.

ÆTHALIA, or **ILVA**, now *Elba*, an island

between Etruria and Corsica. *Plin.* 3, c. 6, l. 6, c. 30.

ÆTHIOPIA, an extensive country of Africa, [divided by the ancients into Superior and Inferior. The former lay to the south of Egypt and answers to modern *Abyssinia*, the latter corresponds with the southern regions of Africa, known to the ancients only in name. Homer has styled the Æthiopians the most just of men and the favourites of the gods, who feasted among them for 12 days each year.] *Diod.* 4, says, that the Æthiopians were the first who worshipped the gods, for which, as some suppose, their country had never been invaded by a foreign enemy. *Lucan.* 3, v. 253, l. 9, v. 651.—*Juv.* 2, v. 23.—*Virg. ecl.* 6, v. 68.—*Plin.* 6, c. 29. *Paus.* 1, c. 33.—*Homer. Od.* 1, v. 22. *Il.* 1, v. 423.

ÆTHRA, daughter of Pittheus king of Træzene, had Theseus by Ægeus. *vid. Ægeus*. She was carried away by Castor and Pollux, when they recovered their sister Helen, whom Theseus had stolen, and intrusted to her care. *vid. Helen*. She went to Troy with Helen. *Homer. Il.* 3, v. 144.—*Paus.* 2, c. 31, l. 5, c. 19.—*Hygin.* fab. 37 and 79.—*Plut. in These.*—*Ovid. Her.* 10, v. 131.

ÆTHÛSA, a daughter of Neptune by Amphitrite, or Alcyone, mother by Apollo of Eleuthere and two sons. *Paus.* 9, c. 20.

ÆTION, or **EETION**, the father of Andromache, Hector's wife. He was killed at Thebes, with his seven sons, by the Greeks.—A famous painter. He drew a painting of Alexander going to celebrate his nuptials with Roxane. This piece was much valued, and was exposed to public view at the Olympic games, where it gained so much applause that the president of the games gave the painter his daughter in marriage. *Cic. Br.* 18.

ÆTNA, a mountain of Sicily, now called *Gibello*, famous for its volcano, which, for about 3000 years, has thrown out fire at intervals. It is 2 miles in perpendicular height, and measures 180 miles round at the base, with an ascent of 30 miles. Its crater forms a circle about 2 miles in circumference, and its top is covered with snow and smoke at the same time, whilst the sides of the mountain, from the great fertility of the soil, exhibit a rich scene of cultivated fields and blooming vineyards. Pindar is the first who mentions an eruption of Ætna; and the silence of Homer on the subject is considered as a proof that the fires of the mountain were unknown in his age. *Hesiod. Theog.* v. 860.—*Virg. Æn.* 3, v. 570.—*Ovid. Met.* 5, fab. 6, l. 15, v. 340.—*Ital.* 14, v. 59.

ÆTŌLIA, a country. It received its name from Ætolus. The inhabitants were little known in Greece, till after the ruin of Athens and Sparta they assumed a consequence in the country, and afterwards made themselves conspicuous as the allies of Rome and as its enemies, till they were conquered by Fulvius. *Liv.* 26, c. 24, &c.—*Flor.* 2, c. 9.—*Strab.* 8.

and 10.—*Mela*, 2, c. 3.—*Plin.* 4, c. 2.—*Paus.* 10, c. 18.—*Plut. in Flam.*

ÆTOLUS, son of Endymion of Elis and Iphianassa, married Pronoe, by whom he had Pleuron and Calydon. Having accidentally killed Apis, son of Phoroneus, he left his country, and came to settle in that part of Greece which has been called, from him, Ætolia. *Apollod.* 1, c. 7 and 9.—*Paus.* 5, c. 1.

ÆX, a rocky island between Tenedos and Chios. *Plin.* 4, c. 11.

AFER, an inhabitant of Africa.—An informer under Tiberius and his successors. He became also known as an orator and as the preceptor of Quintilian, and was made consul by Domitian. He died A. D. 59.

LUC. AFRANIUS, a Latin comic poet in the age of Terence, often compared to Menander, whose style he imitated. *Quint.* 10, c. 1.—*Sueton. Ner.* 11.—*Horat.* 2, ep. 1, v. 57.—*Cic. de fin.* 1, c. 3.—*A. Gell.* 13, c. 8.—A general of Pompey, conquered by Cæsar in Spain. *Sueton. in Cæs.* 34.—*Plut. in Pomp.*—Q. a man who wrote a severe satire against Nero, for which he was put to death in the Pisonian conspiracy. *Tacit.*—Potitus, a plebeian, who said before Caligula, that he would willingly die if the emperor could recover from the distemper he laboured under. Caligula recovered, and Afranius was put to death that he might not forfeit his word. *Dio.*

AFRICA, called *Libya* by the Greeks, one of the three parts of the ancient world, and the greatest peninsula of the universe, bounded on the east by Arabia and the Red Sea, on the north by the Mediterranean, south and west by the ocean. [In its greatest length it extends 4300 miles, and in its greatest breadth it is 3500 miles. Very little of this division of the globe was known to the ancients, except the parts adjacent to the coast of the Mediterranean, and along the banks of the Nile. The interior they thought uninhabitable from the excessive heat, or peopled it with fabulous monsters, of which Africa was proverbially the nurse.]—There is a part of Africa, called *Propria*, which [corresponds with the modern *Tunis*.]

AFRICANUS, a blind poet, commended by Ennius.—A christian writer, who flourished A. D. 222. In his chronicle, which was universally esteemed, he reckoned 5500 years from the creation of the world to the age of Julius Cæsar. Nothing remains of this work, but what Eusebius has preserved. In a letter to Origen, Africanus proved, that the history of Susanna is supposititious; and in another to Aristides, still extant, he endeavours to reconcile the seeming contradictions that appear in the genealogies of Christ in St. Matthew and Luke. He is supposed to be the same who wrote nine books, in which he treats of physic, agriculture, &c.—A lawyer, disciple to Papinian, and intimate with the emperor Alexander.—The surname of the Scipios, from the conquest of Africa. *vid.* Scipio.

AFRICUM MARE, is that part of the Mediterranean which is on the coast of Africa.

AGAMÉDES and **TROPHONIUS**, two architects who made the entrance of the temple of Delphi, for which they demanded of the god, whatever gift was most advantageous for a man to receive. Three days after they were found dead in their bed. *Plut. de cons. ad Apol.*—*Cic. Tusc.* 1, 47.—*Paus.* 9, c. 11 and 37, gives a different account.

AGAMÉMNON, king of Mycenæ and Argos, was brother to Menelaus, and son of Plisthenes, the son of Atreus. Homer calls them sons of Atreus, which is false upon the authority of Herodotus, Apollodorus, &c. *vid.* *Plisthenes*. When Atreus was dead, his brother Thyestes seized the kingdom of Argos, and removed Agamemnon and Menelaus, who fled to Polyphidus king of Sicyon, and hence to Ceneus, king of Ætolia, where they were educated. Agamemnon married Clytemnestra, and Menelaus Helen, both daughters of Tyndarus king of Sparta, who assisted them to recover their father's kingdom. After the banishment of the usurper to Cythera, Agamemnon established himself at Mycenæ, whilst Menelaus succeeded his father-in-law at Sparta. When Helen was stolen by Paris, Agamemnon was elected commander in chief of the Grecian forces going against Troy; and he showed his zeal in the cause by furnishing 100 ships, and lending 60 more to the people of Arcadia. The fleet was detained at Aulis, where Agamemnon sacrificed his daughter to appease Diana. *vid.* *Iphigenia*. During the Trojan war, Agamemnon behaved with much valour; but his quarrel with Achilles, whose mistress he took by force, was disastrous to the Greeks. *vid.* *Briseis*. After the ruin of Troy, Cassandra fell to his share, and foretold him that his wife would put him to death. He gave no credit to this, and returned to Argos with Cassandra. Clytemnestra, with her adulterer Ægisthus, (*vid.* *Ægisthus*.) prepared to murder him; and as he came from the bath, to embarrass him, she gave him a tunic whose sleeves were sewed together, and while he attempted to put it on, she brought him to the ground with a stroke of a hatchet, and Ægisthus seconded her blows.—His death was revenged by his son Orestes. *vid.* *Clytemnestra*, *Menelaus*, and *Orestes*. *Homer. Il.* 1, 2, &c. *Od.* 4, &c.—*Ovid. de Rem. Am.* v. 777.—*Met.* 12, v. 30.—*Hygin. fab.* 88 and 97.—*Strab.* 8.—*Thucyd.* 1, c. 9.—*Ælian. V. H.* 4, c. 26.—*Dietyl. Cret.* 1, 2, &c.—*Dares Phryg.*—*Sophocel. in Elect.*—*Euripid. in Orest.*—*Senec. in Ag.*—*Paus.* 2, c. 6, l. 9, c. 40, &c.—*Virg. Æn.* 6, v. 838.—*Mela*, 2, c. 3.

AGANIPPE, a celebrated fountain of Bœotia, at the foot of mount Helicon. It flows into the Permessus, and is sacred to the muses, who, from it, were called *Aganippedes*—[*Ovid. (Fast.* 5, 7.) makes Hippocrene and *Aganippe* the same; but *Solinus* and others distinguish them, and ascribe their being united to poetic license.]—*Paus.* 9, c. 29.—*Pro-*

part. 2, el. 3.—*Ovid. Met.* 5, v. 312.—*Plin.* 4, c. 7

AGAPĒNOR, the son of Ancæus, and grandson of Lycurgus, who after the ruin of Troy, was carried by a storm to Cyprus, where he built Paphos. *Paus.* 8, c. 5.—*Homer. Il.*

AGARĒNI, a people of Arabia. Trojan destroyed their city, called Agarum. *Strab.* 16.

AGARISTA, daughter of Clisthenes, was courted by all the princes of Greece. She married Megacles. *Ælian. V. H.* 12, c. 24.—*Herodot.* 6, c. 12. &c.—A daughter of Hippocrates, who married Xantippus. She dreamed that she had brought forth a lion, and some time after became mother of Pericles.—*Plut. in Pericl.*—*Herodot.* 6, c. 131.

AGASICLES, king of Sparta, was son of Archidamus, and one of the Proclidæ. He used to say that a king ought to govern his subjects as a father governs his children. *Paus.* 3, c. 7.—*Plut. in Apoph.*

AGĀSUS, a harbour on the coast of Apulia, [supposed to be the same with *Porto Greco.*] *Plin.* 3, c. 11.

AGĀTHA, a town of France, now *Agde* in Languedoc. *Mela*, 2, c. 5.

AGATHARCHĪDES, a Samian philosopher and historian, who wrote a treatise on stones, and a history of Persia and Phœnice, besides an account of the Red Sea, of Europe, and Asia. Some make him a native of Cnidus, and add that he flourished about 177 B. C. *Joseph. cont. Ap.*

AGĀTHIAS, a Greek historian of Æolia. A poet and historian in the age of Justinian, of whose reign he published the history in five books. Several of his epigrams are found in the *Anthologia*. His history is a sequel of that of Procopius. The best edition is that of Paris, fol. 1660.

AGĀTHO, [an Athenian tragic and comic poet, the disciple of Prodicus and Socrates. There is now nothing extant of his productions except a few quotations preserved by Aristotle, Athenæus, Ælian, and others.]

AGATHOCLEĀ, a beautiful courtesan of Egypt. One of the Ptolemies destroyed his wife Eurydice to marry her. She, with her brother, long governed the kingdom, and attempted to murder the king's son. *Plut. in Cleon.*—*Justin.* 30, c. 1.

AGATHOCLES, a tyrant of Sicily, son of a potter, who, by entering in the Sicilian army, arrived to the greatest honours, and made himself master of Syracuse. He reduced all Sicily under his power, but being defeated at Himera by the Carthaginians, he carried the war into Africa, where, for four years, he extended his conquests over his enemy. He afterwards passed into Italy, and made himself master of Crotona. He died in his 72d year, B. C. 289, after a reign of 23 years of mingled prosperity and adversity. *Plut. in Apoph.*—*Justin.* 22 and 23.—*Polyb.* 15.—*Diod.* 13, &c.—A son of Lysimachus, taken prisoner by the Getæ. He was ransomed, and married Lysandra daughter of Ptolemy Lagus. His fa-

ther, in his old age, married Arsinoë, the sister of Lysander. After his husband's death; Arsinoë, fearful for her children, attempted to murder Agathocles. Some say that she fell in love with him, and killed him because he slighted her. When Agathocles was dead, 283 B. C. Lysandra fled to Seleucus. *Strab.* 13.—*Plut. in Pyrrh. and Demetr.*—*Paus.* 1, c. 9 and 10.—A Grecian historian of Babylon, who wrote an account of Cyzicus. *Cic. de div.* 1, c. 24.

AGĀTHON, *vid.* Agatho.

AGATHYRSI, an effeminate nation of Scythia, who had their wives in common. [They pretended to be descended from Agathysis, the son of Hercules the Libyan.] *Herodot.* , c. 10.—*Virg. Æn.* 4, v. 146.

AGĀVE, daughter of Cadmus and Hermione, married Echion, by whom she had Pentheus, who was torn to pieces by the Bacchanals. *vid. Pentheus.* She is said to have killed her husband in celebrating the orgies of Bacchus. She received divine honours after death, because she had contributed to the education of Bacchus. *Theocrit.* 26.—*Ovid. Met.* 3, v. 7. 5.—*Lucan.* 1, v. 574.—*Stat. Theb.* 11, v. 318.—*Apollod.* 3, c. 4.

AGDESTIS, [a mountain of Phrygia, near the city of Pessinus. It had a double summit, one of which was called Agdistis, and hence the name Agdistis applied to Cybele. *Mannert. Anc. Geogr.* Vol. 6, part 3, p. 63.]

AGELASTUS, a surname of Crassus, the grandfather of the rich Crassus. He only laughed once in his life, and this, it is said, was upon seeing an ass eat thistles. *Cic. de fin.* 5.—*Plin.* 7, c. 19.—The word is also applied to Pluto, from the sullen and melancholy appearance of his countenance.

AGELĀUS, a son of Hercules and Omphale, from whom Cræsus was descended.—*Apollod.* 2, c. 7.—A servant of Priam, who preserved Paris when exposed on mount Ida. *Id.* 3, c. 12.

AGENDĪCUM, now *Sens*, a town of Gaul, the capital of the Senones. [Called Agedicum by Ptolemy, and by others Agradicum.] *Cæs. bell. Gall.* 6, c. 44.

AGĒNOR, king of Phœnicia, was son of Neptune and Libya, and brother to Belus. He married Telephassa, by whom he had Cadmus, Phœnix, Cilix, and Europa. *Hygin. fab.* 6.—*Ital.* 1, v. 15, l. 17, v. 58.—*Apollod.* 2, c. 1. l. 3, c. 1.

AGESANDER, [a sculptor of Rhodes, one of the three who jointly executed the famous group of Laocœon. He flourished about the 83th Olympiad.—His name stands first upon the plinth of the group.]

AGESIAS, platonic philosopher who taught the immortality of the soul. One of the Ptolemies forbade him to continue his lectures, because his doctrine was so prevalent that many of his auditors committed suicide.

AGESILĀUS, king of Sparta, of the family of the Agidæ, was son of Doryssus, and father of Archelaus. During his reign, Lycurgus instituted his famous laws. *Herodot.* 7.

c. 204.—*Paus.* 3, c. 2.—A son of Archidamus of the family of the Proclidae, made king in preference to his nephew Leotyichides. He made war against Artaxerxes Mnemon king of Persia with success; but in the midst of his conquests in Asia, he was recalled home to oppose the Athenians and Bœotians, who desolated his country; and his return was so expeditious that he passed in thirty days over that tract of country which had taken up a whole year of Xerxes' expedition. He defeated his enemies at Coronea; [but the Spartans were in turn defeated at Leuctra and Mantinea by the Thebans under Epaminondas.] Though deformed, small of stature, and lame, he was brave, and greatness of soul compensated for all the imperfections of nature. He was as fond of sobriety as of military discipline; and when he went, in his 80th year, to assist Tachus king of Egypt, the servants of the monarch could hardly be persuaded that the Lacedæmonian general was eating with his soldiers on the ground, bareheaded, and without any covering to repose upon. Agesilaus died on his return from Egypt, after a reign [of 41 years, and in the 84th year of his age,] and his remains were embalmed and brought to Lacedæmon. *Justin.* 6, c. 1.—*Plut. and C. Nep. in vit.*—*Paus.* 3, c. 9.—*Xenoph. Orat. pro Ages.*—A brother of Themistocles, who was sent as a spy into the Persian camp, where he stabbed Marodonius instead of Xerxes. *Plut. in Parall.*

AGESIPOLIS, 1st, king of Lacedæmon, son of Pausanias, obtained a great victory over the Mantineans. He reigned 14 years, and was succeeded by his brother Cleombrotus, B. C. 380. *Paus.* 3, c. 5, l. 8, c. 8. *Xenoph.* 3. *Hist. Græc.*—2d, son of Cleombrotus, king of Sparta, was succeeded by Cleomenes 2d, B. C. 370. *Paus.* 1, c. 13, l. 3, c. 5.

AGESISTRATA, the mother of king Agis. *Plut. in Agid.*

AGGRAMMES, a cruel king of the Gangarides. His father was a hair-dresser, of whom the queen became enamoured, and whom she made governour to her children, to gratify her passion. He killed them, to raise Aggrammes, his son by the queen, to the throne. *Curt.* 9, c. 2.

AGIDÆ, the descendants of Eurysthenes, who shared the throne of Sparta with the Proclidæ; the name is derived from Agis, son of Eurysthenes. The family became extinct in the person of Cleomenes son of Leonidas. *Virg. Æn.* 8, v. 682.

AGIS, king of Sparta, succeeded his father, Eurysthenes, and after a reign of one year, was succeeded by his son Echestratus, B. C. 1058. *Paus.* 3, c. 2.—Another king of Sparta, who waged bloody wars against Athens, and restored liberty to many Greek cities. He attempted to restore the laws of Lycurgus at Sparta, but in vain; the perfidy of friends, who pretended to second his views, brought him in o difficulties, and he was at last dragged from a temple, where he had taken refuge, to a prison, where he was strangled by order of the Ephori. *Plut. in Agid.*—

Another son of Archidamus, who signalized himself in the war which the Spartans waged against Epidaurus. He obtained a victory at Mantinea, and was successful in the Peloponnesian war. He reigned 27 years. *Thucyd.* 3 and 4.—*Paus.* 3, c. 8 and 10.—

Another, son of Archidamus, king of Sparta, who endeavoured to deliver Greece from the empire of Macedonia, with the assistance of the Persians. He was conquered in the attempt and slain by Antipater, Alexander's general, and 5,300 Lacedæmonians perished with him. *Curt.* 6, c. 1.—*Diod.* 17.—*Justin.* 2, c. 1, &c.—Another, son of Eudamidas, killed in a battle against the Mantineans. *Paus.* 8, c. 10.—A poet of Argos, who accompanied Alexander into Asia, and said that Bacchus and the sons of Leda, would give way to his hero, when a god. *Curt.* 8, c. 5.

AGLAIÀ, one of the graces, called sometimes Pasiphae. Her sisters were Euphrosyne and Thalia, and they were all daughters of Jupiter and Eurynome. *Paus.* 9, c. 35.

AGLAONICE, daughter of Hegemon, was acquainted with astronomy and eclipses, whence she boasted of her power to draw the moon from heaven. *Plut. de Orac. defect.*

AGLAOPHON, an excellent Greek painter, *Plin.* 32, c. 8.

AGLAUROS, or AGRAULOS, daughter of Erechtheus the oldest king of Athens, was changed into a stone by Mercury. Some make her daughter of Cecrops. *vid. Herse.*—*Ovid Met.* 2, fab. 12.

AGLÆUS, the poorest man of Arcadia, pronounced by the oracle more happy than Gyges king of Lydia. *Plin.* 7, c. 46.—*Val. Max.* 7, c. 1.

AGNO, one of the nymphs who nursed Jupiter. She gave her name to a fountain on mount Lycæus. When the priest of Jupiter, after a prayer, stirred the waters of this fountain with a bough, a thick vapour arose, which was soon dissolved into a plentiful shower.—*Paus.* 8, c. 31, &c.

AGNOÏCE, an Athenian virgin, who disguised her sex to learn medicine. She was taught by Hierophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her before the Areopagus of corruption. She confessed her sex to the judges, and a law was immediately made to empower all freeborn women to learn midwifery. *Hygin.* fab. 174.

AGNON, son of Nicias, was present at the taking of Samos by Pericles. In the Peloponnesian war he went against Potidæa, but abandoned his expedition through disease. He built Amphipolis, whose inhabitants rebelled to Brasidas, who they regarded as their founder, forgetful of Agnon. *Thucyd.* 2, 3, &c.

AGNONIDES, a rhetorician of Athens, who accused Phocion of betraying the Piræus to Nicanor. When the people recollected what

services Phocion had rendered them, they raised him statues, and put to death his accuser. *Plut. and Nep. in Phocion.*

AGONĀLIA and **AGONIA**, festivals in Rome, celebrated three times a year, in honour of Janus, or Agonius. They were instituted by Numa, and on the festive days the chief priest used to offer a ram. *Ovid. Fast. 1, v. 347.—Varro de L. 6.*

AGONES CAPITOLĪNI, games celebrated every fifth year upon the Capitoline hill, [instituted by Domitian.] Prizes were proposed for agility and strength, as well as for poetical and literary compositions. The poet Statius publicly recited there his Thebaid, which was not received with much applause.

AGONIUS, a Roman deity, who presided over the actions of men. *vid. Agonalia.*

AGORACRĪTUS, a sculptor of Pharos, who made a statue of Venus for the people of Athens, B. C. 150.

AGORANŌMI, ten magistrates at Athens, who watched over the city and port, and inspected whatever was exposed to sale.

AGORĀNIS, a river falling into the Ganges. *Arrian. de Ind.* [According to Rennell, the *Gagra*, but, in the opinion of Mannert, more properly the *Gawrah*.]

AGOREŪS, a surname of Mercury among the Athenians, from his presiding over the markets. *Paus. 1, c. 15.*

AGRA, a place of Bœotia where the Ilissus rises. Diana was called *Agræa*, because she hunted there.

AGRĀGAS or **ACRĀGAS**, a river, town, and mountain of Sicily: called also *Agrigentum*. The town was built by the people of Gela, who were a Rhodian colony. *Virg. Æn. 3, v. 703.—Diod. 11.*

AGRARIA LEX was enacted to distribute among the Roman people all the lands which they had gained by conquest [and for limiting the quantity of ground possessed by each person, to a certain number of acres.] It was first proposed A. U. C. 268, by the consul Sp. Cassius Vicellinus, and rejected by the Senate. This produced dissensions between the senate and the people, and Cassius, upon seeing the ill success of the new regulations he proposed, offered to distribute among the people, the money which was produced from the corn of Sicily, after it had been brought and sold in Rome. This act of liberality the people refused, and tranquillity was soon after re-established in the state. [*vid. Cassius.*] It was proposed a second time A. U. C. 377, by the tribune Licinius Stilo; but with no better success; and so great were the tumults which followed, that one of the tribunes of the people was killed, and many of the senators fined for their opposition. Mutius Scævola, A. U. C. 620, persuaded the tribune Tiberius Gracchus to propose it a third time; and though Octavius his colleague in the tribuneship, opposed it, yet Tiberius made it pass into a law, after much altercation, and commissioners were authorized to make a division of the lands. [The prosecution of this matter, however, brought the republic to the

brink of destruction, and cost the two brothers, the Gracchi, their lives. Their efforts were of little avail, as the laws they laboured to introduce were gradually abolished after their death.]

AGRAULIA, a festival at Athens in honour of *Agraulos*. The Cyprians also observed these festivals, by offering human victims.

AGRAULOS, a daughter of *Cecrops*.—A surname of *Minerva*.

AGRIĀNES, a river of Thrace. *Herodot. 4, c. 9.*—[now, the *Ergene*.] *Id. 5, c. 16.*

AGRICŌLA, the father-in-law of the historian *Tacitus*, who wrote his life. He was eminent for his public and private virtues. He was governor of Britain, and first discovered it to be an island. Domitian envied his virtues; he recalled him from the province he had governed with equity and moderation, and ordered him to enter Rome in the night, that no triumph might be granted to him. *Agricola* obeyed, and without betraying any resentment, he retired to a peaceful solitude, and the enjoyment of the society of a few friends. He died in his 56th year, A. D. 93. [He is supposed to have been poisoned by the tyrant.] *Tacit. in Agric.*

AGRIGENTUM, now *Girgenti*, a town of Sicily, 18 stadia from the sea. It was founded by a Rhodian colony [from Gela.] The inhabitants were famous for their hospitality, and for their luxurious manner of living. In its flourishing situation, *Agrigentum* contained 200,000 inhabitants, who submitted with reluctance to the superior power of *Syracuse*. The government was monarchical, but afterwards a democracy was established. The famous *Phalaris* usurped the sovereignty, which was also for some time in the hands of the *Carthaginians*. *Agrigentum* can now boast of more venerable remains of antiquity than any other town in Sicily. *Polyb. 9.—Strab. 6.—Diod. 13.—Virg. Æn. 3, v. 707.—Sil. It. 14, v. 211.*

AGRIŌNIA, annual festivals in honour of *Bacchus*, celebrated generally in the night. They were instituted, as some suppose, because the god was attended with wild beasts.

M. AGRIPPA VIPSANIUS, a celebrated Roman, who obtained a victory over *S. Pompey*, and favoured the cause of *Augustus* at the battles of *Actium* and *Philippi*, where he behaved with great valour. He advised his imperial friend to re-establish the republican government at Rome, but he was over-ruled by *Mecænas*. In his expeditions in Gaul and Germany he obtained several victories, but refused the honours of a triumph, and turned his liberality towards the embellishing of Rome, and the raising of magnificent buildings, one of which, the *Pantheon*, still exists. [When *Augustus* was dangerously ill, in the year before *Christ 23*, he committed his ring to *Agrippa*, which being considered as a preference of him for his successor, offended *Marcellus*, and rendered it necessary on the recovery of *Augustus* to remove *Agrippa* from court by an honourable exile to the rich government of *Syria*. Upon the death of

Marcellus he was recalled to Rome, where he was married to Julia, the daughter of the Emperor and Marcellus's widow. After this he performed important services to the empire in Gemany, Spain, and the countries of the East. Upon his return, he was attacked with a fever in Campania, which soon terminated in his death, A. U. C. 742, B. C. 12, in the 51st year of his age.] His body was placed in the tomb which Augustus had prepared for himself. He had been married three times, to Cæcilia Attica, daughter of Atticus, to Marcella, daughter of Octavia, and to Julia, by whom he had five children, Caius and Lucius Cæsares, Posthumus Agrippa, Agrippina, and Julia. His son, C. Cæsar Agrippa, was adopted by Augustus, and made consul, by the flattery of the Roman people, at the age of 14 or 15. This promising youth went to Armenia, on an expedition against the Persians, where he received a fatal blow from the treacherous hand of Lollius, the governor of one of the neighbouring cities. He languished for a little time, and died in Lycia. His younger brother, L. Cæsar Agrippa, was likewise adopted by his grandfather Augustus; but he was soon after banished to Campania, for using seditious language against his benefactor. In the 7th year of his exile he would have been recalled, had not Livia and Tiberius, jealous of the partiality of Augustus for him, ordered him to be assassinated in his 26th year. He has been called ferocious and savage; and he gave himself the name of Neptune, because he was found of fishing. [One of his servants assumed his name after his death, and raised commotions.] *Verg. Æn.* 8, v. 682.—*Horat.* 1, od. 6.—Sylvius, a son of Tiberinus Sylvius, king of Latium. He reigned 33 years, and was succeeded by his son Romulus Sylvius. *Dionys. Hal.* 1, c. 8.—Herodes, son of Aristobulus, grandson of the Great Herod. [He was brought up at Rome with Drusus the son of Tiberius, but having reduced himself to penury by his profusion, he, upon the death of Drusus, retired to Judæa. Here he attached himself to Caius Cæsar, but having offended Tiberius by some expressions, he was thrown into prison and loaded with chains.] When Caligula ascended the throne, his favourite was released, presented with a chain of gold as heavy as that which had lately confined him, and made king of Judæa. He was a popular character with the Jews: and it is said that while they were flattering him with the appellation of God, an angel of God struck him with the lousy disease, of which he died, A. D. 43. His son, of the same name, was the last king of the Jews, deprived of his kingdom by Claudius, in exchange for other provinces. He was with Titus at the celebrated siege of Jerusalem, and died A. D. 94. It was before him that St. Paul pleaded. *Juv.* 6, v. 156.—*Tacit.* 2. *Hist.* c. 81.—Menenius, a Roman general, who obtained a triumph over the Sabines, appeased the populace of Rome by the well known fable of the belly and limbs, and favoured the erection of the new office of

tribunes of the people, A. U. C. 261. He died poor, but universally regretted; his funeral was at the expense of the public, from whom also his daughters received dowries. *Liv.* 2, c. 32. *Flor.* 1, c. 23.—A mathematician in the reign of Domitian; he was a native of Bithynia.

AGRIPPINA, a wife of Tiberius. The emperor repudiated her to marry Julia. *Sueton. in Tib.* 7.—A daughter of M. Agrippa, and grand-daughter to Augustus. She married Germanicus, whom she accompanied into Syria; and when Piso poisoned him, she carried his ashes to Italy, and accused his murderer, who stabbed himself. She fell under the displeasure of Tiberius, who exiled her to an island, where she died, A. D. 26, for want of bread. She left nine children, and was universally distinguished for intrepidity and conjugal affection. *Tacit.* 1, *Ann.* c. 2, &c.—*Sueton. in Tib.* 52.—Julia, daughter of Germanicus and Agrippina, married Domitius Ænobarbus, by whom she had Nero. After her husband's death she married her uncle the emperor Claudius, whom she destroyed to make Nero succeed to the throne. After many cruelties and much licentiousness, she was assassinated by order of her son, and as she expired, she exclaimed, "strike the belly which could give birth to such a monster." She died A. D. 59. [She was a female of most abandoned character, her crimes were of the darkest hue, and her memory is deserving of universal detestation.] She left memoirs which assisted Tacitus in the composition of his annals. The town which she built, where she was born on the borders of the Rhine, and called *Agrippina Colonia*, is the modern *Cologne*. *Tacit. Ann.* 5, c. 75, 4. 12, c. 7, 22, &c.

AGRIUS, son of Parthæon, drove his brother Cæneus from the throne. He was afterwards expelled by Diomedes, the grandson of Cæneus, upon which he killed himself. *Hygin.* fab. 175 and 242.—*Apollod.* 1, c. 7.—*Hom. Iliad.* 11, v. 117.

AGRÔLAS, surrounded the citadel of Athens with walls, except that part which afterwards was repaired by Cimon. *Paus.* 1, c. 23.

AGRON, a king of Illyria, who, after conquering the Ætolians, drank to such excess that he died instantly, B. C. 231. *Polyb.* 2, c. 4.

AGROTËRA, an anniversary sacrifice of goats offered to Diana at Athens. It was instituted by Callimachus the Polemarch, who vowed to sacrifice to the goddess so many goats as there might be enemies killed in a battle which he was going to fight against the troops of Darius, who had invaded Attica. The quantity of the slain was so great, that a sufficient number of goats could not be procured; therefore they were limited to 500 every year, till they equalled the number of Persians slain in battle.—A temple of Ægira in Peloponnesus erected to the goddess under this name. *Paus.* 7, c. 26.

AGYIEUS, from *αγυια*, a street, a surname of Apollo, because sacrifices were offered to

him in the public streets of Athens. *Horat.* 4. od. 6.

AGYLLA, a town of Etruria, founded by a colony of Pelasgians, and governed by Mezentius when Æneas came to Italy. It was afterwards called Cære, by the Lydians, who took possession of it. [It is now *Cer Veteri.*] *Virg. Æn.* 7, v. 652, l. 8, v. 479.

AGYRIUS, a tyrant of Sicily, assisted by Dionysius against the Carthaginians. *Diod.* 14.

AGYRIUM, a town of Sicily, where Diodorus the historian was born. The inhabitants were called *Agyrinenses*. [It is now, *San Filippo d'Argirone.*] *Diod.* 14.—*Cic. in Verr.* 2. c. 65

AGYRIUS, an Athenian general who succeeded Thrasybulus. *Diod.* 11.

AHĀLA, the surname of the *Servilii* at Rome.

AHFNORBUBUS, *vid.* *Ænobarbus*.

AJAX, son of Telamon by Peribœa or Eriboea daughter of Alcahous, was next to Achilles the bravest of all the Greeks in the Trojan war. He engaged Hector, with whom at parting he exchanged arms. After the death of Achilles, Ajax and Ulysses disputed their claim to the arms of the dead hero. When they were given to the latter, Ajax was so enraged, that he became bereaved of his understanding, and slaughtered a whole flock of sheep, supposing them to be the sons of Atreus and the Greeks who had given the preference to Ulysses, and stabbed himself with his sword. The blood which ran to the ground from the wound, was changed into the flower hyacinth. Some say that he was killed by Paris in battle, others, that he was murdered by Ulysses. His body was buried on the promontory of Sigæum, and his tomb was visited and honoured by Alexander. Hercules, according to some authors, prayed to the gods that his friend Telamon, who was childless, might have a son, with a skin as impenetrable as the skin of the Nemean lion, which he then wore. His prayers were heard. Jupiter, under the form of an eagle, promised to grant the petition, and when Ajax was born, Hercules wrapped him up in the lion's skin, which rendered his body invulnerable, except that part which was left uncovered by a hole in the skin, through which Hercules hung his quiver. This vulnerable part was in his breast, or, as some say, behind his neck. *Q. Calab.* 1 and 4.—*Apollod.* 3, c. 10 and 13.—*Philostr. in Heroic.* c. 12.—*Pindar. Isthm.* 6.—*Homer. Il.* 1, &c. *Od.* 11.—*Dictys. Cret.* 6.—*Dares. Phry.* 9.—*Ovid. Met.* 13.—*Horat.* 2. *Sat.* 3, v. 197.—*Hygin. fab.* 107 and 242.—*Paus.* 1, c. 35, l. 5, c. 19.—The son of Oilcus king of Locris, was surnamed *Locrian*, in contradistinction to the son of Telamon. He went with 40 ships to the Trojan war, as being one of Helen's suitors. The night that Troy was taken, he offered violence to Cassandra, who fled into Minerva's temple; and for this offence, as he returned home, the goddess, who had obtained the thunders of

Jupiter, and the power of tempests from Neptune, destroyed his ship in a storm. Ajax swam to a rock, and said that he was safe in spite of all the gods. Such impiety offended Neptune, who struck the rock with his trident, and Ajax tumbled into the sea with part of the rock and was drowned. His body was afterwards found by the Greeks, and black sheep offered on his tomb. According to Virgil's account, Minerva seized him in a whirlwind, and dashed him against a rock, where he expired, consumed by thunder. *Virg. Æn.* 1, v. 43, &c.—*Homer. Il.* 2, 13, &c. *Od.* 4.—*Hygin. fab.* 116 and 273.—*Philostr. Ico.* 2, c. 13.—*Senec. in Agam.*—*Horat. epod.* 10, v. 13.—*Paus.* 10, c. 26 and 31.—The two Ajaxes were, as some suppose, placed after death in the island of Leuce, a separate place reserved only for the bravest heroes of antiquity.

AIDŌNEUS, a surname of Pluto.—A king of the Molossi, who imprisoned Theseus, because he and Pirithous attempted to ravish his daughter Proserpine, near the Acheron; whence arose the well-known fable of the descent of Theseus and Pirithous into hell. *Plut. in Thes.*—A river near Troy. *Paus.* 10, c. 12.

AIMŪLUS, son of Ascanius, was, according to some, the progenitor of the noble family of the *Æmilii* in Rome.

AIVS LOCUTIVS, a deity to whom the Romans erected an altar, from the following circumstance: one of the common people, called *Ceditius*, informed the tribunes, that as he passed one night through one of the streets of the city, a voice more than human, near Vesta's temple, told him that Rome would soon be attacked by the Gauls. His information was neglected, but his veracity was proved by the event; and Camillus, after the conquest of the Gauls, built a temple to that supernatural voice which had given Rome warning of the approaching calamity, under the name of *Aivs Locutius*.

ALABANDA, *α. or orum*, [an inland town of Caria, south of the river Mæander. Pococke, and after him Chandler, have located it near the small village of *Karpuseli*. Its inhabitants were called *Alabandi*, *Alabandii*, and *Alabandenses*.] The name is derived from *Alabandus*, a deity worshipped there. *Cic. de Nat. D.* 3, c. 15.—*Herodot.* 7, c. 195.—*Strab.* 14.

ALABASTRUM, a town of [Thebais in] Egypt. *Plin.* 36, c. 7.

ALÆSA, a city on a mountain of Sicily, [near the river *Alæsus*. Now *Caronia*.]

ALÆA, a surname of Minerva in Peloponnesus. Her festivals are also called *Alæa*. *Paus.* 8, c. 4, 7.

ALÆI, a number of islands in the Persian gulf, abounding in tortoises. *Arrian. in Perrip.*

ALĀLA, the goddess of war, sister to Mars. *Plut. de glor. Athen.*

ALALCOMENÆ, a city of Bœotia, [south-east of *Cheronæa*.] where some suppose that

Minerva was born. *Plut. Quæst. Gr.—Stat. Theb.* 7, v. 330.

ALALIA, [or **ALĀLIS**, a town of Syria, placed by Ptolemy in Palmyrene, near the Euphrates, and by D'Anville, north-west of Resafa.]

ALAMĀNES, a statuary of Athens, disciple of Phidias.

ALAMANNI. *vid.* **ALEMANNI**.

ALĀNI, a people of Sarmatia, near the Palus Mæotis. [They penetrated into Europe, advanced from the Danube to the Rhine, traversed Gaul, and settled at the foot of the Pyrenees. The Goths in Spain and the Franks in Gaul dispersed them and they became gradually confounded with their conquerors.]

ALARĪCUS, a famous king of the Goths, who plundered Rome in the reign of Honorius. He was greatly respected for his military valour, and during his reign he kept the Roman empire in continual alarms. He died after a reign of 13 years, A. D. 410.

ALARŌDII, a nation near Pontus. *Herodot.* 3, c. 94.

ALASTOR, one of Pluto's horses when he carried away Proserpine. *Claud. de Rapt Pros.* 1, v. 286.

ALAUDE, soldiers of one of Cæsar's legions in Gaul. *Sueton. in Jul.* 24.

ALĀZON, [a river of Albania, rising in Mount Caucasus, and flowing into the Cyrus. Now the *Alozon* or *Alason*. *Plin.* 6 10.—*Strab.* 11.]

ALBA SYLVIVS, son of Latinus Sylvius, succeeded his father in the kingdom of Latium, and reigned 36 years. *Ovid. Met.* 14, v. 612.—Longa, a city of Latium, built by Ascanius, B. C. 1152, on the spot where Æneas found, according to the prophecy of Helenus, (*Virg. Æn.* 3, v. 390, &c.) and of the god of the river, (*Æn.* 8, v. 43), a white sow with 30 young ones. It was called *longa* because it extended along the hill Albanus. The descendants of Æneas reigned there in the following order: 1. Ascanius, son of Æneas, with little intermission, 6 years. 2. Sylvius Posthumus, 29 years. 3. Æneas Sylvius, 31 years. 4. Latinus, 5 years. 5. Alba, 36 years. 6. Atys or Capetus, 26 years. 7. Capys, 28 years. 8. Capetus, 13 years. 9. Tiberinus, 8 years. 10. Agrippa, 33 years. 11. Remulus, 19 years. 12. Aventinus, 38 years. 13. Procas, 13 years. 14. Numitor and Amulius. Alba, which had long been the powerful rival of Rome, was destroyed by the Romans 665 B. C. and the inhabitants were carried to Rome. *Liv.—Flor.—Justin. &c.*—A city of the Marsi in Italy.—Pompeia, a city of Liguria. *Plin.* 3, c. 5.

ALBĀNI and **ALBENSES**, names applied to the inhabitants of the two cities of Alba. *Cic. ad Her.* 2, c. 28.

ALBANIA, a country of Asia, between the Caspian sea and Iberia. [Now *Schirwan* and *East Georgia*. The country in former days was, and still continues to be, extremely fertile and pleasant.] *Dionys. Hal.* 1, c. 15.—*Justin.* 42, c. 3.—*Strab.* 11.—*Plin.* 8, c. 40.—

Mela, 3, c. 5.—The Caspian sea is called *Albanum*, as being near Albania. *Plin.* 6, c. 13.

ALBĀNUS, a mountain with a lake in Italy, 16 miles from Rome, near Alba. It was on this mountain that the *Lavinæ feræ* were celebrated with great solemnity. *Horat.* 2, ep. 1, v. 27.—[A river of Albania, thought by D'Anville to be the *Samura*.]

ALBIA TERENTIA, the mother of Otho. *Suet.*

ALBĪCI, a people of Galliæ Provincia. [Their history is unknown. Cæsar describes them as little inferior to the Romans in bravery.] *Cæs. Bell. Civ.* 1, c. 34.

ALBIGAUNUM, a town of Liguria. [Now, *Albenga*.] *Mela*, 2, c. 4.

ALBINI, two Roman orators of great merit, mentioned by Cicero in *Brut.* This name is common to many tribunes of the people. *Liv.* 2, c. 33, 1. 6, c. 30.—*Sallust. de Jug. Bell.*

ALBINOVĀNUS CELSUS. *vid.* **Ovid.**—Pedo, a poet contemporary with Ovid. He wrote elegies, epigrams, and heroic poetry in a style so elegant that he merited the epithet of divine. *Ovid. ex Pont.* 4, ep. 10.—*Quintil.* 10, c. 5.

ALBINTEMĒLIUM, a town of Liguria. [Now *Vintimiglia*.] *Tacit.* 2, *Hist.* c. 13.

ALBINUS, was born at Adrumetum in Africa, and made governor of Britain, by Commodus. After the murder of Pertinax, he was elected emperor by the soldiers in Britain. Severus had also been invested with the imperial dignity by his own army; and these two rivals, with about 150,000 men each, came into Gaul to decide the fate of the empire. Severus was conqueror, and he ordered the head of Albinus to be cut off, and his body to be thrown into the Rhone. A. D. 198. Albinus, according to the exaggerated account of a certain writer called Codrus, was famous for his voracious appetite, and sometimes eat for breakfast no less than 500 figs, 100 peaches, 20 pound of dry raisins, 10 melons, and 400 oysters.—A pretorian sent to Sylla, as ambassador from the senate during the civil wars. He was put to death by Sylla's soldiers. *Plut. in Syll.*—A Roman plebeian who received the vestals into his chariot in preference to his family, when they fled from Rome, which the Gauls had sacked. *Val. Max.* 1, c. 1.—*Liv.* 5, c. 40.—*Flor.* 1, c. 13.—A. Posthumus, consul with Lucullus, A. U. C. 603, wrote an history of Rome in Greek.

ALBĪON, son of Neptune by Amphitrite, came into Britain, where he established a kingdom, and first introduced astrology and the art of building ships. He was killed at the mouth of the Rhone, with stones thrown by Jupiter, because he opposed the passage of Hercules. *Mela*, 2, c. 5.—The greatest island of Europe, now called Great Britain. It is called after Albion, who is said to have reigned there; or from its chalky white (*albus*) rocks, which appear at a great distance. *Plin.* 4, c. 16.—*Tacit. in Agric.* [Some etymologists have recourse to the Hebrew, and

some to the Phœnician tongue, *alben* in the former signifying white, and *alp* or *alpin* in the latter denoting high, and high mountain, the land appearing so as you approach it from the continent.] The ancients compared its figure to a long buckler, or to the iron of a hatchet.

ALBIS, a river of Germany falling into the German ocean, and now called the *Elbe*. [The only Roman who passed this river with an army was L. Domitius Ahenobarbus, A. U. C. 744, and though he made no farther progress, the passage of the Albis was deemed worthy of a triumph.] *Lucan* 2, v. 52.

ALBŪLA, the ancient name of the river Tiber. *Virg. Æn.* 8, v. 332.—*Liv.* 1, c. 3.

ALBŪNEA, a wood near Tiber and the river Anio, sacred to the muses. It received its name from a Sibyl, called also Albunea, worshipped as a goddess at Tiber, whose temple still remains. Near Albunea there was a small lake of the same name, whose waters were of a sulphureous smell, and possessed some medicinal properties. This lake fell by a small stream called Albula, into the river Anio, with which it soon lost itself in the Tiber. *Horat.* 1. *Od.* 7, v. 12.—*Virg. Æn.* 7, v. 83.

ALBURNUS, a lofty mountain of Lucania, [on the shores of the Sinus Pæstanus or Gulf of Salerno, near which was a harbour of the same name. The Silarus here discharges itself into the sea]

ALBUS PĀGUS, a place near Sidon, where Antony waited for the arrival of Cleopatra. —[A port of Arabia, on the Sinus Arabicus, supposed by Mannert to be the same with the modern harbour of *Jambo*. It was called in Greek Λευκὴ Κόμμη.]

ALBŪTIUS, a prince of Celtiberia, to whom Scipio restored his wife. *Arrian*.—A sordid man, father to Canidia. He beat his servants before they were guilty of any offence, least, said he, I should have no time to punish them when they offend. *Horat.* 2. *Sat.* 2.

—A rhetorician in the age of Seneca.—An ancient satirist. *Cic. in Brut.*—Titus an epicurean philosopher, born at Rome; so fond of Greece and Grecian manners, that he wished not to pass for a Roman. He was made governor of Sardinia; but he grew offensive to the senate and was banished. It is supposed that he died at Athens.

ALCÆUS, a celebrated lyric poet, of Mitylene in Lesbos, about 600 years before the christian æra. He fled from a battle, and his enemies hung up, in the temple of Minerva, [at Sigæum,] the armour which he left in the field, as a monument of his disgrace. He is the inventor of alcaic verses. He was contemporary with the famous Sappho to whom he paid his addresses. Of all his works nothing but a few fragments remain, found in Athenæus. [The principal subjects of his muse seem to have been the praise of liberty and hatred of tyrants. Against the latter he was always very active, particularly against Pittacus; but, his courage forsaking him in the day of battle, he was made prisoner while endeavoring

to save himself by flight. Pittacus generously granted him both life and liberty. He was afterwards however sent into exile.] *Quintil.* 10, c. 1.—*Herodot.* 5, c. 95.—*Hor.* 4, d. 9.—*Cic.* 4. *Tusc.* c. 33.—A poet of Athens, said by Suidas to be the inventor of tragedy.—A writer of epigrams.—A comic poet.—A son of Androgeus, who went with Hercules into Thrace, and was made king of part of the country. *Apolod.* 2, c. 5.—A son of Perseus, father of Amphitryon and Anaxo. From him Hercules has been called Alcides. *Apol.* 2, c. 4.—*Paus.* 8, c. 14.

ALCAMENES, one of the Agidæ, king of Sparta, known by his apophthegms. He succeeded his father Teclclus, and reigned 37 years. The Helots rebelled in his reign. *Paus.* 3, c. 2, l. 4, c. 4 and 5.—A statuary, who lived 448 B. C. and was distinguished for his statues of Venus and Vulcan. *Paus.* 5, c. 10.—The commander of a Spartan fleet, put to death by the Athenians. *Thucyd.* 4, c. 5, &c.

ALCANDER, a Lacedæmonian youth, who accidentally put out one of the eyes of Lycurgus, and was generously forgiven by the sage. *Plut. in Lyc.*—*Paris.* 3, c. 18.

ALCATHŌE, a name of Megara in Attica, because rebuilt by Alcaethous son of Pelops. *Ovid. Met.* 8, v. 8.

ALCATHŌUS, a son of Pelops, who being suspected of murdering his brother Chrysipus, came to Megara, where he killed a lion which had destroyed the king's son. He succeeded to the kingdom of Megara, and, in commemoration of his services, festivals, called Alcatheia, were instituted at Megara. *Paus.* 1, c. 41, &c.—A Trojan who married Hippodamia, daughter of Anchises. He was killed in the Trojan war, by Idomeneus. *Hom. Il.* 12, v. 93.

ALCE, a town of Spain, which surrendered to Gracchus, now *Alcazar*, [south-east of Toletum.] *Liv.* 40, c. 47.

ALCENOR, an Argive, who along with Chromius, survived in the battle between 300 of his countrymen and 300 Lacedæmonians. [*vid.* Othryades.] *Herodot.* 1, c. 82.

ALCESTE, or **ALCESTIS**, daughter of Pelias and Anaxibia, married Admetus. [When Medea prevailed upon the daughters of Pelias to cut their father in pieces in expectation of seeing him restored to youth, Alcestis alone concurred not in the fatal deed. Acastus, however, having pursued them all, Alcestis fled to her cousin Admetus at Phæræ. Admetus refusing to deliver her up, was attacked by Acastus with a numerous army, and being taken prisoner, was redeemed from death, by the generous offer of Alcestis, whom he had made his wife, and who was sacrificed in his stead to appease the shades of her father.] Some say that Alcestis, with an unusual display of conjugal affection, laid down her life for her husband, when she had been told by an oracle, that he could never recover from a disease except some one of his friends died in his stead. According to some authors, Hercules brought her back

from hell. She had many suitors while she lived with her father. *vid. Admetus. Juv. 6, v. 651.—Apollod. 1, c. 9.—Paus. 5, c. 17.—Hygin. fab. 251.—Eurip. in Alcest.*

ALCETAS, a king of the Molossi, descended from Pyrrhus, the son of Achilles. *Paus. 1, c. 11.*—A general of Alexander's army, brother to Perdicas. —The eighth king of Macedonia, who reigned 29 years. —An historian, who wrote an account of every thing that had been dedicated in the temple of Delphi. *Athen.*—A son of Arybas, king of Epirus. *Paus. 1, c. 11.*

ALCHIMACHUS, a celebrated painter. *Plin. 35, c. 11.*

ALCIBIADES, an Athenian general, [the son of Clinias, the nephew of Pericles, and lineally descended from Ajax:] famous for his enterprising spirit, versatile genius, and natural foibles. He was disciple to Socrates, whose lessons and example checked for a while his vicious propensities. In the Peloponnesian war he encouraged the Athenians to make an expedition against Syracuse. He was chosen general in that war, and in his absence, his enemies accused him of impiety, and confiscated his goods. Upon this he fled, stirred up the Spartans to make war against Athens, and when this did not succeed, he retired to Tissaphernes, the Persian general. Being recalled by the Athenians, he obliged the Lacedæmonians to sue for peace, made several conquests in Asia, and was received in triumph at Athens. His popularity was of short duration. [Lysander, the Spartan commander, having defeated the Athenian fleet, and slain Antiochus, to whom Alcibiades had left it in charge, when departing for Caria in order to raise money, the latter was again exposed to the resentment of the people, and fled to Pharnabazus whom he almost induced to make war upon Lacedæmon.] This was told to Lysander, the Spartan general, who prevailed upon Pharnabazus to murder Alcibiades. Two servants were sent for that purpose, and they set on fire the cottage where he was, and killed him with darts as he attempted to make his escape. He died in the 46th year of his age, 404 B. C. after a life of perpetual difficulties. If the fickleness of his countrymen had known how to retain among them the talents of a man who distinguished himself, and was admired wherever he went, they might have risen to greater splendour, and to the sovereignty of Greece. His character has been cleared from the aspersions of malevolence, by the writings of Thucydides, Timæus, and Theopompus; and he is known to us as a hero, who to the principles of the debauchee, added the intelligence and sagacity of the statesman, and the cool intrepidity of the general. *Plut. & C. Nep. in Alcib.—Thucyd. 5, 6 and 7.—Xenoph. Hist. Græc. 1, &c.—Diod. 12.*

ALCIDAMAS, a celebrated wrestler. *Stat. Theb. 10, v. 500.*—A philosopher and orator, who wrote a treatise on death. He was pupil to Gorgias, and flourished B. C. 423. *Quintil. 3, c. 1.*

ALCIDAMĒA, was mother of Bonus by Mercury.

ALCIDAMĪDAS, a general of the Messenians, who retired to Rhegium, after the taking of Ithome by the Spartans, B. C. 723, *Strab. 6.*

ALCIDĀMUS, an Athenian rhetorician, who wrote an eulogy on death, &c. *Cic. 1 Tuscul. c. 48.—Plut. de Orat.*

ALCIDAS, a Lacedæmonian, sent with 23 galleys against Corcyra, in the Peloponnesian war. *Thucyd. 3, c. 16, &c.*

ALCIDĒS, a name of Hercules, from his strength, *ἄλκη*, or from his grandfather Alcaeus. —A surname of Minerva in Macedonia. *Liv. 42, c. 51.* [For *Alcidem* in the passage of Livy here quoted, we should no doubt read, according to the conjectural emendation of Turnebus (Advers. 30, 57.) *Alcidemum*, "the people's strength."]]

ALCIDĒE, the mother of Tyro, by Salmones. *Apollod. 1, c. 9.*

ALCIMĀCHUS, an eminent painter. *Plin. 35, c. 11.*

ALCIMĒDE, the mother of Jason, by Æson. *Flacc. 1, v. 296.*

ALCIMĒDON, a plain of Arcadia, with a cave, the residence of Alcimedon, whose daughter Philo was ravished by Hercules. *Paus. 8, c. 12.*—An excellent carver. *Virg. Ecl. 3.*

ALCIMĒNES, a tragic poet of Megara. —A comic writer of Athens. —A man killed by his brother Bellerophon. *Apollod. 2, c. 3.*

ALCIMUS, an historian of Sicily, who wrote an account of Italy.

ALCINOÛS, son of Nausithous, was king of the Phæacians, and is praised for his love of agriculture. He married his niece Arete, by whom he had several sons and a daughter Nausicaa. He kindly entertained Ulysses, who had been shipwrecked on his coast, and heard the recital of his adventures; whence arose the proverb of the stories of Alcinoüs, to denote improbability. [The gardens of Alcinoüs are beautifully described by Homer, and have afforded also a favourite theme to succeeding poets. The island of the Phæacians is called by Homer, *Scheria*. Its more ancient name was *Drepane*. After the days of Homer, it was called *Corcyra*. Now, *Corfu*.] *Homer. Od. 7.—Orph. in Argon.—Virg. G. 2, v. 87.—Stat. 1. Syl. 3, v. 81.—Juv. 5, v. 151.—Ovid. Am. 1, el. 10, v. 26.—Plato de Rep. 10.—Apollod. 1, c. 9.* A philosopher in the second century, who wrote a book *De doctrina Platonis*, the best edition of which is the 8vo. printed Oxon. 1667.

ALCIPHRON, a philosopher of Magnesia, in the age of Alexander. There are some epistles in Greek, that bear his name, and contain a very perfect picture of the customs and manners of the Greeks. They are by some supposed to be the production of a writer of the 4th century. [The best edition is that of Wagner. *Lips. 1798. 2 vols. in 8vo.*]

ALCIPPE, a daughter of the god Mars, by Agraulos. *Apollod. 3, c. 14.*—The wife of Metion, and mother to Eupalamus. *Id. 3,*

c. 16.—The daughter of CEnomaus, and wife of Evenus, by whom she had Marpessa.

ALCITHŒE, a Theban woman who ridiculed the orgies of Bacchus. She was changed into a bat, and the spindle and yarn with which she worked, into a vine and ivy. *Ovid. Met.* 4, fab. 1.

ALCMÆON, was son of the prophet Amphiarus and Eriphyle. His father going to the Theban war, where, according to an oracle, he was to perish, charged him to revenge his death on Eriphyle, who had betrayed him. *vid.* Eriphyle. As soon as he heard of his father's death, he murdered his mother, for which crime the furies persecuted him till [the river-god] Phlegæus purified him and gave him his daughter Alphisibœa in marriage. Alcmæon gave her the fatal collar which his mother had received to betray his father, and afterwards abandoned her, and married Callirhoe, the daughter of Acheïous, to whom he promised the necklace he had given to Alphisibœa. When he attempted to recover it, Alphisibœa's brothers murdered him on account of the treatment he had shown their sister, and left his body a prey to dogs and wild beasts. Alcmæon's children by Callirhoe revenged their father's death by killing his murderers. *vid.* Alphisibœa, Amphiarus. *Paus.* 5, c. 17, l. 6, c. 18, l. 8, c. 24.—*Plut. de Exil.*—*Apollod.* 3, c. 7.—*Hyg.* fab. 73 and 245.—*Stat. Theb.* 2 and 4.—*Ovid. Fast.* 2, v. 44. *Mel.* 9, fab. 10.—A son of Ægyptus, the husband of Hippomedusa. *Apollod.*—A philosopher, disciple to Pythagoras, born in Crotona. He wrote on physic, and he was the first who dissected animals to examine into the structure of the human frame. *Cic. de Nat. D.* 6, c. 27.—A son of the poet Æschylus, the 13th archon of Athens.—A son of Syllus, driven from Messenia with the rest of Nestor's family by the Heraclidæ. He came to Athens, and from him the Alcmæonidæ are descended. *Paus.* 1, c. 18.

ALCMÆONIDÆ, a noble family of Athens, descended from Alcmæon. They undertook for 300 talents to rebuild the temple of Delphi, which had been burnt, and they finished the work in a more splendid manner than was required, in consequence of which they gained popularity, and by their influence the Pythia prevailed upon the Lacedæmonians to deliver their country from the tyranny of the Pisistratidæ. *Herodot.* 5 and 6.—*Thucyd.* 6, c. 59.—*Plut. in Solon.*

ALCMAN, [a lyric poet, born in Lydia, but carried away at an early age and sold into slavery at Lacedæmon. The Spartans, perceiving his poetical talent, manumitted him, and sought to claim him as their countryman. He wrote in the Doric dialect. Of the many poems attributed to him by the ancients, nothing remains but a few fragments occurring in Athenæus and other ancient writers. He was remarkable for his voracious appetite. The question respecting his birth-place is ably discussed by Perizonius, *JElan. V. H.* 12, c. 50. *in notis.*]

ALCMÆNA, [was daughter of Electryon, king of Mycænæ, and Anaxo whom Plutarch calls Lysidice, and Diodorus Siculus Eurymede. She was engaged in marriage to her cousin Amphytrion, son of Alcæus, when an unexpected event caused the nuptials to be deferred. Electryon had undertaken an expedition against the Teleboans or subjects of Taphius, in order to avenge the death of his sons, whom the sons of Taphius had slain in a combat. Returning victorious he was met by Amphytrion, and killed by an accidental blow. This deed, though involuntary, lost Amphytrion the kingdom, which he would otherwise have enjoyed in right of his wife. Sthenelus, the brother of Alcmena, availing himself of the public odium against Amphytrion, drove him from Argolis, and seized upon the vacant throne, the possession of which devolved at his death, upon his son Eurystheus. Amphytrion fled to Thebes, where he was purified by Creon; but when he expected that Alcmena, who had accompanied him thither, would have given him her hand, she declined on the ground that she was not satisfied with the punishment inflicted by her father on the Teleboans, and intended to give her hand to him who should make war upon them. Amphytrion, in consequence of this, made an alliance with Creon and other neighbouring princes, and ravaged the isles of the Teleboans. During this expedition, Alcmena gave birth to Hercules. Whether it was that Amphytrion had been actually married to Alcmena previous to his going on this expedition, or whether he returned privately to Thebes during its continuance, still the report was spread abroad that Jupiter was the father of Hercules, and that to deceive Alcmena, he had assumed the form of her husband. According to the ancient poets, Juno retarded the birth of Hercules until the mother of Eurystheus was delivered of a son, unto whom, by reason of a rash oath of Jupiter, Hercules was made subject. The above account varies in many particulars from that which Plautus has made the basis of one of his comedies, but it rests upon higher authority, and has the merit of being purer in its details.] *Ovid. Met.* 8, fab. 5, &c. says that Juno was assisted by Lucina to put off the bringing forth of Alcmena, and that Lucina, in the form of an old woman, sat before the door of Amphytrion with her legs and arms crossed. This posture was the cause of infinite torment to Alcmena, till her servant, Galanthis, supposing the old woman to be a witch, and to be the cause of the pains of her mistress, told her that she had been delivered. [Lucina arose upon this information and retired, and Alcmena immediately brought forth. Some accounts make her on this occasion the mother of twins, of Hercules by Jupiter, and Iphicles by Amphytrion. Hyginus however mentions only Hercules.] After Amphytrion's death, Alcmena married Rhadamanthus, and retired to Ocalea in Bœotia. This marriage, according to some authors, was celebrated in the island of Leuce. The people of Megara said that she

died in her way from Argos to Thebes, and that she was buried in the temple of Jupiter Olympius. *Paus.* 1, c. 41, l. 5, c. 18, l. 9, c. 16.—*Plut. in Thes. & Romul.*—*Homer. Od.* 11, l. 19.—*Pindar. Pyth.* 9.—*Lucian. Dial. Deor.*—*Diod.* 4.—*Hygin. fab.* 29.—*Apollod.* 2, c. 4, l. 3, c. 1.—*Plaut. in Amphit.*—*Herodot.* 2, c. 43 and 45.—*vid. Amphitryon, Hercules, Eurystheus.*

ALCON, a famous archer, who one day saw his son attacked by a serpent, and aimed at him so dexterously with an arrow that he killed the beast without hurting his son.—A surgeon under Claudius, who gained much money by his profession, in curing hernias and fractures.—A son of Mars. A son of Amycus. These two last were at the chase of the Calydonian boar. *Hygin. fab.* 173.

ALCYÖNE or **HALCYÖNE**, daughter of Æolus, married Ceyx, who was drowned as he was going to Claros to consult the oracle. The gods apprised Alcyone, in a dream, of her husband's fate; and when she found, on the morrow, his body washed on the seashore, she threw herself into the sea, and was with her husband changed into birds of the same name, who keep the waters calm and serene, while they build and sit on their nests on the surface of the sea, for the space of 7, 11, or 14 days. [The Halcyon or kingfisher builds its nest on the rocks. The ancients believed that it made its nest in such a way that it floated on the water, with the parent bird and its young contained in it. *Ælian. de Animal.* 9, c. 17.] *Virg. G.* 1, v. 399.—*Apollod.* 1, c. 7.—*Ovid. Met.* 11, fab. 10.—*Hygin. fab.* 65.—One of the Pleiades, daughter of Atlas. She had Arethusa by Neptune, and Eleuthera by Apollo. She, with her sisters, was changed into a constellation. *vid. Pleiades.* *Paus.* 2, c. 30, l. 3, c. 18. *Apollod.* 3, c. 10.—*Hygin. fab.* 157.—The daughter of Evenus, carried away by Apollo after her marriage. Her husband pursued the ravisher with bows and arrows, but was not able to recover her. Upon this, her parents called her Alcyone, and compared her fate to that of the wife of Ceyx. *Homer. Il.* 9, v. 558.

ALCYÖNEUS, a youth of exemplary virtue, son to Antigonus. *Plut. in Pyrrh.*—*Diog.* 4.—A giant, brother to Porphyryon. He was killed by Hercules. His daughters, mourning his death, threw themselves into the sea, and were changed into alcyons, by Amphitrite. *Claudian. de Rap. Pros.*—*Apollod.* 1, c. 6.

ALCYONIA, a pool of [Corinthia in] Greece, whose depth the emperor Nero attempted in vain to find. *Paus.* 2, c. 37.

[**ALCYONIUM MARE**, a name given to an arm of the Sinus Corinthiacus, or Gulf of Lepanto, which stretched between the western coast of Eubœa, the northern coast of Megaris, and the north-western extremity of Corinthia, as far as the promontory of Olmia.]

ALDUABIS. *vid. Dubis.*

ALËA, a surname of Minerva, from her tem-

ple, built by Alens, son of Aphidas at Tegœa in Arcadia. The statue of the goddess, [together with the tusks of the Calydonian boar,] was carried by Augustus to Rome. *Paus.* 8, c. 4 and 46.—A town of Arcadia, built by Aleus. [It had three famous temples, that of the Ephesian Diana, of Minerva Alea, and of Bacchus. The feast of Bacchus, called *Skiria*, was celebrated here every third year, at which time, according to Pausanias, the women were scourged, in obedience to a command of the oracle at Delphi. *Paus.* 8, c. 23.]

ALECTO, one of the furies, is represented with flaming torches and scourges, her head covered with serpents, and breathing vengeance, war, and pestilence. The name is derived from *α. non*, and *αλγω. desino*, because she incessantly pursues the wicked.] *vid. Eumenides.* *Virg. Æn.* 7, v. 324, & c. l. 10, v. 41.

ALECTOR, succeeded his father Anaxagoras in the kingdom of Argos, and was father to Iphis and Capaneus. *Paus.* 2, c. 18.—*Apollod.* 3, c. 6.

ALECTRYON, a youth whom Mars stationed at the door of Venus's apartment, to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the lovers, who were exposed by Vulcan before all the gods. Mars was so incensed, that he changed Alectryon into a cock, which still mindful of his neglect, early announces the approach of the sun. *Lucian. in Alect.*

[**ALËIUS CAMPUS**, a tract in Cilicia Campestris, to the east of the river Sarus, between Adana and the sea. The poets fabled that Bellerophon wandered and perished here, after having been thrown from the horse Pegasus. The name comes from *αλαομαι, erro.* *Homer. Il.* 6, v. 201. *Dionys. Perieg.* 872.—*Ovid. in Ibid.* 259.]

[**ALEMANNI**, or **ALAMANNI**, a name assumed by a confederacy of German tribes situate between the Neckar and the Upper Rhine, who united to resist the encroachments of Roman power. According to Mannert, the shattered remains of the army of Ariovistus retired after the defeat and death of their leader to the mountainous country of the Upper Rhine. Their descendants, in after days, in order to oppose a barrier to the continued advance of the Roman arms, united in a common league with the German tribes which had originally settled on the left bank of the Rhine, but had been driven across by their more powerful opponents. The members of this union styled themselves *Alemanni* or *all-men*, i. e. men of all tribes, to denote at once their various lineage and their common bravery. They first appeared in a hostile attitude on the banks of the Mein, but were defeated by Caracalla, who was hence honoured with the surname of *Alemanicus*. In the succeeding reigns, we find them at one time ravaging the Roman territories, at another, defeated and driven back to their native forests. At last, after their overthrow by Clovis king of the Saliar Franks,

they ceased to exist as one nation, and were dispersed over Gaul, Switzerland, and northern Italy.]

[ALES, *vid.* Hales.]

[ALESA, ALOESA, or HALESA, a very ancient city of Sicily built by Archonides, B. C. 403. It stood near the modern city of *Caronia*, on the river Alæsus, or *Fiume di Caronia*. The inhabitants were exempted by the Romans from taxes. *Diod. Sic.* 14, c. 16.]

[ALEZIA or ALEXIA, now *Alise*, a famous and strongly fortified city of the Mandubii, in Gallia Celtica. It was so ancient a city that Diodorus Siculus ascribes the building of it to Hercules in his war against Geryon. It was situate on a high hill, supposed to be *Mont Auxois*, near the sources of the *Sequana* or *Seine*, and washed on two sides by the small rivers *Lutosa* and *Osera*, now *Oze* and *Oserain*. It was taken and destroyed by Cæsar, after a famous siege, but was rebuilt, and became a place of considerable consequence under the Roman Emperors. It was laid in ruins in the 9th century. *Flor.* 3, c. 10.—*Cæs. B. G.* 7, c. 69.]

ALÆTHES, the first of the Heraclidæ, who was king of Corinth. He was son of Hippotas. *Paus.* 2, c. 4.

ALETIDES, (from *αλεουαι*, *erro.*) certain sacrifices at Athens, in remembrance of Erigone, who wandered with a dog after her father Icarus.

ALEUADÆ, a royal family of Larissa in Thessaly, descended from Aleuas king of that country. They betrayed their country to Xerxes. The name is often applied to the Thessalians without distinction. *Diod.* 16.—*Herodot.* 7, c. 6, 172.—*Paus.* 3, c. 8, 1, 7, c. 10.—*Ælian. Anim.* 8, c. 11.

ALEX, a river in the country of the Brutii. *Dionys. Perieg.* [Now, the *Alise*.]

ALEXAMENUS, an Ætolian, who killed Nabis, tyrant of Lacedæmon, and was soon after murdered by the people. *Liv.* 35, c. 34.

ALEXANDER 1st, son of Amyntas, was the tenth king of Macedonia. He killed the Persian ambassadors for their immodest behaviour to the women of his father's court, and was the first who raised the reputation of the Macedonians. He reigned 43 years, and died 451 B. C. *Justin.* 7, c. 3.—*Herodot.* 5, 7, 3 and 9.

ALEXANDER 2d, son of Amyntas 2d, king of Macedonia, was treacherously murdered, B. C. 370, by his younger brother Ptolemy, who held the kingdom for four years, and made way for Perdicas and Philip. *Justin.* 7, c. 5, says, Eurydice, the wife of Amyntas, was the cause of his murder.

ALEXANDER 3d, surnamed the Great, was son of Philip and Olympias. He was born B. C. 356, that night on which the famous temple of Diana at Ephesus was burnt by Erostratus. This event, according to the magicians, was an early prognostic of his future greatness, as well as the taming of Bucephalus, a horse whom none of the king's courtiers could manage; upon which Philip

said with tears in his eyes, that his son must seek another kingdom, as that of Macedonia would not be sufficiently large for the display of his greatness. Olympias, during her pregnancy, declared that she was with child by a dragon; and the day that Alexander was born, two eagles perched for some time on the house of Philip, as if foretelling that his son would become master of Europe and Asia. He was pupil to Aristotle during five years, and he received his learned preceptor's instructions with becoming deference and pleasure, and ever respected his abilities. When Philip went to war, Alexander, in his 16th year, was left governor of Macedonia, where he quelled a dangerous sedition, and soon after followed his father to the field, and saved his life in a battle. He was highly offended when Philip divorced Olympias to marry Cleopatra, and retired from court to his mother Olympias, but was recalled; and when Philip was assassinated, he punished his murderers; and, by his prudence and moderation gained the affection of his subjects. He conquered Thrace and Illyricum, and destroyed Thebes; and after he had been chosen chief commander of all the forces of Greece, he declared war against the Persians, who, under Darius and Xerxes, had laid waste and plundered the noblest of the Grecian cities. With 32,000 foot and 5000 horse, he invaded Asia, and after the defeat of Darius at the Granicus he conquered all the provinces of Asia Minor. He obtained two other celebrated victories over Darius at Issus and Albela, took Tyre after an obstinate siege of seven months, and the slaughter of 2000 of the inhabitants in cool blood, and made himself master of Egypt, Media, Syria, and Persia. From Egypt he visited the temple of Jupiter Ammon, and bribed the priest who saluted him as the son of their god, and enjoined his army to pay him divine honours. He built a town which he called Alexandria, on the western side of the Nile, near the coast of the Mediterranean, an eligible situation, which his penetrating eye marked as best entitled to become the future capital of his immense dominions, and to extend the commerce of his subjects from the Mediterranean to the Ganges. His conquests were spread over India, where he fought with Porus, a powerful king of the country; and after he had invaded Scythia, and visited the Indian ocean, he retired to Babylon, loaded with the spoils of the east. His entering the city was foretold by the magicians as fatal, and their prediction was fulfilled. He died at Babylon the 21st of April, in the 32d year of his age, after a reign of 12 years and 8 months of brilliant and continued success, 323 B. C. His death was so premature that some have attributed it to the effects of poison, and excess of drinking. Antipater has been accused of causing the fatal poison to be given him at a feast; and perhaps the resentment of the Macedonians, whose services he seemed to forget by intrusting the guard of his body to the Persians, was the cause of his death. He

was so universally regretted, that Babylon was filled with tears and lamentations; and the Medes and Macedonians declared that no one was able or worthy to succeed him. Many conspiracies were formed against him by the officers of his army, but they were all seasonably suppressed. His tender treatment of the wife and mother of king Darius, who were taken prisoners, has been greatly praised; and the latter, who had survived the death of her son, killed herself when she heard that Alexander was dead. His great intrepidity more than once endangered his life: he always fought as if sure of victory, and the terror of his name was often more powerfully effectual than his arms. He was always forward in every engagement, and bore the labour of the field as well as the meanest of his soldiers. During his conquests in Asia, he founded many cities, which he called Alexander, after his own name. When he had conquered Darius he ordered himself to be worshipped as a god; and Callisthenes, who refused to do it, was shamefully put to death. He murdered, at a banquet, his friend Clitus, who had once saved his life in a battle, because he enlarged upon the virtues and exploits of Philip, and preferred them to those of his son. His victories and success increased his pride; he dressed himself in the Persian manner, and gave himself up to pleasure and dissipation. He set on fire the city of Persepolis, in a fit of madness and intoxication, encouraged by the courtizan Thais. Yet among all his extravagancies, he was fond of candour and of truth; and when one of his officers read to him, as he sailed on the Hydaspes, an history which he had composed of the wars with Porus, and in which he had too liberally panegyrised him, Alexander snatched the book from his hand, and threw it into the river, "saying, what need is there of such flattery? are not the exploits of Alexander sufficiently meritorious in themselves, without colourings of falsehood?" He in like manner rejected a statu-ary, who offered to cut mount Athos like him, and represent him as holding a town in one hand, and pouring a river from the other. He forbade any statu-ary to make his statue except Lysippus, and any painter to draw his picture except Apelles. On his death-bed he gave his ring to Perdiccas, and it was supposed that by this singular present, he wished to make him his successor. Some time before his death, his officers asked him whom he appointed to succeed him on the throne? and he answered, the worthiest among you; but I am afraid added he, my best friends will perform my funeral obsequies with bloody hands. Alexander, with all his pride, was humane and liberal, easy and familiar with his friends, a great patron of learning, as may be collected from his assisting Aristotle with a purse of money to effect the completion of his natural history. He was brave often to rashness; he frequently lamented that his father conquered every thing, and left him nothing to do; and ex-

claimed, in all the pride of regal dignity, Give me kings for competitors, and I will enter the lists at Olympia. All his family and infant children were put to death by Cassander. The first deliberation that was made after his decease, among his generals, was to appoint his brother Philip Aridæus successor, until Roxane, who was then pregnant by him, brought into the world a legitimate heir. Perdiccas wished to be supreme regent, as Aridæus wanted capacity; and, more strongly to establish himself, he married Cleopatra, Alexander's sister, and made alliance with Eumenes. As he endeavoured to deprive Ptolemy of Egypt, he was defeated in a battle by Seleucus and Antigonus, on the banks of the river Nile, and assassinated by his own cavalry. Perdiccas was the first of Alexander's generals who took up arms against his fellow-soldiers, and he was the first who fell a sacrifice to his rashness and cruelty. To defend himself against him, Ptolemy made a treaty of alliance with some generals, among whom was Antipater, who had strengthened himself by giving his daughter Phila, an ambitious and aspiring woman, in marriage to Craterus, another of the generals of Alexander. After many dissensions and bloody wars among themselves, the generals of Alexander laid the foundation of several great empires in the three quarters of the globe. Ptolemy seized Egypt, where he firmly established himself, and where his successors were called Ptolemies, in honour of the founder of their empire, which subsisted till the time of Augustus. Seleucus and his posterity reigned in Babylon and Syria. Antigonus at first established himself in Asia Minor, and Antipater in Macedonia. The descendants of Antipater were conquered by the successors of Antigonus, who reigned in Macedonia till it was reduced by the Romans in the time of king Perseus. Lysimachus made himself master of Thrace; and Leonatus, who had taken possession of Phrygia, meditated for a while to drive Antipater from Macedonia. Eumenes established himself in Cappadocia, but was soon overpowered by the combinations of his rival Antigonus, and put to death. During his life-time, Eumenes appeared so formidable to the successors of Alexander, that none of them dared to assume the title of king. *Curt. Arrian. & Plut.* have written an account of Alexander's life. *Diod.* 17 and 18.—*Paus.* 1, 7, 8, 9.—*Justin.* 11 and 12.—*Val. Max. Strab.* 1, &c.—A son of Alexander the Great, by Roxane, put to death, with his mother, by Cassander. *Justin.* 15, c. 2.—A son of Cassander, king of Macedonia, who reigned two years conjointly with his brother Antipater, and was prevented by Lysimachus from revenging his mother Thesalonica, whom his brother had murdered. Demetrius, the son of Antigonus, put him to death. *Justin.* 16, c. 1.—*Paus.* 9, c. 7.—A king of Epirus, brother to Olympias, and successor to Arybas. He made war in Italy against the Romans, and observed that he fought with men, while his nephew, Alexan-

der the Great, was fighting with an army of women (meaning the Persians.) *Justin*. 17, c. 3.—*Diod.* 16.—*Liv.* 8, c. 17 and 27.—*Strab.* 6.—A son of Pyrrhus, was king of Epirus. He conquered Macedonia, from which he was expelled by Demetrius. He recovered it by the assistance of the Acarnanians, *Justin*. 26, c. 3.—*Plut. in Pyrrh.*—[A king of Syria, surnamed Balas; he reigned after Antiochus Epiphanes, whose natural son he was supposed to be by some. He was driven from the throne by Demetrius, the lawful heir, and Ptolemy Philometor.—Another surnamed Zebenna. By the assistance of Ptolemy Physcon he conquered Nicanor, but was afterwards killed by Antiochus Grypus, son of the latter.]—Ptolemy, was one of the Ptolemaic kings in Egypt. His mother Cleopatra, raised him to the throne, in preference to his brother Ptolemy Lathurus, and reigned conjointly with him. Cleopatra, however, expelled him, and soon after recalled him; and Alexander, to prevent being expelled a second time, put her to death, and for this unnatural action was himself murdered by one of his subjects. *Joseph.* 13. *Ant. Jud.* c. 20, &c.—*Justin.* 39, c. 3 and 4.—*Paus.* 1, c. 9.—Ptolemy 2d, king of Egypt, was son of the preceding. He was educated in the island of Cos, and falling into the hands of Mithridates, escaped to Sylla, who restored him to his kingdom. He was murdered by his subjects 19 days after his restoration. *Appian.* 1. *Bell. Civ.*—Ptolemy 3d, was king of Egypt after his brother Alexander the last mentioned. After a peaceful reign, he was banished by his subjects, and died at Tyre, B. C. 65, leaving his kingdom to the Roman people. *vid. Ægyptus & Ptolemæus. Cic. pro Fult.*—A youth, ordered by Alexander the Great to scale the rock Aornus, with 30 other youths. He was killed in the attempt. *Curt.* 8, c. 11.—A governor of Æolia, who assembled a multitude on pretence of showing them an uncommon spectacle, and confined them till they had each bought their liberty with a sum of money. *Polyen.* 6, c. 10.—A name given to Paris, son of Priam. *vid. Paris.*—Jannæus, a king of Judæa, son of Hyrcanus, and brother of Aristobulus, who reigned as a tyrant, and died through excess of drinking, B. C. 79, after massacring 300 of his subjects for the entertainment of his concubines.—A Paphlagonian who gained divine honours by his magical tricks and impositions, and likewise procured the friendship of Marcus Aurelius. He died 70 years old.—A native of Caria, in the 3d century, who wrote a commentary on the writings of Aristotle, part of which is still extant.—Trallianus, a physician and philosopher of the 4th century, some of whose works in Greek are still extant.—A peripatetic philosopher, said to have been preceptor to Nero.—An historian, called also Polyhistor, who wrote five books on the Roman republic, in which he said that the Jews had received their law, not from God, but from a woman he called Moso. He also wrote treatises on the Pytha-

gorean philosophy, B. C. 88.—A poet of Ephesus, who wrote a poem on astronomy and geography.—A Thessalian, who, as he was going to engage in a naval battle, gave to his soldiers a great number of missile weapons, and ordered them to dart them continually upon the enemy, to render their numbers useless. *Polyen.* 6, c. 27.—A son of Polysperchon, killed in Asia by the Dymæans. *Diod.* 18 and 19.—A poet of Pleuron, son of Satyrus and Stratoctlea, who said that Theseus had a daughter called Iphigenia, by Helen. *Paus.* 2, c. 22.—A Spartan, killed with two hundred of his soldiers by the Argives, when he endeavoured to prevent their passing through the country by Tegea. *Diod.* 15.—A cruel tyrant of Peræ, in Thessaly, who made war against the Macedonians, and took Pelopidas prisoner. He was murdered, B. C. 357, by his wife called Thebe, whose room he carefully guarded by a Thracian sentinel, and searched every night, fearful of some dagger that might be concealed to take away his life. *Cic. de Inv.* 2, c. 49. *de Off.* 2, c. 9.—*Val. Max.* 9, c. 13.—*Plut. & C. Nep. in Pelop.*—*Paus.* 6, c. 5.—*Diod.* 15 and 16.—*Ovid. in Ib. v.* 321.—Severus, a Roman emperor. *vid. Severus.*

ALEXANDRA, the name of some queens of Judæa, mentioned by *Joseph.*—A nurse of Nero. *Suet. in Ner.* 50.—A name of Cassandra, because she assisted mankind by her prophecies. *Lycophr.*

ALEXANDRIARÆ, the boundaries, according to some, of Alexander's victories near the Tanais. *Plin.* 6, c. 16. [This is all a mere fable of the ancients, who made Alexander to have crossed the Tanais and approached what they considered the limits of the world in that quarter. *Mannert Anc. Geogr.* vol. 4, p. 159 and 256. For the real *Alexandriaræ*, *vid. Hyphasis.*]

ALEXANDRIA, the name of several cities which were founded by Alexander, during his conquests in Asia; the most famous are—A great and extensive city, built B. C. 332, by Alexander. [It was situate about 12 miles west of the Canopic mouth of the Nile, between the lake Mareotis and the beautiful harbour formed by the isle of Pharos. It was the intention of its founder to make Alexandria at once the seat of empire and the first commercial city of the world. The latter of these plans completely succeeded; and for a period of 1800 years, from the time of the Ptolemies to the discovery of the Cape of Good Hope, the capital of Egypt commanded the principal trade of the east. The goods being brought up the Red Sea to Berenice, were thence transported across to the Nile, conveyed down that river and through a canal to the city. From the port of Alexandria the commodities of India and the east were diffused over the western world.] Alexandria was distinguished for its schools, not only of theology and philosophy, but of physic, where once to have studied was a sufficient recommendation to distant countries. The

astronomical school, founded by Philadelphus, maintained its superior reputation for 10 centuries till the time of the Saracens. [It was to its splendid library, however, which had been formed and continually enlarged under the munificent patronage of the Ptolemies, that this great city owed its more enduring fame. This celebrated collection, consisting of 700,000 volumes, 200,000 of which had been brought from Pergamus by Antony and Cleopatra, is said to have been destroyed by the Saracens at the command of the Caliph Omar, A. D. 642, and to have furnished fuel during 6 months to the 4000 baths of Alexandria. The narrative, however, rests on the sole authority of the historian Abulpharagius, and its authenticity has been greatly suspected. The modern name of the city is *Scanderia*, though the use of its ancient one is more common among Europeans. It contains 10 or 15,000 inhabitants. The population in the days of its ancient greatness was about 600,000. *Curt. Strabo. Plin.*—Another in Arachosia, now *Scanderiè of Arrok-hage*, or *Vaihend*.—Another in Aria, now *Corra*.—Another in Gedrosia, now *Hormoz* or *Houz*.—Another below the Paropamisus, near the modern *Bamian*, not *Candahar*, as is generally supposed.—Another on the bay of Issus, now *Scanderoon*.—Alexandria Oxiana, now *Termed*, upon the *Oxus* or *Gihon*.—Alexandria Troas, in Mysia, now *Eki-Stamboul*.—Alexandria Ultima, on the *Iaxartes* or *Sihon*, on the site of the more ancient *Cyreschata*. It is supposed to be in the vicinity of *Cogend*.]

ALEXANDRINA AQUA, baths in Rome, built by the emperor Alexander Severus.

ALEXANDOR, a son of Machaon, who built in Sycionia a temple to his grandfather Æsculapius. *Paus.* 2, c. 11.

ALEXAS, of Laodicea, was recommended to M. Antony by Timagenes. He was the cause that Antony repudiated Octavia to marry Cleopatra. Augustus punished him severely after the defeat of Antony. *Plut. in Anton.*

ALEXICACUS, a surname given to Apollo by the Athenians, because he delivered them from the plague during the Peloponnesian war.

ALEXINUS, a disciple of Ebulides the Milesian, famous for the acuteness of his genius and judgment, and for his fondness for contention and argument. He died of a wound he had received from a sharp-pointed reed, as he swam in the river Alpheus. *Diog. in Euclid.*

ALEXION, a physician intimate with Cicero. *Cic. ad Att.* 3, ep. 16.

ALEXIPPUS, a physician of Alexander. *Plut. in Alex.*

ALEXIS, a comic poet, 336 B. C. of Thurium, who wrote 45 comedies, of which some few fragments remain.—A statuary, disciple to Polycletus, 87 Olym. *Plin.* 34, c. 8.

ALFATERNA, *vid.* Nuceria.

P. ALFENUS VARUS, a native of Cremona, who, by the force of his genius and his application, raised himself from his original profes-

sion of a cobbler, to offices of trust at Rome, and at last became consul. [He flourished about A. U. C. 754. According to some he was originally a barber.] *Horat.* 1, *Sat.* 3, v. 130.

ALGIDUM, a town of Latium near Tusculum, about 12 miles from Rome. There is a mountain in the neighbourhood, called anciently *Algidus*, now [*Rocca del Papa*.—The modern name of the town is *Aglio*.] *Horat.* 1, od. 21.

[**ALIAMON**, *vid.* Haliacmon.]

[**ALIARTUS**, *vid.* Haliartus.]

ALICIS, a town of Laconia.—A tribe of Athens. *Strab.*

ALIENUS CÆCINA, a questor in Bætica, appointed, for his services, commander of a legion in Germany, by Galba. The emperor disgraced him for his bad conduct, for which he raised commotions in the empire. *Tacit.* 1, *Hist.* c. 52.

ALIFÆ, ALIFA, or ALIPHA, [a town of Samnium, north-west of the Vulturinus, famous for the large-sized drinking cups made there. It is now *Alifi*.]—*Horat.* 2, *Sat.* 3, v. 39.—*Liv.* 8, c. 25.

ALILÆI, a people of Arabia Felix.

ALIMENTUS, C. an historian in the second Punic war, who wrote in Greek an account of Annibal, besides a treatise on military affairs. *Liv.* 21 and 30.

ALINDÆ, a town of Caria, [south-east of Stratonicea, near *Mogla*.] *Arrian.*

ALIPHËRIA, a town of Arcadia, situate on a hill. *Polyb.* 4, c. 77.

ALLIROTIIUS, a son of Neptune. Hearing that his father had been defeated by Minerva, in his dispute about giving a name to Athens, he went to the citadel, and endeavoured to cut down the olive which had sprung from the ground, and given the victory to Minerva; but in the attempt he missed his aim, and cut his own legs so severely that he instantly expired.

ALLIA, [a river of Italy, running down, according to Livy, from the mountains of Crustumium, at the 11th mile stone, and flowing into the Tiber. It is now the *Aia*. On its banks the Romans were defeated by the Gauls under Brennus, July 17th, B. C. 387. 40,000 Romans were either killed or put to flight. Hence in the Roman Calendar, "Alliensis dies" was marked as a most unlucky day. *Liv.* 5, c. 37.—*Flor.* 1, c. 13.—*Plut. in Cam.*]

ALLOBRÔGES, [a people of Gallia, between the Isara or *Isere*, and the Rhodanus or *Rhone*, in the country answering to *Dauphiné, Piedmont, and Savoy*. Their chief city was Vienna, now *Vienne*, on the left bank of the Rhodanus, 13 miles below Lugdunum or *Lyons*. They were finally reduced beneath the Roman power by Fabius Maximus, who hence was honoured with the surname of *Allobrox*. Cicero praises their ambassadors for refusing to join in Catiline's conspiracy.—Horace, however, speaks of their fickleness as a nation. *Strab.* 4.—*Cic. Cat.* 3.—*Horat. Epod.* 16.—*Sallust. Cat.* 41.]

ALLOTRIGES, [a people in the north of

Spain, according to Strabo. They have been supposed to be the same with the Altrigonæ of Ptolemy, and the Austrigones of Pliny. *Strab. 2. et Comment. Casauboni in locum.*

ALLUTIUS, or ALBUTIUS, a prince of the Celtiberi, to whom Scipio restored the beautiful princess he had taken in battle.

ALMO, a small river near Rome, falling into the Tiber. [Now, the *Dachia*, a corruption of *Aqua d'Acio*. At the junction of this stream with the Tiber, the priests of Cybele, every year, on the 25th March, washed the statue and sacred things of the Goddess. *vid. Lara.—Ovid. Fast. 4, v. 337.—Lucan. 1, v. 600.*]

ALŌA, festivals at Athens in honour of Bacchus and Ceres, by whose beneficence the husbandmen received the recompense of their labours. The oblations were the fruits of the earth. Ceres has been called, from this, Aloas and Alois.

ALŌEUS, a giant, son of Titan and Terra. He married Iphimedia, by whom Neptune had the twins, Othus and Ephialtus. Aloeus educated them as his own, and from that circumstance they have been called *Aloides*. They made war against the gods, and were killed by Apollo and Diana. They grew up nine inches every month, and were only nine years old when they undertook the war. *Paus. 9, c. 29.—Virg. Æn. 6, v. 532.—Homer. Il. 5, Od. 11.*

ALŌIDES and ALŌIDÆ, the sons of Aloeus. *vid. Aloeus.*

ALŌPE, daughter of Cereyon, king of Eleusis, had a child by Neptune, whom she exposed in the woods, covered with a piece of her gown. The child was preserved, and carried to Alope's father, who, upon knowing the gown, ordered his daughter to be put to death. Neptune, who could not save his mistress, changed her into a fountain. The child called Hippothoon was preserved by some shepherds, and placed by Theseus upon his grandfather's throne. *Pans. 1, c. 5 and 39.—Hygin. fab. 187.—A town of Thessaly. Plin. 4, c. 7.—Homer. Il. 2, v. 682.—[Another in Attica.—Another in Pontus.—Another among the Locri.]*

ALŌPECE, an island in the Palus Mæotis [near the mouth of the Tanais. Now *Isle de Renards. Strab. 11.*]—Another in the Cimærian Bosphorus. *Plin. 4, c. 12.*—Another in the Ægean sea, opposite Smyrna. *Id. 5, c. 31.*

ALŌPECES, a small village of Attica, where was the tomb of Anchimolius, whom the Spartans had sent to deliver Athens from the tyranny of the Pisistratidæ. Socrates and Aristides were born there. *Æschin. contra Timarch.—Herodot. 5, c. 64.*

ALŌS, [a town of Argolis.—Another in Phthiotis in Thessaly, upon the river Amphrysus.] *Strab. 8.—Plin. 4, c. 7.*

ALŌTIA, festivals in Arcadia, in commemoration of a victory gained over Lacedæmon by the Arcadians; [in which they took a large number of prisoners (*ἀλωτους*).]

ALPĒNUS, a city of the Locri, at the north of Thermopylæ. *Herodot. 7, c. 176, &c.*

ALPES, [a chain of mountains, separating Italia from Gallia, Helvetia, and Germania. They extend from the Sinus Flanaticus or *Gulf of Carnero*, at the top of the Gulf of Venice, and the sources of the river Colapis or *Kulpe*, to Vada Sabatia or *Savona* on the Gulf of Genoa. The whole extent, which is in a crescent form, Livy makes only 250 miles, Pliny 700 miles. The true amount is nearly 600 British miles. The name is said to be derived from the ancient Scythian or Scandinavian term *Alp*, signifying a mountain. They have been divided by both ancient and modern geographers into various portions, of which the principal are, 1. Alpes Maritimæ, *Mont Viso*: arising from the gulf of Genoa and reaching inland to the sources of the Varus or *Var*. 2. Alpes Cotticæ, *Mont Genevre*, where Annibal is believed to have crossed into Italy. *vid. Cottius*. 3. Alpes Graiæ, *Little St. Bernard*, so called by the ancients from Hercules being supposed to have passed this way from Spain into Italy. 4. Alpes Penninæ, *Great St. Bernard*, deriving their name from the Celtic *Penn*, a summit, not as Livy and other ancient writers, together with some moderns, pretend, from Annibal having crossed into Italy by this path, and who therefore make the orthography *Penninæ* from *Pennus*. 5. Alpes Summæ, *St. Gothard*.—There are also the Alpes Leponticæ, Rhæticiæ, Juliæ or Carnicæ, &c. Among the Pennine Alps is *Mont Blanc*, 14,676 feet high. The principal passes over the Alps at the present day are, that over the Great St. Bernard, that over Mont Simplon, and that over Mont St. Gothard. The manner in which Annibal is said to have effected his passage over the Alps is now generally regarded as a fiction. Augustus first subdued the wild and barbarous inhabitants of these regions. *Strab. 2 and 5.—Liv. 21, c. 35 & 38.—Polyb. 3, c. 47.*]

ALPHEIA, a surname of Diana in Elis. It was given her when the river Alpheus endeavoured to ravish her without success.—A surname of the nymph Arethusa, because loved by the Alpheus. *Ovid. Met. 5, v. 487.*

ALPHĒNUS. *vid. Alfenus.*

ALPHESIBÆA, daughter of the river Phlegæus, married Alcæon, son of Amphiraus, who had fled to her father's court after the murder of his mother. [*vid. Alcæon.*] She received as a bridal present, the famous necklace which Polynices had given to Eriphyle, to induce her to betray her husband Amphiraus. Alcæon, being persecuted by the manes of his mother, left his wife by order of the oracle, and retired near the Achelous, whose daughter Callirhoe had two sons by him, and begged of him, as a present, the necklace which was then in the hands of Alpheisibæa. He endeavoured to obtain it, and was killed by Temeneus and Axion, Alpheisibæa's brothers, who thus revenged their sister, who had been abandoned. *Hygin. fab. 244.—Propert. 1, el. 15, v. 15.—Paus. 8, c. 24.*

ALPHEUS, now *Alphæo*, a famous river of Peloponnesus, which rises in Arcadia, and after passing through Elis, falls into the sea. The god of this river fell in love with the nymph Arethusa, and pursued her till she was changed into a fountain by Diana. The fountain Arethusa is in Ortygia, a small island near Syracuse; and the ancients affirm, that the river Alpheus passes under the sea from Peloponnesus, and without mingling itself with the salt waters, rises again in Ortygia, and joins the stream of Arethusa. If any thing is thrown into the Alpheus in Elis, according to their traditions, it will re-appear, after some time, swimming on the waters of Arethusa near Sicily. [It was a prevalent opinion among the ancients that rivers passed under ground for a considerable distance from one place to another.] Hercules made use of the Alpheus to clean the stables of Augeas. *Strab.* 6.—*Virg. Æn.* 3, v. 694.—*Ovid. Met.* 5, fab. 10.—*Lucan.* 3, v. 176.—*Stat. Theb.* 1 and 4.—*Mela*, 2, c. 7.—*Paus.* 5, c. 7, l. 6, c. 21.—*Marcellin.* 25.—*Plin.* 2, c. 103.

ALPHIUS AVITUS, a writer in the age of Severus, who gave an account of illustrious men, and an history of the Carthaginian war.

ALPINUS, (**CORNELIUS**) a contemptible poet, whom Horace ridicules for the awkward manner in which he introduces the death of Memnon in a tragedy, and the pitiful style with which he describes the Rhine in an epic poem he had attempted on the wars in Germany. *Horat.* 1, *Sat.* 10, v. 36.—Julius, one of the chiefs of the Helvetii. *Tacit. Hist.* 1, c. 68.

ALPIS, a river falling into the Danube. [Mannert supposes this to have been the same with the *Ænus* or *Inn*. It is mentioned by Herodotus, 4, c. 29.]

ALSIUM, [a maritime town of Etruria, south-east from Cære, now *Palo*. *Sil.* 8, v. 475.]

ALSUS, a river of Achaia in Peloponnesus, flowing from mount Sipylus. *Paus.* 7, c. 27.

ALTHÆA, daughter of Thestius and Eurymemis, married Ceneus, king of Calydon, by whom she had many children, among whom was Meleager. When Althæa brought forth Meleager, the Parca placed a log of wood in the fire, and said, that as long as it was preserved, so long would the life of the child just born be prolonged. The mother saved the wood from the flames, and kept it very carefully; but when Meleager killed his two uncles, Althæa's brothers, Althæa, to revenge their death, threw the log into the fire, and as soon as it was burnt, Meleager expired. She was afterwards so sorry for the death which she had caused, that she killed herself, unable to survive her son. *vid. Meleager*.—*Ovid. Met.* 8, fab. 4.—*Homer.* *Il.* 9.—*Paus.* 8, c. 45, l. 10, c. 31.—*Apollod.* 1, c. 8.

ALTHÆMÈNES, a son of Catreus king of Crete. Hearing that he was to be his father's murderer, he fled to Rhodes, where he made a settlement to avoid becoming a parricide, and built, on Mount Atabyrus, the famous

temple of Jupiter Atabyrius.] After the death of all his other sons, Catreus went after his son Althæmenes; when he landed in Rhodes, the inhabitants attacked him, supposing him to be an enemy, and he was killed by the hand of his own son. When Althæmenes knew that he had killed his father, he entreated the gods to remove him, and the earth immediately opened, and swallowed him up, *Apollod.* 3, c. 2. [According to Diodorus Siculus, he shunned the society of men after the fatal deed, and died eventually of grief. *Diod.* 5, c. 59.]

ALTINUM, a flourishing city of Italy, south-west of Aquileia, famous for its wool. *Marzial.* 14, ep. 25.—*Plin.* 3, c. 18.

ALTIS, a sacred grove round Jupiter's temple at Olympia. *Paus.* 5, c. 10 & 15.

ALUNTIUM, a town of Sicily. [Now *Aluntio*.] *Plin.* 5, c. 8.—*Cic. in Verr.* 4.

ALYATTES, [a king of Lydia, father of Cræsus, succeeded Sarduyattes. He drove the Cimmerians from Asia, and made war against Cyaxares king of the Medes, the grandson of Dejoeces. He died after a reign of 37 years, and after having brought to a close a war against the Milesians. An immense barrow or mound was raised upon his grave, composed of stones and earth. This is still visible within about five miles of Sardis or *Sart*. An eclipse of the sun terminated a battle between this monarch and Cyaxares. —*Herod.* 1, c. 16, 17, 103.]

ALÛBA, a country near Mysia. *Homer. Il.* 2.

ALYCÆUS, son of Sciron, was killed by Theseus. A place in Megara received its name from him. *Plut. in These.*

ALYSSUS, a fountain of Arcadia, whose waters could cure the bite of a mad-dog. *Paus.* 8, c. 19.

ALYXOTHŒE, or **ALEXIRHŒE**, daughter of Dymus, was mother of *Æsacus* by Priam. *Ovid. Met.* 11, v. 763.

ALYZIA, a town of Acarnania on the western mouth of the Achelous, opposite to the Echinades. *Cic. ad Fam.* 16, ep. 2.

AMADŒCUS, a king of Thrace, defeated by his antagonist Seuthes. *Aristot.* 5, *Polit.* 10.

AMÁGE, a queen of Sarmatia, remarkable for her justice and fortitude. *Polyæn.* 9, c. 56.

AMALTHÆA, daughter of Melissus king of Crete, fed Jupiter with goat's milk. Hence some authors have called her a goat, and have maintained that Jupiter, to reward her kindnesses, placed her in heaven as a constellation, and gave one of her horns to the nymphs who had taken care of his infant years. This horn was called the horn of plenty, and had the power to give the nymphs whatever they desired. *Diod.* 3, 4, and 5.—*Ovid. Fast.* 5, v. 113.—*Strab.* 10.—*Hygin.* fab. 139.—*Paus.* 7, c. 26.—A Sibyl of Cumæ, called also Hierophile and Demophile. She is supposed to be the same who brought nine books of prophecies to Tarquin king of Rome, &c. *Varro.*—*Tibul.* 2, el. 5, v. 67. [*vid. Sibyllæ.*]

AMALTHEUM, a public place which Atticus had opened in his country-house, called Amalthea in Epirus, and provided with every thing which could furnish entertainment and convey instruction. *Cic. ad Attic.* 1, ep 13.

AMĀNUS, [a continuation of the chain of Mount Taurus, running from north-east to south-west. It is situate at the eastern extremity of the Mediterranean, near the Gulf of Issus, and separates Cilicia from Syria. The defile or pass in these mountains was called Portus Amanicus, or Pylæ Syriæ. The modern name of the chain is, according to Mannert, *Almadag*; but, according to D'Anville. *Al-Lucan.* *Strab.* 14.—*Xen Anab.* 1, c. 4.]

CN. SAL. AMANDUS, a rebel general under Dioclesian, who assumed imperial honours, and was at last conquered by Dioclesian's colleague.

AMANTES or **AMANTĪNI**, a people of Illyricum descended from the Abantes of Phocis *Callimach.*

AMĀNUS, [or **OMĀNUS**, the deity of the ancient Persians, which they believed to be the sun, or the perpetual fire adored by them as an image or emblem of the sun.]

AMĀRĀCUS, an attendant of Cinyras, changed into marjoram.

AMARDI, a nation near the Caspian sea. *Mela.* 1, c. 3.

AMARYLLIS, the name of a country woman in Virgil's eclogues. Some commentators have supposed, that the poet spoke of Rome under this fictitious appellation.

AMARYNCEUS, a king of the Epeans, buried at Bupraïum. *Strab.* 8.—*Paus.* 8, c. 1.

AMARYNTHUS, a village of Eubœa whence Diana is called Amarysia, and her festivals in that town Amarynthia. *Paus.* 1, c. 31.

AMAS, a mountain of Laconia, [near Gythium. *Paus.* 3.]

AMĀSĒNUS, a small river of Latium falling into the Tyrrhene sea, [now, *la Toppia.*] *Virg. Æn.* 7, v. 635.

AMASĪA or **AMASĒA**, a city of Pontus, where Mithridates the Great, and Strabo the geographer, were born. [It was situate on the *Irus*. Its modern name is *Amasieh.*] *Strab.* 12.—*Plin.* 6, c. 3.

AMĀSĪS, a man who, from a common soldier, became king of Egypt. He died before the invasion of his country by Cambyses king of Persia. He made a law, that every one of his subjects should yearly give an account to the public magistrates, of the manner in which he supported himself. He refused to continue in alliance with Polycrates the tyrant of Samos, on account of his uncommon prosperity. When Cambyses came into Egypt, he ordered the body of Amasis to be dug up, and to be insulted and burnt; an action which was very offensive to the religious notions of the Egyptians. *Herodot.* 1, 2, 3.

AMASTRIS, the wife of Dionysius, tyrant of [Heraclea in Pontus,] was sister to Darius, whom Alexander conquered. *Strab.*—Also, the wife of Xerxes, king of Persia.

vid. Amestris.]—A city of Paphlagonia, on the Euxine sea, [now *Amastro.*] *Catull.*

AMASTRUS, one of the auxiliaries of Perseus, against Æetes king of Colchis, killed by Argus, son of Phryxus. *Flacc.* 6, v. 544.

AMĀTA, the wife of king Latinus. She had betrothed her daughter Lavinia to Turnus, before the arrival of Æneas in Italy. She zealously favoured the interest of Turnus; and when her daughter was given in marriage to Æneas, she hung herself to avoid the sight of her son-in-law. *Virg. Æn.* 7, &c.

AMĀTHUS, (gen. *untis*) acity on the southern side of the island of Cyprus, particularly dedicated to Venus. The island is sometimes called Amathusia, a name not unfrequently applied to the goddess of the place. [Amathus was afterwards called *Limmesol*, but is now utterly destroyed. Its site however is still called *Limmesol Antica.*] *Virg. Æn.* 10, v. 51.—*Ptol.* 5, c. 14.

AMAXIA, [*vid. Hamaxia.*]

[**AMAXĪTUS**, a borough of Troas, where Apollo had a temple, and where some suppose Chryses to have officiated.]

AMAZĒNES or **MAZĒNES**, a prince of the island Ooracta, who sailed for some time with the Macedonians and Nearchus in Alexander's expedition into the east. *Arrian. in Indic.*

AMĀZŌNES or **AMĀZŌNĪDES**, a nation of famous women who lived near the river Thermodon in Cappadocia. All their life was employed in wars and manly exercises. They never had any commerce with the other sex; but, only for the sake of propagation, they visited the inhabitants of the neighbouring country for a few days, and the male children which they brought forth were given to the fathers: according to Justin, they were strangled as soon as born, and Diodorus says that they maimed them and distorted their limbs. The females were carefully educated with their mothers, in the labours of war; their right breast was burnt off, that they might hurl a javelin with more force, and make a better use of the bow; from that circumstance, their name is derived (*α non, μαζος, mamma*). They founded an extensive empire in Asia Minor, along the shores of the Euxine, and near the Thermodon. They were defeated in a battle near the Thermodon by the Greeks, [who after their victory, endeavoured to carry them away in ships to their own country; but the Amazons when at sea, rose upon and overpowered the crews. Being ignorant of navigation, they were driven by the winds and waves to the shores of the Palus Mæotis. From their intercourse with the Scythians in this quarter, sprang the Sarmatæ.] Themysceyra was the most capital of their towns. Smyrna, Magnesia, Thyatira, and Ephesus, according to some authors, were built by them. Diodorus I. 3, mentions a nation of Amazons in Africa, more ancient than those of Asia. Some authors, among whom is Strabo, deny the existence of the Amazons, and of a republic supported and governed by women, who banished or extirpa-

ted all their males; but others particularly support it; and the latter says, that Penthesilea, one of their queens, came to the Trojan war, on the side of Priam, and that she was killed by Achilles, and from that time the glory and character of the Amazons gradually decayed, and was totally forgotten. The Amazons of Africa flourished long before the Trojan war, and many of their actions have been attributed to those of Asia. It is said, that after they had almost subdued all Asia, they invaded Attica, and were conquered by Theseus. Their most famous actions were, their expedition against Priam, and afterwards the assistance they gave him during the Trojan war; and their invasion of Attica, to punish Theseus, who had carried away Antiope, one of their queens. They were also conquered by Bellerophon and Hercules. Among their queens, Hippolyte, Antiope, Lampeto, Marpesia, &c. are famous. Curtius says, that Thalestris, one of their queens, came to Alexander whilst he was pursuing his conquests in Asia, for the sake of raising children from a man of such military reputation; and that after she had remained 13 days with him, she retired into her country. The Amazons were such expert archers, that, to denote the goodness of a bow or quiver, it was usual to call it Amazonian. [The history of the Amazons may have had some slight foundation in truth; as, for example, the women of some one tribe of barbarians may have lost their husbands in battle, and remained for a short time in a state of widowhood, but a community of women never could have been of long continuance. While the geographical knowledge of the Greeks was in its infancy, we find these female warriors located by them in the heart of Asia Minor; they are afterwards removed to the shores of Pontus, and we finally lose sight of them amid the wilds of Scythia. This frequent change of location is no weak argument towards proving that the Amazonian nation never existed.] *Virg. Æn. 5, v. 311.—Jornand. de Reb. Get. c. 7.—Philostr. Icon. 2, c. 5.—Justin. 2, c. 4.—Curt. 6, c. 5.—Plin. 6, c. 7. l. 14, c. 8, l. 36, c. 5.—Herodot. 4, c. 110.—Strab. 11.—Diod. 2.—Dionys. Hal. 4.—Paus. 7, c. 2.—Plut. in These.—Apollod. 3, c. 3 and 5.—Hygin. fab. 14 and 163.*

AMAZONIA, a celebrated mistress of the emperor Commodus.—The country of the Amazons, near the Caspian sea.

AMAZONIUM, a place in Atica, where Theseus obtained a victory over the Amazons.

AMAZONIUS, a surname of Apollo at Lacedæmon.

AMBARRI, a people of Gallia Celtica, related to the Ædii, [supposed to have dwelt on the Arar, a little north of its junction with the Rhodanus.] *Cæs. bell. G. 1, c. 11.*

[**AMBARVALIA**, sacred rites in honour of Ceres, previous to the commencement of reaping. The *fratres Ambarvales*, who were twelve in number, offered up on this occasion sacrifices for the fertility of the ground, which

were called *sacra ambarvalia*, because the victim was carried around the fields, (*arva ambrebat*.) A crowd of country people followed, adorned with garlands of oak leaves, and singing the praises of the goddess, to whom they offered libations of honey diluted with wine and milk. *Virg. Georg. 1, v. 345. Macrob. 3, c. 5.*]

AMBENUS, a mountain of European Sarmatia. *Flacc. 6, v. 85.*

AMBIANUM, a town of Belgium, [anciently *Samarobriga*,] now *Amiens*. Its inhabitants conspired against J. Cæsar. *Cæs. 2, bell. G. c. 4.*

AMBIATINUS VICUS, a village of Germany, where the emperor Caligula was born, [Between Confluentes and Baudobriga, supposed by some to be now *Capelle* on the Rhine; according to others *Konigstuhl*.] *Suzton. in Gal. 8.*

AMBIGATUS, a king of the Celtæ, in the time of Tarquinius Priscus. Seeing the great population of his country, he sent his two nephews, Sigovesus and Bellovesus, with two colonies, in quest of new settlements; the former towards the Hercynian woods, and the other towards Italy. *Liv. 5, c. 24, &c.*

AMBIORIX, a king of [one half of the Eburones in Gaul, Cativolcus being king of the other half. He was an inveterate foe to the Romans, and after being defeated, narrowly escaped the pursuit of Cæsar's men. *Cæs. B. G. 6, c. 43.*]

AMBLADA, a town of Pisidia. *Strab.*

AMBRACIA, [the royal city of Pyrrhus and his race, in Epirus, on the river Arethon. This river has communicated the name of *L'Arta* to a city a little above the site of the ancient Ambracia. The founding of Nicopolis caused the decline of Ambracia. *vid. Nicopolis. Mela, 2, c. 3.—Plin. 4, c. 1.—Strab. 10.*]

AMBRACIUS SINUS, a bay of the Ionian sea, near Ambracia, about 300 stadia deep, narrow at the entrance, but within near 100 stadia in breadth, and now called the gulph of [*L'Arta*.] *Polyb. 4, c. 63.—Mela, 2, c. 3.—Flor. 4, c. 11.—Strab. 10.*

AMBRONES, [a people of Gaul. They invaded the Roman territories along with the Cimbric and Teutones, and were defeated with great slaughter by Marius. *Plut. in Mario.*]

AMBROSIA, festivals observed in honour of Bacchus, [in almost all the countries of Greece.] They were the same as the *Bromalia* of the Romans.—[The food on which the gods were supposed to feed. The word signifies immortal, being compounded of *α non*, and *βροτος*, *mortalis*. Their drink was nectar. The term *Ambrosia*, according to Wedelius, is sometimes used to denote honey, sometimes wine, sometimes perfumes, and particularly ambergris; sometimes the method and ingredients for embalming and preserving dead bodies; and sometimes for a state of immortality.]

AMBROSIVS, bishop of Milan, obliged the emperor Theodosius to make penance for the

murder of the people of Thessalonica, and distinguished himself by his writings, especially against the Arians. His 3 books *de officiis* are still extant, besides 8 hymns on the creation. His style is not inelegant, but his diction is sententious, his opinions eccentric, though his subject is diversified by copiousness of thought. He died A. D. 397. The best edition of his works is that of the Benedictines, 2 vols. fol. Paris, 1636.

AMBRYSUS, a city of Phocis, [between two chains of mountains, west of Lebedæa, and north-west of Anticyra,] which receives its name from a hero of the same name. *Paus.* 10, c. 35.

AMBÜBÄJÆ, Syrian women of immoral lives, who, in the dissolute period of Rome, attended festivals and assemblies as minstrels. The name is derived by some from Syrian words, which signify a flute. *Horat.* 1, *Sat.* 2.—*Suet. in Ner.* 27.

AMBULII, a surname of Castor and Pollux, in Sparta. [They were so named, it is said, from ἀμβολῆ, delay, because it was thought that they could delay the approach of death.]

AMÉLES, a river of hell, whose waters no vessel could contain. *Plut.* 10, *de Rep.*

AMENANUS, a river of Sicily, near mount Ætna, now [*Judicello.*] *Sirab.* 5.

AMENIDES, a secretary of Darius the last king of Persia. Alexander set him over the Ariaspæ Euergetæ. *Curt.* 7, c. 3.

AMERIA, [now *Amelia*, a town of Umbria, south-west of Spoletum. Roscius was a native of this place. The whole of its territory was assigned by Augustus to his veteran soldiers.]

AMESTRÁTUS, a town of Sicily, near the Halesus. The Romans besieged it for seven months, and it yielded at last after a third siege, and the inhabitants were sold as slaves. [It is called Myttistratus by Polybius, and Mystraton by Diodorus Siculus. It is now *Mistretta*, in the *Val de Demona.*]—*Polyb.* 3, c. 24.

AMESTRIS, queen of Persia, was wife to Xerxes. [Having discovered an intrigue between her husband and Artaynta, and imputing all the blame solely to the mother of the latter, she requested her from the king at a royal festival; and, when she had her in her power, cut off her breasts, nose, ears, lips, and tongue, and sent her home in this shocking condition. She also on another occasion sacrificed 14 Persian children of noble birth, "to propitiate," says Herodotus, "the deity who is said to dwell beneath the earth." *Herod.* 9, c. 110, 111 & 112, 7, c. 114.]—A daughter of Oxyartes, wife to Ly-simachus. *Diod.* 20.

AMIDA, [a city of Mesopotamia, taken and destroyed by Sapor king of Persia. It was re-peopled by the inhabitants of Nisibis, after Iovian's treaty with the Persians, and by a new colony which was sent to it. It was called also Constantia, from the emperor Constantius. Its ancient walls, constructed with black stones, have caused it to be termed by the Turks, *Kara-Amid*, although it is more

commonly denominated *Diar-Bekir*, from the name of its district. *Ammian.* 19.]

AMILCAR, a Carthaginian general of great eloquence and cunning, surnamed Rhodanus. When the Carthaginians were afraid of Alexander, Amilcar went to his camp, gained his confidence, and secretly transmitted an account of all his schemes to Carthage. *Trogus.* 21, c. 6.—A Carthaginian, whom the Syracusians called to their assistance against the tyrant Agathocles, who besieged their city. [He was chosen umpire by the contending parties, and brought about a peace. Agathocles, afterwards, injuring the allies of Carthage in Sicily, and Amilcar not interposing, the latter was summoned to Carthage to trial, but died in Sicily before he could obey the summons.] *Diod.* 20.—*Justin.* 22, c. 2 and 3.—A Carthaginian, surnamed Barca, father to the celebrated Annibal. He was general in Sicily during the first Punic war; and after a peace had been made with the Romans, he quelled [an insurrection of the Lybians and Gallic mercenaries,] who had besieged Carthage, and taken many towns of Africa, and rendered themselves so formidable to the Carthaginians that the latter begged and obtained assistance from Rome. After this, he passed into Spain with his son Annibal, who was but nine years of age, and laid the foundation of the town of Barcelona. He was killed in a battle against the Vettones, B. C. 237. He had formed the plan of an invasion of Italy, by crossing the Alps, which his son afterwards carried into execution. His great enmity to the Romans was the cause of the second Punic war. He used to say of his three sons, that he kept three lions to devour the Roman power. *C. Nep. in Vit.*

Liv. 21, c. 1.—*Polyb.* 2.—[*Appian.* 8, c. 5.]—A Carthaginian general, who assisted the Insubres against Rome, and was taken by Cn. Cornelius. *Liv.* 32, c. 30, 1. 33, c. 8.—A son of Hanno, defeated in Sicily by Gelon, the same day that Xerxes was defeated at Salamis by Themistocles. [Herodotus says, that he disappeared after the battle and was never again seen; and adds a report of the Carthaginians, that he threw himself into the flames of a sacrifice consisting of the entire bodies of numerous victims, when he perceived the day to be lost. Polyænus, however, relates that Gelon destroyed him by a stratagem, while in the act of offering a sacrifice. *Herodot.* 7, c. 166, &c. *Polyæn.* 1. 27. 2.]

AMÍLOS, or AMÍLUS, a river of Mauritania, where the elephants go to wash themselves [at the new moon.] *Plin.* 8, c. 1.—A town of Arcadia. *Paus. in Arcadic.*

AMIMÖNE, or AMYMÖNE, a daughter of Danaus, changed into a fountain which is near Argos, and flows into the lake Lerna. *Ovid. Met.* 2, v. 240.

AMINËA, or AMMINEA, a part of Campania, where the inhabitants were great husbandmen. Its wine was highly esteemed. [The more correct opinion appears to be,

that the Amminæan wine was so called because made from a grape transplanted into Italy from Aminæum, a place in Thessaly. Macrobius, however, asserts that the Falernian wine was more anciently called Aminæan.] *Virg. G. 2, v. 97.*

AMINIAS, a famous pirate, whom Antigonus employed against Apollodorus, tyrant of Cassandria. *Polyæn. 4, 6, c. 18.*

[AMISENUS SINUS, a gulf of the Euxine, east of the mouth of the Halys, on the coast of Pontus, so called from the town of Amisus.]

AMISIAS, a comic poet, whom Aristophanes ridiculed for his insipid verses.

[AMISIA, now the *Ems*, a river of Germany, falling into the German ocean.]

[AMISUS, a city of Pontus, on the coast of the Euxine, north-west from the mouth of the Iris. It was founded by a colony of Milesians, was the largest city in Pontus next to Sinope, and was made by Pharnaces the metropolis of his kingdom. It is now called *Samsoun*.]

AMITERNUM, a town of the Sabines where Sallust was born. [Some remains of it are discernible at the present day near *St. Vittorino*.] *Plin. 3, c. 5.—Liv. 28, c. 45.*

AMMIANUS. *vid.* Marcellinus.

AMMON, and HAMMON, a name of Jupiter, worshipped in Libya. He appeared under the form of a ram to Hercules, or, according to others, to Bacchus, who, with his army, suffered the greatest extremities for want of water, in the deserts of Africa, and showed him a fountain. Upon this Bacchus erected a temple to his father, under the name of Jupiter Ammon, i. e. *sandy*, with the horns of a ram. The ram, according to some, was made a constellation. The temple of Jupiter Ammon was in the deserts of Libya, [12 days' journey from Memphis.] It had a famous oracle, which, according to ancient tradition, was established about 12 centuries before the time of Augustus, by two doves, which flew away from Thebais in Egypt, and came, one to Dodona, and the other to Libya, where the people were soon informed of their divine mission. The oracle of Hammon was consulted by Hercules, Perseus, and others; but when it pronounced Alexander to be the son of Jupiter, such flattery destroyed the long established reputation of this once famous oracle, and we learn that in the age of Plutarch it was scarce known. [Though the temple was surrounded by a sandy desert, yet its immediate vicinity abounded with trees bearing plenty of fruit, and was ornamented with fountains.]—*Herodot. in Melpom.—Curt. 4, c. 7.—Plin. 6, c. 29.—Strab. 1, 11 and 17.—Plut. cur orac. edi desiderint, & in Isid.—Curt. 6, c. 10. l. 1, c. 5.—Herodot. 1, c. 6, l. 2, c. 32 and 55, l. 4, c. 44.—Paus. 3, c. 18, l. 4, c. 23.—Hygin. fab. 133. Poet. astr. 2, c. 20.—Justin. 1, c. 9, l. 11, c. 11.*—[Here was the famous Fons Solis, which, according to Herodotus, was warm at dawn, cool as the day advanced, excessively cold at noon, diminishing in coldness as the day declined, warm at sun-

set, and boiling hot at midnight. Browne, an English traveller, discovered in 1792 the site of the temple of Ammon, in a fertile spot called the Oasis of *Siuah*, situated in the midst of deserts, five degrees nearly west of *Cairo*. In 1798, Horneman discovered the Fons Solis. In 1816 Belzoni visited the spot, and found the fountain situated in the midst of a beautiful grove of palms. He visited the fountain at noon, evening, midnight, and morning. He had unfortunately no thermometer with him, but judging from his feelings at these several periods, it might be, 100° at midnight, 80° in the morning early, and at noon about 40°. The truth appears to be that no change takes place in the temperature of the water, but in that of the surrounding atmosphere; for the well is deeply shaded, and about 60 feet deep. The account of Herodotus, who was never on the spot, is evidently incorrect. He must have misunderstood his informer.]

AMMŌNI, a nation of Africa, who derived their origin from the Egyptians and Æthiopians. Their language was a mixture of that of the two people from whom they were descended. *Herodot. 2, 3 and 4.*

AMMŌNIUS, a christian philosopher, who opened a school of platonic philosophy at Alexandria, 232 A. D. and had among his pupils Origen and Plotinus. His treatise Περὶ Ομοιωσῶν, was published in 4to. by Valckenaer, L. Bat. 1739.—A writer who gave an account of sacrifices, as also a treatise on the harlots of Athens. *Athen. 13.*

[AMMŌCHOSTUS, a promontory of Cyprus, whence by corruption comes the modern name *Famagosta*, or more properly *Amgoste*: now the principal place in the island.]

AMNĪSUS, a port of Crete, [south-east from Cnossus,] with a small river of the same name, near which Lucina had a temple. The nymphs of the place were called Amnisiades. *Callim.*

AMOMĒTUS, a Greek historian. *Plin. 6, c. 17.*

AMOR, the son of Venus, was the god of love. *vid.* Cupido.

AMORGOS, one of the islands called Cyclades. [Its modern name is *Amago*. To this island criminals were sometimes banished. *Strab. 10.*

AMPĒLUS, a promontory of Samos.—[Another of Macedonia, near the mouth of the Axius.—A town of Liguria.]—A favourite of Bacchus, son of a satyr and a nymph, made a constellation after death. *Ovid. Fast. 3, v. 407.*

AMPELŪSIA, a promontory of Africa, in Mauritania, [now *Cape Spartel*.] *Mela, 1, c. 5 and 6.*

AMPHIARĀUS, son of Oicleus, or, according to others, of Apollo, by Hypermetra, was at the chase of the Calydonian boar, and accompanied the Argonauts in their expedition. He was famous for his knowledge of futurity, and hence he is called by some son of Apollo. He married Eriphyle, the sister of Adrastus king of Argos, by whom he had two

sons, Alcæon and Amphiloehus. When Adrastus, at the request of Polynices, declared war against Thebes, Amphiarus secreted himself, not to accompany his brother-in-law in an expedition in which he knew he was to perish. But Eriphyle, who knew where he had concealed himself, was prevailed upon to betray him by Adrastus, who gave her, as a reward for her perfidy, a famous golden necklace set with diamonds. Amphiarus being thus discovered, went to the war, but previously charged his son Alcæon to put to death his mother Eriphyle. as soon as he was informed that he was killed. The Theban war was fatal to the Argives, and Amphiarus was swallowed up in his chariot by the earth as he fled from Periclymenes. [The earth, it is said, was split asunder by a thunderbolt, and this was ascribed to the kind interposition of Jupiter, who thus saved Amphiarus from the dishonour of being killed by his pursuer.] The news of his death was brought to Alcæon, who immediately executed his father's command, and murdered Eriphyle. Amphiarus received divine honours after death, and had a celebrated temple and oracle at Oropos in Attica. His statue was made of white marble, and near his temple was a fountain, whose waters were ever held sacred. They only who had consulted his oracle, or had been delivered from a disease, were permitted to bathe in it, after which they threw pieces of gold and silver into the stream. Those who consulted the oracle of Amphiarus, first purified themselves, and abstained from food for 24 hours, and three days from wine, after which they sacrificed a ram to the prophet, and spread the skin upon the ground, upon which they slept in expectation of receiving in a dream the answer of the oracle. Plutarch, *de orat. defect.* mentions, that the oracle of Amphiarus was once consulted in the time of Xerxes, by one of the servants of Mardonius, for his master, who was then with an army in Greece; and that the servant, when asleep saw, in a dream, [a minister of the god approach him, who commanded him to be gone, and upon his refusal threw a large stone at his head, so that he believed himself killed by the blow.] This oracle was verified in the death of Mardonius, who was actually killed by the blow of a stone he received on the head. *Cic. de Div.* 1, c. 40.—*Philost. in vit. Apollon.* 2, c. 11.—*Homer. Od.* 15, v. 243, &c.—*Hygin. fab.* 70, 73, 128 and 150.—*Diod.* 4.—*Ovid.* 9, fab. 10.—*Paus.* 1, c. 34, l. 2, c. 37, l. 9, c. 8 and 19.—*Æschyl. Sept. ante Theb.*—*Apollod.* 1, c. 8 and 9, l. 3, c. 6, &c.—*Strab.* 8

—*AMPHICRATES*, an historian, who wrote the lives of illustrious men. *Diog.*

AMPHICTYON, son of Deucalion and Pyrrha, reigned at Athens after Cranaus, and first attempted to give the interpretation of dreams, and to draw omens. Some say, that a deluge happened in his age, [which destroyed the greater part of the inhabitants of Greece.] *Justin.* 2, c. 6.

AMPHICTYONES, [the deputies of the cities

and people of Greece, who represented their respective nations in a general assembly.] This august assembly consisted of 12 persons originally, sent [by the Ionians, Dorians, Peræbians, Bœotians, Magnesians, Achæans, Phthians, Melians, Dolopians, Ænians, Delphians, and Phocians.] Other cities in process of time sent also some of their citizens to the council of the Amphictyons, and in the age of Antoninus Pius, they were increased to the number of 30. They generally met twice every year at Delphi, and sometimes sat at Thermopylæ. [This council was principally instituted, to unite together the various Grecian communities in a common bond of amity, and make them mutually vigilant for the tranquillity and happiness of their common country. They were also the protectors of the Delphic oracle, the guardians of its treasures, and adjudged all differences arising between the Delphians and those who came to consult the oracle.] When the Phocians plundered the temple of Delphi, the Amphictyons declared war against them, and this war was supported by all the states of Greece, and lasted 10 years. The Phocians with their allies, the Lacedæmonians, were deprived of the privilege of sitting in the council of the Amphictyons, and the Macedonians were admitted in their place, for their services in support of the war. About 60 years after, when Brennus, with the Gauls, invaded Greece, the Phocians behaved with such courage, that they were reinstated in all their former privileges. Before they proceeded to business, the Amphictyons sacrificed an ox to the god of Delphi, and cut his flesh into small pieces, intimating that union and unanimity prevailed in the several cities which they represented. Their decisions were held sacred and inviolable, and even arms were taken up to enforce them. *Paus. in Phocic. & Achæic.*—*Strab.* 8.—*Suidas.*—*Hesych.*—*Æschin.*

AMPHICLĒA, a town of Phocis, where Bacchus had a temple.

AMPHIDRŌMĪA, a festival observed by private families at Athens, the fifth day after the birth of every child. It was customary to run round the fire with the child in their arms: whence the name of the festival.

AMPHIGENĪA, a town [situate in the southern part of Elis, comprehended by the ancients in Messenia.] *Stat.* 4. *Theb.* v. 178.

AMPHILŌCHUS, a son of Amphiarus and Eriphyle. After the Trojan war, he left Argos, his native country, [retired to Acarnania, and built here Argos Amphiloehium.] *Strab.* 7.—*Paus.* 2, c. 18.—An Athenian philosopher who wrote upon agriculture. *Varro. de R. R.* 1.

AMPHYLŪTUS, a soothsayer of Acarnania, who, [addressing Pisistratus in a fit of apparently divine inspiration, encouraged him] to seize the sovereign power of Athens. *Herodot.* 1, c. 62.

AMPHINŌMUS and *ANAPIS*, two brothers.

who, when Catania and the neighbouring cities were in flames, by an eruption from mount Ætna, saved their parents upon their shoulders. The fire, as it is said, spared them while it consumed others by their side; and Pluto, to reward their uncommon piety, placed them after death in the island of Leuce, and they received divine honours in Sicily. *Val. Max.* 5, c. 4.—*Strab.* 6.—*Ital.* 14, v. 197.—*Seneca. de Benef.*

AMPHION, was a son of Jupiter, by Antiope daughter of Nycteus, who had married Lycus, and had been repudiated by him when he married Dirce. Amphion was born at the same birth as Zethus, on mount Citheron where Antiope had fled to avoid the resentment of Dirce; and the two children were exposed in the woods, but preserved by a shepherd. *vid.* Antiope. When Amphion grew up, he cultivated poetry, and made an uncommon progress in music. [Mercury was his instructor in this art, and gave him the lyre, by the sound of which he is said to have made the stones move, and to have thus built with them the walls of Thebes. He was the first who raised an altar to this god.] Zethus and Amphion united to avenge the wrongs which their mother had suffered from the cruelties of Dirce. They besieged and took Thebes, put Lycus to death, and tied his wife to the tail of a wild bull, who dragged her through precipices till she expired. The fable of Amphion's moving stones and raising the walls of Thebes at the sound of his lyre, has been explained by supposing that he persuaded, by his eloquence, a wild and uncivilized people to unite together and build a town to protect themselves against the attacks of their enemies. *Homer. Od.* 11.—*Apollod.* 3, c. 5 and 10.—*Paus.* 6, c. 6, 1. 6, c. 20, 1. 9, c. 5 and 17.—*Propert.* 3, el. 15.—*Ovid. de Art. Am.* 3, v. 323.—*Horat.* 3, od. 11 *Art. Poet.* v. 394.—*Stat. Theb.* 1, v. 10.—[According to another and probably more correct account, Amphion having seized the crown of Thebes from Laius the father of Œdipus, called the city Thebes in honour of his aunt by the mother's side. Homer says that in order to strengthen his usurped power, he fortified Thebes with a wall. Homer however says nothing of his skill in music, or of his building the walls by means of his lyre. Pausanias and Pliny make him to have acquired his musical reputation from his alliance with the family of Tantalus, whose daughter Niobe he married, and they both say that he learned music in Lydia, and bringing it thence into Greece was called the inventor of the Lydian mode.]—A famous painter and statuary, son of Ancestor of Gnosus. *Plin.* 36, c. 10.

AMPHIPÓLES, magistrates appointed at Syracuse, by Timoleon, after the expulsion of Dionysius the younger. The office existed for above 300 years. *Diod.* 16.

AMPHIPÓLIS, a town on the Strymon, between Macedonia and Thrace. An Athenian colony under Agnon, son of Nicias, drove the ancient inhabitants, called Edonians, from the

country, and built a city, which they called Amphipolis, i. e. a town surrounded on all sides, because the Strymon flowed all around it. [D'Anville says, that it signifies a town belonging to two countries, viz. Macedonia and Thrace. It was also called Ennea Hodoi, or the nine ways; because Phyllis, who had been deserted by Demophoon, made nine journies here to watch for his return. It had also other names, such as Myrica, Eion, the town of Mars, &c. It is now called *Iambolli*.] It was the cause of many wars between the Athenians and Spartans. *Thucyd.* 4, c. 102, &c.—*Herodot.* 5, c. 1. 6, l. 7, c. 114.—*Diod.* 11, 12, &c.—*C. Nep. in Cim.*

AMPHIPYROS, a surname of Diana, because she carries a torch in both her hands. *Sophocles in Trach.*

AMPHIS, a Greek comic poet of Athens, son of Amphicrates, contemporary with Plato. Besides his comedies, he wrote other pieces, which are now lost. *Suidas.—Diog.*

AMPHISBÆNA, a two-headed serpent in the deserts of Libya, whose bite was venomous and deadly. *Lucan.* 9, v. 719.

AMPHISSA, or **ISSA**, a daughter of Macareus, beloved by Apollo. She gave her name to [the chief city of the Locri Ozolæ, now *Salona*, whence also the Sinus Crissæus is now called the *gulf of Salona*.] *Iir.* 37, c. 5.—*Ovid. Met.* 15, v. 703.—*Lucan.* 3, v. 172.

AMPHISTIDES, a man so naturally destitute of intellects, that he seldom remembered that he ever had a father. He wished to learn arithmetic, but never could comprehend beyond the number 5. *Aristot. probl.* 4.

AMPHITHEÁTRUM, [an edifice of an elliptical form, used for exhibiting combats of gladiators, wild beasts, and other spectacles. The word is derived from *αμφι* and *θεατρον*, from the spectators being so ranged as to see equally well from every side. The first durable amphitheatre of stone, was built by Statilius Taurus, at the desire of Augustus. The largest one was begun by Vespasian and completed by Titus, now called Colisæum, from the Colossus or large statue of Nero which Vespasian transported to the square in front of it. It is said to have contained 37,000 spectators, to have been 5 years in building, and to have cost a sum equal to 10 millions of crowns. 12,000 Jews were employed upon it, who were made slaves at the conquest of Jerusalem. Its magnificent ruins still remain.—There are amphitheatres still standing, in various degrees of perfection, at several other places besides Rome. At *Pola* in *Istria*, at *Nismes*, at *Aries*, *Bourdeaux*, and particularly at *Verona*.—The place where the gladiators fought was called *Arena*, because it was covered with sand or sawdust to prevent the gladiators from sliding, and to absorb the blood.]

AMPHITRÍTE, daughter of Oceanus and Tethys, married Neptune, though she had made a vow of perpetual celibacy. She had by him Triton, one of the sea deities. She had a statue at Corinth in the temple of Neptune. She is often taken for the sea itself

Varro de L. L. 4.—*Hesiod. Theog.* 930.—*Apollod.* 3.—*Cludian. de Rapt. Pros.* 1, v. 104.—*Ovid. Met.* 1, v. 14.—One of the Nereides.

AMPHITRŪON, a Theban prince, son of Alcæus and Hipponome. *vid.* Alcmena.

AMPHOTĒRUS, was appointed commander of a fleet in the Hellespont by Alexander. *Curt.* 8, c. 1.

AMPHRŪSUS, a river of Thessaly, near which Apollo, when banished from heaven, fed the flocks of king Admetus. From this circumstance the god has been called *Amphryssi*, and his priestess *Amphryssia*. *Ovid. Met.* 1, v. 580.—*Lucan.* 6, v. 367.—*Virg. G.* 3, v. 2. *Æn.* 6, v. 398.—A river of Phrygia whose waters rendered women liable to barrenness. *Plin.* 32, c. 2.

AMPIA LABIENA LEX was enacted by T. Ampius and A. Labienus, tribunes of the people, A. U. C. 663. It gave Pompey the Great the privilege of appearing in triumphal robes and with a golden crown at the Circensian games, and with the prætexta and a golden crown [in the theatre, which mark of distinction he used only once. *Vell. Paterc.* 2, c. 40.]

AMSANCTUS, a lake in the country of the Hirpini, at the east of Capua, whose waters are so sulphureous that they infect and destroy whatever animals come near the place. It was through this place that Virgil made the fury Alecto descend into hell, after her visit to the upper regions. [It is now called *Mufiti*.] *Virg. Æn.* 7, v. 565.—*Cic. de Div.* 1, c. 86.

AMŪLIUS, king of Alba, was son of Procas, and youngest brother to Numitor. The crown belonged to Numitor by right of birth; but Amulius dispossessed him of it, and even put to death his son Lausus, and consecrated his daughter Rhea Sylvia to the service of Vesta, to prevent her ever becoming a mother. Yet, in spite of all these precautions, Rhea became pregnant by the god Mars, and brought forth twins, Romulus and Remus. Amulius, who was informed of this, ordered the mother to be buried alive for violating the laws of Vesta, which enjoined perpetual chastity, and the two children to be thrown into the river. They were providentially saved by some shepherds, or, as others say, by a she-wolf; and when they had attained the years of manhood, they put to death the usurper Amulius, and restored the crown to their grandfather. *Ovid. Fast.* 3, v. 67.—*Liv.* 1, c. 3 and 4.—*Plut. in Romul.*—*Flor.* 1, c. 1.—*Dionys. Hal.*—A celebrated painter. *Plin.* 35, c. 10.

[AMPSĀGAS, a river of Africa, forming the boundary between Mauretania Cæsariensis and Numidia, and falling into the sea, to the east of Igūgilis or *Jigel*. On a branch of it stood Cirta the capital of Numidia. The modern name is *Wad-il-Kibir*, i. e. the Great River.]

AMŪCI PORTUS, [a harbour on the Thracian Bosphorus, north of Nicopolis and south of the temple of Jupiter Urius. Here Amycus, an ancient king of the Bebryces was slain

in combat with Pollux. His tomb was covered, according to some, with a laurel, and hence they maintain that the harbour was also called *Daphnes Portus*. Arrian, however, speaks of a harbour of the *insane Daphne*, near this, which no doubt has given rise to the mistake.]

AMŪCLĀ, a daughter of Niobe, who, with her sister Melibœa, was spared by Diana, when her mother boasted herself greater than Diana. *Paus.* 2, c. 22. Homer says that all the daughters perished. *Il.* 24. *vid.* Niobe.—The nurse of Alcibiades.

AMŪCLĒ, [a town of Italy, said to have been peopled from Amyclæ in Laconia. Its situation has not been clearly ascertained, though it is supposed to have been between Terracina and Caieta.] The inhabitants were strict followers of the precepts of Pythagoras, and therefore abstained from flesh. [They were compelled to abandon their dwellings, from the number of serpents which infested them, which they thought impious to destroy, though in their own defence.] *Plin.* 8, c. 29. Once a false report prevailed in Amyclæ, that the enemies were coming to storm it; upon which the inhabitants made a law, [which prohibited any person from reporting the approach of an enemy,] and when the enemy really arrived, no one mentioned it or took up arms in his own defence, and the town was easily taken. From this circumstance the epithet of *laciæ* has been given to Amyclæ. [According to others it was so called from the prevalence of the Pythagorean system there, which recommended silence.] *Virg. Æn.* 10, v. 564.—*Sil.* 8, v. 329.—[A city of Laconia, south-west of Sparta, and near it,] built by Amyclas. Castor and Pollux were born there. The country was famous for dogs. Apollo, called Amyclæus, had a rich and magnificent temple there, surrounded with delightful groves. *Paus.* 3, c. 18.—*Stat. Theb.* 4, v. 223.—*Strab.* 8.—*Virg. G.* 3, v. 345.—*Ovid. de Art. Am.* 2, v. 5.

AMŪCLAS, son of Lacedæmon and Sparta, built the city of Amyclæ. His sister Eurydice married Acrisius king of Argos, by whom she had Danæe. *Paus.* 3, c. 1. l. 7, c. 18.—The master of a ship in which Cæsar embarked in disguise. When Amyclas wished to put back to avoid a violent storm, Cæsar unveiling his head, discovered himself, and bidding the pilot pursue his voyage, exclaimed *Cæsarem vehis, Cæsarisque fortunam*. *Lucan.* 5, v. 520.

AMŪCUS, son of Neptune, by Melia, or Bithynis according to others, was king of the Bebryces. He was famous for his skill in the management of the cestus, and he challenged all strangers to a trial of strength. When the Argonauts in their expedition, stopped on his coasts, he treated them with great kindness, and Pollux accepted his challenge, and killed him when he attempted to overcome him by fraud. *Apollon.* 2. *Argon.*—*Theocrit.* *Id.* 22.—*Apollon.* 1, c. 9.

AMŪDON, a city of Pæonia in Macedonia. [upon the Axius,] which sent auxiliaries to

Priam during the Trojan war. *Homer. Il.* 2.

AMYMONE, daughter of Danaus and Europa, married Enceladus, son of Ægyptus, whom she murdered the first night of her nuptials. She wounded a satyr with an arrow which she had aimed at a stag. The satyr pursued her, and even attempted to offer her violence, but Neptune delivered her. It was said, that she was the only one of the 50 sisters who was not condemned to fill a leaky tub with water in hell, because she had been continually employed, by order of her father, in supplying the city of Argos with water in a great drought. Neptune saw her in this employment, and was enamoured of her. He carried her away, and in the place where she stood, he raised a fountain, by striking a rock. The fountain has been called Amymone. She had Nauplius by Neptune. *Propert.* 2, el. 26, v. 46.—*Apollod.* 2.—*Strab.* 8.—*Paus.* 2, c. 37.—*Ovid. Amor.* 1, v. 515.—*Hygin.* fab. 169.—A fountain and rivulet of Peloponnesus, flowing through Argolis into the lake of Lerna. *Ovid. Met.* 2, v. 240.

AMYNTAS 1st, was king of Macedonia after his father Alcetas. His son Alexander murdered the ambassadors of Megabyzus, for their wanton and insolent behaviour to the ladies of his father's court. Bubares, a Persian general, was sent with an army to revenge the death of the ambassadors; but instead of making war, he married the king's daughter, and defended his possessions. *Justin.* 7, c. 3.—*Herodot.* 5, 7 and 8.—The second of that name was son of Menelaus, and king of Macedonia, after his murder of Pausanias. He was expelled by the Illyrians and restored by the Thessalians. He made war against the Illyrians and Olynthians, [with the assistance of the Lacedæmonians;] and lived to a great age. His wife Eurydice conspired against his life; but her snares were seasonably discovered by one of his daughters by a former wife. He had Alexander, Perdicas, and Philip, Alexander the Great's father by his first wife; and by the other he had Archelaus Aridæus, and Menelaus. He reigned 24 years; and soon after his death, his son Philip murdered all his brothers, and ascended the throne. *Justin.* 7, c. 4 and 6.—*Diod.* 14, &c. *C. Nep. & Plut. in Pelopid.*—There is another king of Macedonia of the same name, but of his life few particulars are recorded in history.—A man who succeeded Dejotarus, in the kingdom of Gallogræcia. After his death it became a Roman province under Augustus. *Strab.* 12.—One of Alexander's officers.—Another officer who deserted to Darius, and was killed as he attempted to seize Egypt. *Curt.* 3, c. 9.—A son of Antiochus, who withdrew himself from Macedonia because he hated Alexander.—An officer in Alexander's cavalry. He had two brothers, called Simias and Polemon. He was accused of conspiracy against the king, on account of his great intimacy with Philotas, and ac-

quitted. *Curt.* 4, c. 15, l. 6, c. 9, l. 8, c. 12.—A Greek writer who composed several works quoted by Athenæus 10 and 12.

AMYNTIANUS, an historian in the age of Antoninus, who wrote a treatise in commendation of Philip, Olympias, and Alexander.

AMYRICUS CAMPUS, a plain of Thessaly. *Polyb.* 3.

AMYSTIS, a river of India falling into the Ganges [Mannert makes this river to be the same with the *Patterea*, near the modern city of *Hrdwar*. *Mannert. Anc. Geogr.* vol. 5, p. 93.] *Arrian. in Indic.*

AMYTHAÏON, a son of Cretheus king of Iolchos, by Tyro. He married Idomene, by whom he had Bias and Melampus. After his father's death, he established himself in Elis, with his brother Neleus, and re-established or regulated the Olympic games.—Melampus is called *Amythaonius*, from his father Amythaon. *Virg. G. 3*, v. 550.—*Diod.* 4.—*Apollod.* 1.—*Homer. Od.* 11.

AMYTIS, a daughter of Astyages, whom Cyrus married *Ctesias*.—A daughter of Xerxes, who married Megabyzus, and disgraced herself by her debaucheries.

ANACES or ANACTES, a name given to Castor and Pollux among the Athenians. Their festivals were called Anaceia. *Plut. in Thes. Cic. N. D.* 3, c. 21.

ANACHARSIS, [a Scythian philosopher, was the son of a Scythian chief by a native of Greece, and flourished about 600 years B. C. He was entrusted with an embassy to Athens, in the first year of the 47th Olympiad, 592 B. C. He soon became intimate with Solon and the principal citizens at Athens, and was the first stranger upon whom the Athenians conferred the right of citizenship. After the death of Solon he left Athens, and travelled into other countries. On his return to Scythia, he was slain with an arrow levelled at him by the king's own hand, while performing sacred rites to Cybele, in fulfilment of a vow. It was his intention to have introduced among his countrymen the civilization and worship of Greece, but his death unhappily frustrated this design. He was distinguished for his wisdom, his temperance, his ingenious sayings, and for the manly energy of his language. Two epistles bearing his name have come down to us, but they are generally considered as spurious. He is said to have added the second fluke to the anchor, and to have invented the potter's wheel.] The name of Anacharsis is become very familiar to modern ears, by that elegant, valuable, and truly classical work of Bartholemi, called the travels of Anacharsis. *Herodot.* 4, c. 6, 47 and 48.—*Plut. in Conviv.*—*Cic. Tusc.* 5, c. 32.—*Strab.* 7.

ANACIUM, a mountain in Attica, with a temple sacred to the Anaces. *Polygen.* 1, c. 21.

ANACREON, a famous lyric poet of Teos, in Ionia, highly favoured by Polycrates, and Hipparchus son of Pisistratus. He was of a lascivious and intemperate disposition, much given to drinking. His odes are still extant, and the uncommon sweetness and elegance

of his poetry have been the admiration of every age and country. He lived to his 35th year, and after every excess of pleasure and debauchery, choked himself with a grape stone and expired. Plato says that he was descended from an illustrious family, and that Codrus, the last king of Athens, was one of his progenitors. His statue was placed in the citadel of Athens, representing him as an old drunken man, singing, with every mark of dissipation and intemperance. Anacreon flourished 532 B. C. Very few of the compositions which usually go under his name are to be ascribed to Anacreon. The fragments collected by Ursinus, with a few others, seem to be his most genuine productions. The best editions of Anacreon are, that of Maittaire. 4to. London 1725, of which only one hundred copies were printed, and the very correct one of Barnes, 12mo. Cantab. 1721, to which may be added that of Brunck, 12mo. Argentor., 1786, [and that of Fischer, Lips. 1790. 8vo. This last deserves in fact to be ranked before all the others.] *Paus.* 1, c. 2, 25 — *Strab.* 14 — *Ælian.* V. H. 9, c. 4. — *Horat.* *epod.* 14, v. 20. — *Plin.* 7, c. 7 — *Herodot.* 3, c. 121.

ANACTORIA and **ANACTORIUM**, a town of Epirus, [north of Leucadia, at the entrance of the Sinus Ambracius. It is now called *Vonizza*.] It was founded by a Corinthian colony, and was the cause of many quarrels between the Corycreans and Corinthians. — Augustus carried the inhabitants to the city of Nicopolis, after the battle of Actium. *Strab.* 10. — *Thucyd.* 1, c. 55. — *Plin.* 4, c. 1. l. 5, c. 29. — An ancient name of Miletus.

ANADYOMENE, a valuable painting of Venus, represented as rising from the sea, by Apelles. Augustus bought it, and placed it in the temple of J. Cæsar. The lower part of it was a little defaced and there were found no painters in Rome able to repair it. *Plin.* 35, c. 10.

ANAGNIA, now *Anagni*, the capital of the Hernici in Latium. [It is 36 miles east of Rome.] *Virg. Æn.* 7, v. 634. — *Strab.* 5. — *Ital.* 3, v. 392.

ANAGOÏA, a festival celebrated by the people of Eryx in Sicily, in honour of Venus. *Ælian.* V. H. 1, c. 15. *H. A.* 4, c. 2.

ANAITIS, a goddess of Armenia. The virgins who were consecrated to her service, esteemed themselves more dignified by public prostitution. The festivals of the deity were called *Sacrum Festa*: and when they were celebrated, both sexes assisted at the ceremony, and inebriated themselves to such a degree that the whole was concluded by a scene of the greatest lasciviousness and intemperance. They were first instituted by Cyrus, when he marched against the Sacæ, and covered tables with the most exquisite dainties, that he might detain the enemy by the novelty and sweetness of food to which they were unaccustomed, and thus easily destroy them. [The Romans under Antony plundered the temple of this goddess in Acilisene, a district of Armenia Major, in the an-

gle between the northern and southern branches of the Euphrates, on which occasion her statue of massy gold was carried off and broken to pieces.] *Strab.* 11. — Diana was also worshipped under this name by the Lydians. *Plin.* 33, c. 4.

ΑΝΑΨΙΕ, [one of the Sporades, north-east of Thera. It was said to have been made to rise by thunder from the bottom of the sea, in order to receive the Argonauts during a storm, on their return from Colchis. The meaning of the fable evidently is, that the island was of volcanic origin. A temple was erected here to Apollo *Ægletes* or *dazzling*, in commemoration of the event. — The island is now called *Nanphio*.]

ANAPHLYSTUS, a small village of Attica near the sea, called after an ancient hero of the same name, who was son of Træzen. [Now *Elinos*.]

ANAPUS, a river of Epirus. *Thucyd.* 2, c. 32. — Of Sicily, near Syracuse, *Id.* 6, c. 96.

ANAS, a river of Spain, [now, the *Guadiana*, from the Arabic, *Wadi-Ana*, i. e. the river Ana.]

ANAVRUS, a river of Thessaly, near the foot of mount Pelion, where Jason lost one of his sandals. *Callim. in Dian.* — A river of Troas near Ida. *Colath.*

ANAX, a son of Cælus and Terra, father to Asterius, from whom Miletus has been called Anactoria. *Paus.* 1, c. 36, l. 7, c. 2.

ANAXAGÓRAS, succeeded his father Megapenthes on the throne of Argos. — A Clazomenian philosopher, son of Hegesibulus, disciple to Anaximenes, and preceptor to [Euripides and Pericles, to whom some add Socrates and Themistocles, but the latter was born several years before the philosopher.] He disregarded wealth and honours, to indulge his fondness for meditation and philosophy. He applied himself to astronomy, was acquainted with eclipses, and predicted that one day a stone would fall from the sun, which it is said really fell into the river *Ægos*. Anaxagoras travelled into Egypt for improvement, and used to say that he preferred a grain of wisdom to heaps of gold. Pericles was in the number of his pupils, and often consulted him in matters of state; and once dissuaded him for starving himself to death. [Several doctrines are ascribed to Anaxagoras which might seem to indicate no inconsiderable knowledge of nature: such as, that the wind is produced by the rarefaction of the air; that the rainbow is the effect of the reflection of the solar rays from a thick cloud, placed opposite to it like a mirror; that the moon is an opaque body, enlightened by the sun, and inhabited, &c. With these, however, strange and absurd notions are found intermingled, for which evidently we are indebted, not to the philosopher, but to the writers who profess to state his opinions. There must have been either gross misconception or wilful misrepresentation on their part. They make him maintain that the sun was a flat circular mass of hot iron, somewhat larger than the Peloponnesus;

and that the stars were formed from stones whirled from the earth by violent circumvolution of its surrounding ether.] He was accused of impiety, and condemned to die; but he ridiculed the sentence, and said it had long been pronounced upon him by nature. Being asked whether his body should be carried into his own country, he answered, no, as the road that led to the other side of the grave was as long from one place as the other. His scholar Pericles pleaded eloquently and successfully for him, and the sentence of death was exchanged for banishment. In prison, the philosopher is said to have attempted to square the circle, or determine exactly the proportion of its diameter to the circumference. When the people of Lampsacus asked him before his death, whether he wished any thing to be done in commemoration of him: Yes, says he, let the boys be allowed to play on the anniversary of my death. This was carefully observed, and that time dedicated to relaxation, was called *Anaxagoreia*. He died at Lampsacus in his seventy-second year, 428 B. C. His writings were not much esteemed by his pupil Socrates. *Diog. in Vita.—Plut. in Nicias & Pericli.—Cic. Acad. Q. 4, c. 23.—Tusc. 1, c. 43. [Enfield's Hist. Phil. Vol. 1, p. 161.]—A statuary of Ægina. Paus. 5, c. 23.—An orator, disciple to Socrates. Diog.—A son of Echeanax, who, with his brothers Codrus and Diodorus, destroyed Hegesias, tyrant of Ephesus.*

ANAXANDER, of the family of the Heraclidæ, was son of Eurycrates, and king of Sparta. The second Messenian war began in his reign, in which Aristomenes so egregiously signalized himself.—*Plut. in Apoph.—Paus. 3, c. 3, l. 4, c. 15 and 16.*

ANAXANDRIDES, son of Leon, and father to Cleomenes 1st, and Leonidas, was king of Sparta. By the order of the Ephori, he divorced his wife, of whom he was extremely fond, on account of her barrenness; and he was the first Lacedæmonian who had two wives. *Herodot. 1, 5 and 7.—Plut. in Apoph. 1.—Paus. 3, c. 3, &c.—A son of Theopompus. Herodot. 3, c. 131.—A comic poet of Rhodes in the age of Philip and Alexander. He was the first poet who introduced love-adventures upon the stage. He was of such a passionate disposition that he tore to pieces all his compositions which met with no success. He composed 65 plays, of which ten obtained the prize. Some fragments of his poetry remain in Athenæus. He was starved to death by order of the Athenians, for satirizing their government. *Aristot. 3, Rhet.**

ANAXARCHUS, a philosopher of Abdera, one of the followers of Democritus, and the friend of Alexander. When the monarch had been wounded in a battle, the philosopher pointed to the place, adding, that is human blood, and not the blood of a god. The freedom of Anaxarchus offended Nicocreon, tyrant of Cyprus, at Alexander's table, and the tyrant, in revenge, seized the philosopher after the death of Alexander, and pounded him

in a stone mortar with iron hammers. He bore this with much resignation, and exclaimed, "Pound the body of Anaxarchus, for thou dost not pound his soul." Upon this, Nicocreon threatened to cut out his tongue, and Anaxarchus bit it off with his teeth, and spit it out into the tyrant's face. *Ovid. in Ib. v. 571.—Plut. in Symp. 7.—Diog. in Vita.—Cic. in Tusc. 2, c. 22.*

ANAXARÈTE, a girl of Salamis, who so arrogantly despised the addresses of Iphis, a youth of ignoble birth that the lover hung himself at her door. She saw this sad spectacle without emotion or pity, and was changed into a stone. *Ovid. Met. 14, v. 748.*

ANAXENOR, a musician, whom M. Antony greatly honoured, and presented with the tribute of four cities. *Strab. 14.*

ANAXIBIA, a sister of Agamemnon, mother of seven sons and two daughters by Nestor. *Paus. 2, c. 29.—A daughter of Bias, brother to the physician Melampus. She married Pelias, king of Iolchos, by whom she had Acastus, and four daughters, Pisidice, Pelopea, Hippothoe, and Alceste. *Apollod. 1, c. 9.**

ANAXIDÄMUS, succeeded his father Zeuxidamus on the throne of Sparta. *Paus. 3, c. 7, l. 4, c. 15.*

ANAXILAS, and **ANAXILÄUS**, a Messenian, tyrant of Rhegium. He took Zancle, and was so mild and popular during his reign, that when he died, 476 B. C. he left his infant sons to the care of one of his servants, and the citizens chose rather to obey a slave than revolt from their benevolent sovereign's children. *Justin. 3, c. 2.—Paus. 4, c. 23, l. 5, c. 26.—Thucyd. 6, c. 5.—Herodot. 6, c. 23, l. 7, c. 167.—Hal.—A comic writer, about the 100 olympiad.*

ANAXILIDES, wrote some treatises concerning philosophers, and mentioned that Plato's mother became pregnant by a phantom of the god Apollo, from which circumstance her son was called the prince of wisdom. *Diog. in Plut.*

ANAXIMANDER, a Milesian philosopher, the companion and disciple of Thales. [Mathematics and astronomy were greatly indebted to him. He framed a connected series of geometrical truths, and wrote a summary of his doctrine. He was the first who undertook to delineate the surface of the earth, and mark the divisions of land and water upon an artificial globe. The invention of the sun-dial is also ascribed to him. This, however, is probably incorrect. He believed that the stars are globular collections of air and fire, borne about in their respective spheres, and animated by portions of the Divinity; that the earth is a globe in the midst of the universe and stationary; that the sun is 28 times larger than the earth. He died at the age of 64, B. C. 547.] *Cic. Acad. Quæst. 4, c. 37.—Diog. in Vit.—Plin. 2, c. 79. [Enfield's Hist. Phil. Vol. 1, p. 155.] He had a son who bore his name. *Strab. 1.**

ANAXIMENES, a philosopher, son of Ergasistratus, and disciple of Anaximander, whom

he succeeded in his school. He said that the air was the cause of every created being, and a self-existent divinity, [that all minds are air; that fire, water and earth proceed from it by rarefaction or condensation; that the sun and moon are fiery bodies, whose form is that of a circular plate.] He considered the earth as a plain, and the heavens as a solid concave sphere, on which the stars were fixed like nails, an opinion prevalent at that time, and from which originated the proverb, *τι οὐρανὸς ἐμπροστί;* *what if the heavens should fall?* to which Horace has alluded, *3 Od. 3, v. 7.* He died 504 years B. C. *Cic. Acad. Quæst. 4, c. 37, de Nat. D. 1, c. 10. Plut. Ph. [Enfield Hist. Phil. Vol. 1, p. 156.] Plin. 2, c. 76.*—A native of Lampsacus, son of Aristocles. He was pupil to Diogenes the Cynic, and Zoilus, who railed against Homer, and preceptor to Alexander the Great, in rhetoric, of whose life, and that of Philip, he wrote his history. When Alexander, in a fit of anger, threatened to put to death all the inhabitants of Lampsacus, because they had maintained a long siege against him, Anaximenes was sent by his countrymen to appease the king, who, as soon as he saw him, swore he would not grant the favour he was going to ask. Upon this, Anaximenes begged the king to destroy the city and enslave the inhabitants, and by his artful request the city of Lampsacus was saved from destruction. Besides the life of Philip and his son, he wrote an history of Greece in 12 books, all now lost. His nephew bore the same name, and wrote an account of ancient paintings. *Paus. 6, c. 18.—Val. Max. 7, c. 3.—Diog. in Vit.*

ANAXIPÓLIS, a comic poet of Thasos. *Plin. 14, c. 14.*

ANAXIPPUS, a comic writer, in the age of Demetrius. He used to say, that philosophers were wise only in their speeches, but fools in their actions. *Athen.*

ANAXIS, a Bœotian historian, who wrote an history down to the age of Philip son of Amyntas. *Diod. 15.*

[ANAZARBUS, a city of Cilicia Campestris, situate on the river Pyramus, at some distance from the sea. The adjacent territory was famed for its fertility. By a decree of the Roman senate it was allowed to assume the name of Cæsarea in acknowledgment of the privileges conferred upon it by Augustus. It was afterwards called successively Justinopolis and Justinianopolis, in honour of the emperors Justin and Justinian. It was the birth-place of Dioscorides and Oppian. The Turks call it *Ain-Zerbeh.*]

ANCÆUS, the son of Lycurgus and Antioe, was in the expedition of the Argonauts. He was at the chase of the Calydonian boar, in which he perished. *Hygin. fab. 173, and 243.—Ovid. Met. 8.*—The son of Neptune and Astypalæa. He went with the Argonauts, and succeeded Tiphys as pilot of the ship Argo. He reigned in Ionia, where he married Samia, daughter of the Mæander, by whom he had four sons, Perilas, Enodus,

Samus, Alithersus, and one daughter called Parthenope. (*Orpheus Argon.*)—He was once told by one of his servants, whom he pressed with hard labour in his vineyard, that he never would taste of the produce of his vines. He had already the cup in his hand, and called the prophet to convince him of his falsehood; when the servant, yet firm in his prediction, uttered this well known proverb,

Πολλὰ μετὰ ζυπέλιου καὶ χυλίου ἀκροῦ.
Multa cadunt inter calicem supremaque labra.

And that very moment Ancæus was told that a wild boar had entered his vineyard; upon which, he threw down the cup and ran to drive away the wild beast. He was killed in the attempt.

ANCALĪTES, a people of Britain, [near the Atrebatii, and probably a clan of that nation. Baxter supposes them to have been the herdsmen and shepherds of the Atrebatii, and to have possessed those parts of *Oxfordshire* and *Buckinghamshire* most proper for pasturage.] *Cæs. Bell. G. 5, c. 21.*

ANCHEMŌLUS, a son of Rhœtus, king of the Varrubii in Italy, ravished his mother-in-law Casperia, for which he was expelled by his father. He fled to Turnus, and was killed by Pallas, son of Evander, in the wars of Æneas against the Latins. *Virg. Æn. 10, v. 389.*

ANCHISĪTES, a wind which blows from Anchisa, a harbour of Epirus. *Cic. ad Attic. 7, ep. 1. Dionys. Hal.*

ANCHESMUS, a mountain of Attica, where Jupiter *Anchesmus* had a statue. Now *Agios Georgios* or *Mount St. George.*]

ANCHIĀLE, a city on the sea-coast of Cilicia. Sardanapālus, the last king of Assyria, built it. [The founder was buried here, and had a statue upon his tomb, of a man in the act of clapping his hands, with an Assyrian inscription to this effect, "Sardanapalus, the son of Anacyndaraxes, built Anchiāle and Tarsus in one day; but do thou, O stranger, eat, drink and sport, since the rest of human things are not worth this," i. e. a clap of the hands. *Arrian. 2, c. 5.*]

ANCHIĀLUS, a god of the Jews as some suppose, in *Martial's* epigrams, 11 ep. 95. [The term, according to Scaliger, is incorrectly written by Martial, and is compounded of *Chai* and *Alah*, i. e. *per Deum viventem.*—This was also the name of a city in Thrace, on the Euxine, south-west of Hæmi-extrema.—Another in Epirus.]

ANCHIMOLUS, a Spartan general sent against the Pisistratidæ, and killed in the expedition. *Herodot. 5, c. 63.*

[ANCHISÆ FORTUS, a name given to the port of Onchesmus in Epirus, by the Romans.]

ANCHISES, a son of Capys by Themis, daughter of Ilus. He was of such a beautiful complexion, that Venus came down from heaven to mount Ida, in the form of a nymph, to enjoy his company. The goddess became pregnant, and forbade Anchises ever to mention the favours he had received, on pain of being struck with thunder. The child which Venus brought forth, was called Æneas; he

was educated as soon as born by the nymphs of Ida, and when of a proper age, was intrusted to the care of Chiron the centaur. When Troy was taken, Anchises was become so infirm that Æneas, whom the Greeks permitted to take away whatever he esteemed most, carried him through the flames upon his shoulders, and thus saved his life. He accompanied his son in his voyage towards Italy, and died in Sicily in the 80th year of his age. He was buried on mount Eryx, by Æneas and Acestes king of the country, and the anniversary of his death was afterwards celebrated by his son and the Trojans, on his tomb. Some authors have maintained that Anchises had forgot the injunctions of Venus, and boasted at a feast, that he enjoyed her favours on mount Ida, upon which he was killed with thunder. Others say, that the wounds he received from the thunder were not mortal, and that they only weakened and disfigured his body. Virgil, in the 6th book of the *Æneid*, introduces him in the Elysian fields, relating to his son the fates that were to attend him, and the fortune of his descendants, the Romans. *vid. Æneas. Virg. Æn. 1, 2. &c.—Hygin. fab. 94, 254, 260, 270.—Hesiod. Theog. v. 1010.—Apollod. 3.—Ovid. Fast. 4, v. 34.—Homer. Il. 20. & Hymn. in Vener.—Xenop. Cynege. c. 1.—Dionys. Hal. 1, de Antiq. Rom.—Pausanias. 3, c. 12, says, that Anchises was buried at the foot of a mountain in Arcadia, which, from him, has been called Anchisia.*

ANCHISIA, a mountain of Arcadia, at the bottom of which was a monument of Anchises. *Paus. 3, c. 12 and 13.*

ANCHŌA, a town near the mouth of the Cephissus, [in Bœotia,] where there is a lake of the same name. *Strab.*

ANCHŌRA, [*vid. Nicæa.*]

ANCHŪRUS, a son of Midas, king of Phrygia, who sacrificed himself for the good of his country, when the earth had opened and swallowed up many buildings. The oracle had been consulted, and gave for answer, that the gulf would never close, if Midas did not throw into it whatever he had most precious. Though the king had parted with many things of immense value, yet the gulf continued open, till Anchurus, thinking himself the most precious of his father's possessions, took a tender leave of his wife and family, and leaped into the earth, which closed immediately over his head. Midas erected there an altar of stones to Jupiter, and that altar was the first object which he turned into gold, when he had received his fatal gift from the gods. This unpolished lump of gold existed still in the age of Plutarch. *Plut. in Parall.*

ANCILE and **ANCYLE**, a sacred shield, which, according to the Roman authors, fell from heaven in the reign of Numa, when the Roman people laboured under a pestilence. Upon the preservation of this shield depended the fate of the Roman empire, and therefore Numa ordered 11 of the same size and form to be made, that if ever any attempt was made to carry them away, the plunderer

might find it difficult to distinguish the true one. They were made with such exactness, that the king promised Veterius Mamurius, the artist, whatever reward he desired. *vid. Mamurius.* They were kept in the temple of Vesta, and an order of priests were chosen to watch over their safety. These priests were called Salii, and were twelve in number; they carried every year, on the first of March, the shields in a solemn procession round the walls of Rome, dancing and singing praises to the god Mars. This sacred festival continued three days after, during which every important business was stopped. It was deemed unfortunate to be married on those days, or to undertake any expedition, and *Tacitus*, in 1 *Hist. c. 90*, has attributed the unsuccessful campaign of the emperor Otho against Vitellius, to his leaving Rome during the celebration of the Anciliorum festum. These two verses of Ovid explain the origin of the word Ancile, which is applied to these shields;

Idque ancile vocal, quod ab omni parte recisum est,

Quaque notes oculis, angulus omnis abest:
Fast. 3, v. 377, &c.

Varro. de L. L. 5, c. 6.—Val. Max. 1, c. 1.—Jur. 2, v. 124.—Plut. in Num.—Virg. Æn. 9, 664.—Dionys. Hal. 2.—Liv. 1, c. 20.

ANCON and **ANCŌNA**, a town of Picenum, built by the Sicilians, with a harbour in the form of a crescent or elbow, (*αγκων*) on the shores of the Adriatic. [It was famous for its purple dye, which yielded only to that of Phœnicia. The harbour was greatly improved by the emperor Trajan, in commemoration of which service an arch was erected to him on the mole, which still remains. Ancona is at the present day a flourishing trading town, and retains its ancient name.] Near this place is the famous chapel of Loretto, supposed by monkish historians to have been brought through the air by angels, August 10, A. D. 1291, from Judæa, where it was a cottage, inhabited by the virgin Mary. The reputed sanctity of the place has often brought 100,000 pilgrims in one day to Loretto. *Plin. 3, c. 13.—Lucan. 2, v. 402.—Ital. 8, v. 437.*

ANCUS MARTIUS, the 4th king of Rome, was grandson to Numa, by his daughter. [His name Ancus was derived from the Greek *αγκων*, because he had a crooked arm which he could not stretch out to its full length.] He waged a successful war against the Latins, Veientes, Fidenates, Volsci, and Sabines, joined mount Janiculum to the city by a bridge, and enclosed the Aventine mount within the walls of the city. He extended the confines of the Roman territories to the sea, where he built the town of Ostia, at the mouth of the Tiber. He inherited the valour of Romulus with the moderation of Numa. He died B. C. 661, after a reign of 24 years, and was succeeded by Tarquin the elder. *Dionys. Hal. 3, c. 9.—Liv. 1, c. 32, &c.—Flor. 1, c. 4.—Virg. Æn. 6, v. 815.*

[**ANCYRA**, a city of Galatia, west of the

Italy. According to Pausanias, it was founded by Midas, and the name was derived from an anchor which was found here and preserved in the temple of Jupiter. This city was greatly enlarged by Augustus, and under Nero, was styled the metropolis of Galatia. It is now called by the Turks *Angoura*, and by the Europeans, *Angora*, and is the place whence the celebrated shawls and hosiery made of goats-hair were originally brought. Near this place Bajazet was conquered and made prisoner by Timur, or, as the name is commonly, though incorrectly written, Tamerlane.]

ANDABATÆ, certain gladiators who fought blindfolded, whence the proverb, *Andabatarum more* to denote rash and inconsiderate measures. [The name comes from the Greek *αναβάται*, because they fought in chariots or on horseback.] *Cic. 7, ad Famil. ep. 10.*

ANDANIA, a city of Arcadia, where Aristomenes was educated. *Paus. 4, c. 1, &c.* It received its name from a gulf of the same name. *Id. 4, c. 3.*

ANDECAVI [or ANDES, a people of Gaul, east of the Namnetes and north of the Liger, or Loire. Their capital was Juliomagus, now *Angers. Cæs. B. G. 2, 35.*]

ANDES, a village of Italy, near Mantua, where Virgil was born; hence he is called *Andinus. Ital. 3, v. 594.* [But Ruperti reads, *Aonio.*]

ANDOCIDES, an Athenian orator, son of Leogoras. He lived in the age of Socrates the philosopher, and was intimate with the most illustrious men of his age. He was often banished, but his dexterity always restored him to favour. *Plut.* has written his life in 10 orat. Four of his orations are extant. [*vid. Antiphon.*]

ANDOMÁTIS, a river of India, falling into the Ganges. *Arrian.* [According to D'Anville, the modern *Sonn-sou. vid. Sonus.*]

[**ANDRAMITTIIUM**, *vid. Adramyttium.*]

ANDREAS, a statuary of Argos. *Paus. 6, c. 16.*—A man of Panormus, who wrote an account of all the remarkable events that had happened in Sicily. *Athen.*—A son of the Peneus. Part of Bœotia, especially where Orchomenos was built, was called *Andreis* after him. *Paus. 9, c. 34, &c.*

ANDRICLUS, [a mountain of Cilicia Trachœa, north of the promontory Anemurium.] *Strab. 14.*

ANDRÏUS, a river of Troas falling into the Scamander. *Plin. 5, c. 27.*

ANDRISCUS, a man who wrote an history of Naxos. *Athen. 1.*—A worthless person called *Pseudophilippus*, on account of the likeness of his features to king Philip. He incited the Macedonians to revolt against Rome, and was conquered and led in triumph by Metellus, 152 B. C. *Flor. 2, c. 14.*

ANDROBIUS, a famous painter. *Plin. 35, c. 11.*

ANDROCLËA, a daughter of Antipœnus of Thebes. She, with her sister Alcida, sacrificed herself in the service of her country, when the oracle had promised the victory to

her countrymen, who were engaged in a war against Orchomenos, if any one of noble birth devoted himself for the glory of his nation. Antipœnus refused to do it, and his daughters cheerfully accepted it, and received great honour after death. *Hercules, who fought on the side of Thebes, dedicated to them the image of a lion in the temple of Diana. *Paus. 9, c. 17.*

ANDROCLÏDES, a noble Theban, who defended the democratical against the encroachments of the oligarchical power. He was killed by one of his enemies.—A sophist in the age of Aurelian, who gave an account of philosophers.

ANDRŒCLUS, a son of Codrus, who reigned in Ionia, and took Ephesus and Samos. *Paus. 7, c. 2.*

ANDRODÁMUS. *vid. Andromadas.*

ANDRŒDUS, a slave known and protected in the Roman circus, by a lion whose foot he had cured. *Gell. 5, c. 15.*

ANDRŒGEUS, son of Minos and Pasiphæ, was famous for his skill in wrestling. He overcame every antagonist at Athens, and became such a favourite of the people, that Ægeus king of the country grew jealous of his popularity, and caused him to be assassinated as he was going to Thebes. Some say that he was killed by the wild bull of Marathon. Minos declared war against Athens to revenge the death of his son, and peace was at last re-established on condition that Ægeus sent yearly seven boys and seven girls from Athens to Crete to be devoured by the minotaur. *vid. Minotaurus.* The Athenians established festivals by order of Minos, in honour of his son, and called them Androgeia. *Hygin. fab. 41, Diod. 4.—Vir. Æn. 6, v. 20.—Paus. 1, c. 1 and 27.—Apollod. 2, c. 5, l. 3, c. 1 and 15.—Plut. in Thes.*

ANDROGÏNÆ, a fabulous nation of Africa, beyond the Nasamones. Every one of them bore the characteristics of the male and female sex; and one of their breasts was that of a man, and the other that of a woman. *Lucr. 5, v. 837.—Plin. 7, c. 2.*

ANDROMÁCHE, a daughter of Eetion, king of Thebes in Cilicia, married Hector son of Priam king of Troy, by whom she had Astyanax. She was so fond of her husband, that she even fed his horses with her own hand. During the Trojan war she remained at home employed in her domestic concerns. Her parting with Hector who was going to a battle, in which he perished, has always been deemed the best, most tender and pathetic of all the passages in Homer's Iliad. She received the news of her husband's death with extreme sorrow; and after the taking of Troy, she had the misfortune to see her only son Astyanax, after she had saved him from the flames, thrown headlong from the walls of the city, by the hands of the man whose father had killed her husband.—(*Senec. in Trœad.*) Andromache, in the division of the prisoners by the Greeks, fell to the share of Pyrrhus, who treated her as his wife, and carried her to Epirus. He had by her three

sons, Molossus, Pielus and Pergamus, and afterwards repudiated her. After this divorce she married Helenus son of Priam, who, as herself, was a captive of Pyrrhus. She reigned with him over part of the country, and became mother by him of Cestrinus. Some say that Astyanax was killed by Ulysses, and Euripides says that Menelaus put him to death. *Hom. Il.* 6, 22 and 24.—*Q. Calab.* 1.—*Virg. Æn.* 3, v. 436.—*Hygin. fab.* 123.—*Dares. Phryg.*—*Ovid. Am.* 1, el. 9, v. 35.—*Trist.* 5, el. 6, v. 43.—*Apollod.* 3, c. 12.—*Paus.* 1, c. 41.

ANDROMÁCHUS, an opulent person of Sicily, father to the historian Timæus, [and founder of Tauromenium.] *Diod.* 16. He assisted Timoleon in recovering the liberty of the Syracusans.—A general of Alexander, to whom Parmenio gave the government of Syria. He was burnt alive by the Samaritans. *Curt.* 4, c. 5 and 8.—[A brother-in-law of Seleucus Callinicus.—A traitor who discovered to the Parthians all the measures of Crassus, and, on being chosen guide, led the Roman army into a situation whence there was no mode of escape.]—A poet of Byzantium.—A physician of Crete in the age of Nero, [he was physician to the emperor, and inventor of the famous medicine, called after him, *Theriaca Andromachi.*]—A sophist of Naples, in the age of Dioclesian.

ANDROMÁDAS, or **ANDRODAMUS**, a native of Rhegium, who made laws for the [people of Chalcis in Macedonia.] *Aristot.*

ANDROMÉDA, a daughter of Cepheus, king of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune drowned the kingdom, and sent a sea monster to ravage the country, because Cassiope had boasted herself fairer than Juno and the Nereides. The oracle of Jupiter Ammon was consulted, and nothing could stop the resentment of Neptune, if Andromeda was not exposed to the sea monster. She was accordingly tied naked on a rock, and at the moment that the monster was going to devour her, Perseus, who returned through the air from the conquest of the Gorgons, saw her, and was captivated with her beauty. He promised to deliver her and destroy the monster, if he received her in marriage as a reward for his trouble. Cepheus consented, and Perseus changed the sea monster into a rock, by showing him Medusa's head, and untied Andromeda and married her. He had by her many children, among whom were Sthenelus, Ancæus, and Electryon. The marriage of Andromeda with Perseus was opposed by Phineus, who after a bloody battle was changed into a stone by Perseus. Some say that Minerva made Andromeda a constellation in heaven after her death. *vid. Medusa, Perseus.*—*Hygin. fab.* 64.—*Cic. de Nat. D.* 2, c. 43.—*Apollod.* 2, c. 4.—*Manil.* 5, v. 533.—*Propert.* 3, el. 21.—According to *Pliny*, l. 5, c. 31, it was at Joppa in Judæa that Andromeda was tied to a rock. He mentions that the skeleton of the huge sea monster, to which she had been ex-

posed, was brought to Rome by Scaurus and carefully preserved. The fable of Andromeda and the sea monster has been explained, by supposing that she was courted by the captain of a ship, who attempted to carry her away, but was prevented by the interposition of another more faithful lover.

ANDRON, a man set over the citadel of Syracuse by Dionysius. Hermocrates advised him to seize it and revolt from the tyrant, which he refused to do. The tyrant put him to death for not discovering that Hermocrates had incited him to rebellion. *Polyæn.* 5, c. 2.—A man of Halicarnassus who composed some historical works. *Plut. in Thes.*—A native of Ephesus, who wrote an account of the seven wise men of Greece. *Diog.*

ANDRONICUS LIVIUS. *vid. Livius.*

ANDRONICUS, a peripatetic philosopher of Rhodes, who flourished 59 years B. C. He was the first who published and revised the works of Aristotle and Theophrastus. His periphrase is extant, the best edition of which is that of Heinsius, 8vo. *L. Bat.* 1617. *Plut. in Syll.*—A Latin grammarian, whose life Suetonius has written.—An astronomer of Athens, who built a marble octagonal tower in honour of the eight principal winds, on the top of which was placed a Triton with a stick in his hand, pointing always to the side whence the wind blew.

ANDROPHÁGI, a savage nation of European Scythia. *Herodot.* 4, c. 18, 102.

ANDROPOMPUS, a Theban who killed Xanthus in single combat by fraud. *Paus.* 2, c. 18.

ANDROS, an island in the Ægean sea, known by the different names of Epagris, Antandros, Lasia Cauros, Hydrusia, Nonagria. It received the name of Andros from Andros son of Anius, one of its kings, who lived in the time of the Trojan war, [and the name of Antandros, i. e. for one man, from its having been given as his ransom by Ascanius the son of Æneas, when taken prisoner by the Pelasgians. It is still one of the most fertile and pleasant of the Grecian isles, and watered with numerous springs, whence one of its ancient names Hydrusia. Its modern name is *Andro*. The chief town of the island was likewise called *Andros*.] *Ovid. Met.* 13, v. 648.—*Virg. Æn.* 3, v. 80. *Juv.* 3, v. 70.—*Plin.* 2, c. 103. *Mela*, 1 and 2.

ANDROSTHÈNES, a governor of Thessaly, who favoured the interest of Pompey. He was conquered by J. Cæsar. *Cæs. 3. Bell. Civ.* c. 80.—A statuary of Thebes. *Paus.* 10, c. 19.—A geographer in the age of Alexander.

ANDROTION, a Greek, who wrote a history of Attica, and a treatise on agriculture. *Plin.*—*Paus* 10, c. 8.

ANEMOLIA, city of Phocis, afterwards called Hyampolis, [now *Jamboli*.] *Strab.*

ANGELION, a statuary, who made Apollo's statue at Delphi. *Paus.* 2, c. 32.

ANGËTES, a river of Thrace, falling into the Strymon, [above Amphipolis.] *Herodot.* 7, c. 113.

ANGLI, [a people of Germany at the base of the Cieronesas Cimbrica, in the country answering now to the north-eastern part of the *Dutchy of Holstein*. From them the English have derived their name. There is still at the present day in that quarter, a district called *Angeln*. *Tacit. Germ.* 40.—*vid.* Saxones.]

ANGRUS, [a river of Illyricum, pursuing a northern course, according to Herodotus, and joining the Brongus, which flows into the Danube.] *Herodot.* 4, c. 49.

ANGUITIA, a wood in the country of the Marsi, between the lake Fucinus and Alba. [The name is derived, according to Soinus, from a sister of Circe who dwelt in the vicinity. It is now *Silva d'Albi*. The Marsi, especially those of them who dwelt near this wood, are said by the ancient writers to have possessed power over serpents, and never to have been injured by them.] *Sil.* 3.—*Virg. Æn.* 7, v. 759.

ANIA, a Roman widow, celebrated for her beauty. One of her friends advised her to marry again. No, said she, if I marry a man as affectionate as my first husband, I shall be apprehensive for his death; and if he is bad, why have him, after such a kind and indulgent one?

ANICETUS, a freedman who directed the education of Nero, and became the instrument of his crimes. *Suet. in Ner.*

ANICIA, a family at Rome, which in the flourishing times of the republic, produced many brave and illustrious citizens. — A relation of Atticus. *C. Nepos.*

ANICIUS GALLUS, triumphed over the Illyrians and their king Gentius, and was pro-prætor of Rome, A. U. C. 585.—A consul with Corn. Cethegus, A. U. C. 594.—Probus, a Roman consul in the fourth century, famous for his humanity.

ANIGRUS, [a river of Triphylia in Elis, to the north of Lepreum. Near this river was a cavern, called the cave of the nymphs Anigrades or Anigrades, and it was pretended that any person who had a complaint of the skin, might be cured, if, after having sacrificed to the nymphs and rubbed his body well, he swam over the Anigrus. The river in fact would seem to have possessed some mineral properties, as Pausanias and Strabo speak of an unpleasant smell emitted from it, which the latter states was perceptible at the distance of 20stadia. The natives however accounted for the smell by a tradition that Chiron or some one of the centaurs washed in the stream the wounds which Hercules had inflicted, and that the water was hence infected with the poison of the Hydra.—*Paus.* 5, c. 5.—*Strab.* 8.]

ANIO and **ANIEN**, now the *Teverone*, a river of Italy, flowing through the country of Tiber, and falling into the river Tiber, about three miles north of Rome. It receives its name, as some suppose, from Anius a king of Etruria, who drowned himself there when he could not recover his daughter, who had been carried away. [This river is celebrated for

its beautiful cascades at the town of Tibur, or *Tivoli*.] *Stat.* 1. *Sylb.* 3, v. 20.—*Virg. Æn.* 7, v. 683.—*Strab.* 5.—*Horat.* 1, od. 7, v. 13.—*Plut. de Fort. Rom.*

ANITORGIS, a city of Spain, near which a battle was fought between Asdrubal and the Scipos. [Strabo calls it Conistorgis, a name given to it from its being among the Conii, as Anitorgis was applied to it, from its being near the Anas. *Strab.* 3. *Liv* 25, c. 32.]

ANIUS, the son of Apollo and Rhea, was king of Delos, and father of Andrus. He had by Dorippe three daughters, Oeno, Spermo, and Elais, to whom Bacchus had given the power of changing whatever they pleased into wine, corn, and oil. When Agamemnon went to the Trojan war, he wished to carry them with him to supply his army with provisions; but they complained to Bacchus, who changed them into doves. *Ovid. Met.* 13, v. 642.—*Dionys. Hal.* 1.—*Diod.* 5.—*Virg. Æn.* 3, v. 80.

ANNA, a goddess, in whose honour the Romans instituted festivals. She was, according to some, Anna the daughter of Belus and sister of Dido, who, after her sister's death, fled from Carthage, which Jarbas had besieged, and came to Italy, where Æneas met her, as he walked on the banks of the Tiber, and gave her an honourable reception, for the kindnesses she had shown him when he was at Carthage. Lavinia, the wife of Æneas, was jealous of the tender treatment which was shown to Anna, and meditated her ruin. Anna was apprized of this by her sister in a dream, and she fled to the river Numicus, of which she became a deity, and ordered the inhabitants of the country to call her *Anna Perenna*, because she would remain for ever under the waters. Her festivals were performed with many rejoicings, and the females often, in the midst of their cheerfulness, forgot their natural decency. They were introduced into Rome, and celebrated the 15th of March. The Romans generally sacrificed to her, to obtain a long and happy life; and hence the words *Annare* and *Perennare*. Some have supposed Anna to be the moon, *quia mensibus impleat annum*; others call her Themis, or Io, the daughter of Inachus, and sometimes Maia. Another more received opinion maintains, that Anna was an old industrious woman of Bovillæ, who, when the Roman populace had fled from the city to mount Sacer, brought them cakes every day; for which kind treatment the Romans, when peace was re-established, decreed immortal honours to her whom they called *Perenna ab perennitate cultus*, and who, as they supposed, was become one of their deities. *Ovid. Fast.* 3, v. 659, &c.—*Sil* 8, v. 73.—*Virg. Æn.* 4, v. 9, 20, 421, and 500.

ANNA COMNENA, a princess of Constantinople, known to the world for the Greek history which she wrote of her father Alexias emperor of the east. The character of this history is not very high for authenticity or beauty of composition; the historian is lost in the daughter: and instead of simplicity of

style and narrative, as Gibbonsays, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author, [and yet it forms an useful contrast to the degrading and partial statements of the Latin historians of the time.] The best edition of Anna Comnena, is that of Paris, folio, 1651.

ANNÆUS, a Roman family which was subdivided into the Lucani, Senecæ, Floris, &c.

ANNÆLES, a chronological history which gives an account of all the important events of every year in a state, without entering into the causes which produced them. The annals of Tacitus may be considered in this light. In the first ages of Rome, the writing of the annals was one of the duties and privileges of the high-priest; whence they have been called *Annales Maximi*, from the priest *Pontifex Maximus*, who consecrated them, and gave them as truly genuine and authentic. [The *Annales Maximi* consisted of 80 books. They were most of them destroyed in the burning of the city by the Gauls. After the time of Sylla, the pontifices seem to have dropt the custom of compiling annals. Several private persons, however, as Cato, Pictor, Hortensius, and Tacitus, composed historical accounts of Roman affairs, which from their similarity to the former they likewise styled Annals.]

ANNALIS LEX, settled the age at which, among the Romans, a citizen could be admitted to exercise the offices of the state. This law originated in Athens, and was introduced in Rome.

ANNIANUS, a poet in the age of Trajan.

ANNIBAL, a celebrated Carthaginian general, son of Amilcar. He was educated in his father's camp, and inured from his early years to the labours of the field. He passed into Spain when nine years old, and at the request of his father, took a solemn oath he never would be at peace with the Romans. After his father's death, he was appointed over the cavalry in Spain: and some time after, upon the death of Asdrubal, he was invested with the command of all the armies of Carthage, though not yet in the 25th year of his age. In three years of continual success, he subdued all the nations of Spain which opposed the Carthaginian power, and took Saguntum after a siege of eight months. The city was in alliance with the Romans, and its fall was the cause of the second Punic war, which Annibal prepared to support with all the courage and prudence of a consummate general. He levied three large armies, one of which he sent to Africa, he left another in Spain, and marched at the head of the third towards Italy. This army some have calculated at 20,000 foot and 6,000 horse; others say that it consisted of 100,000 foot and 20,000 horse. *Liv.* 21, c. 38. He came to the Alps which were deemed almost inaccessible, and had never been passed over before him but by Hercules, and after much trouble gained the top in nine days. He conquered the uncivilized inhabitants that opposed his passage, and after the amazing loss of 30,000 men, made

his way so easy, by softening the rocks with fire and vinegar, that even his armed elephants descended the mountains without danger or difficulty, where a man disencumbered of his arms, could not walk before in safety. [Annibal, according to most authorities, passed into Italy over the Cottian Alps. The more accurate opinion, however, is in favour of the modern Mont Cenis. *vid.* Alpes. The manner in which this passage is said to have been effected by him, is rejected by many authors as fictitious. Polybius is altogether silent on the subject. Pliny, it is true, makes mention of the quality of vinegar above alluded to, but whence could Annibal have procured a sufficient supply for his purpose?—After having crossed the Alps, the Carthaginian commander was opposed by the Romans as soon as he entered upon the plains of Italy, the first battle was fought on the banks of the Ticinus, the consul P. Corn. Scipio commanding the Romans. Victory declared for the Carthaginians, and Scipio was compelled to leave the field severely wounded. A second battle was fought on the banks of the Trebia, in which Annibal conquered the united forces of the consuls Scipio and Sempronius. After wintering in Cisalpine Gaul and drawing over to his cause the greater part of its inhabitants, he invaded Etruria. Here at the lake Trasimenus he defeated with great slaughter the consul Flaminius,] and soon after met the two consuls C. Terentius and L. Æmilius at Cannæ. His army consisted of 40,000 foot and 10,000 horse when he engaged the Romans at the celebrated battle of Cannæ. The slaughter was so great, that no less than 40,000 Romans were killed, and the conqueror made a bridge with the dead carcases; and as a sign of his victory, he sent to Carthage three bushels of gold rings which had been taken from 5630 Roman knights slain in the battle. [Annibal has been censured for not immediately marching to Rome after this victory. So consummate a commander, however, as he undoubtedly was, could scarcely have neglected doing this, had he not been influenced by some powerful motive which delayed his approach to the capital. It is very probable that he felt the necessity of giving his soldiers some repose after so hard fought a battle, and was conscious that they were in no condition immediately to take the field against fresh and desperate opponents. Besides, the check which he had received at Spoletum in Umbria, must have taught him how ill-fitted his army was for the operations of a siege.] The delay of Annibal gave the enemy spirit and boldness, and when at last he approached the walls of Rome, he was informed that the piece of ground on which his army then stood, was selling at a high price in the Roman forum. After hovering for some time round the city, he retired to Capua, where the Carthaginian soldiers soon forgot to conquer in the pleasures and riot of this luxurious city. From that circumstance it has been said, and with propriety, that Capua was a Cannæ to Annibal. Af-

ter the battle of Cannæ the Romans became more cautious, and when the dictator Fabius Maximus had defied the artifice as well as the valour of Annibal, they began to look for better times. Marcellus, who succeeded Fabius in the field, first taught the Romans at Nola, that Annibal was no invincible. After many important debates in the senate, it was decreed, that war should be carried into Africa, to remove Annibal from the gates of Rome; and [Publius Cornelius Scipio, the son of him who commanded the Romans at the battle of Ticinus,] who was the first proposer of the plan, was empowered to put it into execution. When Carthage saw the enemy on her coasts, she recalled Annibal from Italy: and that great general is said to have left with tears in his eyes, a country, which during sixteen years he had kept under continual alarm, and which he could almost call his own. He and Scipio met near Carthage, and after a parley, in which neither would give the preference to his enemy, they determined to come to a general engagement. The battle was fought near Zama: Scipio made a great slaughter of the enemy, 20,000 were killed and the same number made prisoners. Annibal, after he had lost the day, fled to Adrumetum, and soon after this decisive battle, the Romans granted peace to Carthage, on hard conditions. [Annibal's credit, however, was not destroyed among his countrymen by the issue of this battle. He was employed by them in some other military operations, until the Roman senate refusing to deliver up the hostages while he was suffered to remain at the head of the army, he was compelled to lay down his command. After this he was employed in a civil capacity, and displayed as great abilities here as he had done in military affairs. He regulated the finances, corrected abuses, exposed various frauds, and would eventually have proved of more real service to his country than he had been while leading her armies, had not this bold and honest line of conduct rendered him so unpopular that he was compelled to leave Africa. At Tyre he was received with the greatest distinction. Thence he passed to Antiochus at Antioch, and urged him to make war on the Romans. Annibal's advice to the monarch was, that Italy should be made the seat of war, for the conducting of which he offered his services. Antiochus, however, distrusting his sincerity, adopted a different plan of operations, was conquered, and the surrender of Annibal was stipulated as one of the conditions of peace. He escaped however to Prusias king of Bithynia, whom he incited to make war on Eumenes king of Pergamus. Eumenes complaining to the Romans, the latter sent an embassy to Prusias, and among other things, demanded that Annibal should be delivered up.] A party of soldiers, in consequence of this order, were sent to seize Annibal, who, when he heard that his house was besieged on every side, and all means of escape fruitless, took a dose of poison, which he always carried with him in a ring on his

finger, and as he breathed his last, exclaimed, *Solvanus æturrnâ curâ populum Romanum, quando mortem senis expectare longum censet.* He died in his 70th year, according to some, about 182 years B. C. That year was famous for the death of the three greatest generals of the age, Annibal, Scipio, and Philipœmen. The death of so formidable a rival was the cause of great rejoicings in Rome; he had always been a professed enemy to the Roman name, and ever endeavoured to destroy its power. If he shone in the field, he also distinguished himself by his studies. He was taught Greek by Sosilus a Lacedæmonian and he even wrote some books in that language on different subjects. It is remarkable, that the life of Annibal, whom the Romans wished so many times to destroy by perfidy, was never attempted by any one of his soldiers or countrymen. He made himself as conspicuous in the government of the state, as at the head of armies, and though his enemies reproached him with the rudeness of laughing in the Carthaginian senate, while every senator was bathed in tears for the misfortunes of the country, Annibal defended himself by saying, that in him, who had been bred all his life in a camp, ought to be dispensed with all the more polished feelings of a capital. He was so apprehensive for his safety, that when he was in Bithynia, his house was fortified like a castle, and on every side there were secret doors which could give immediate escape if his life was ever attempted. When he quitted Italy, and embarked on board a vessel for Africa, he so strongly suspected the fidelity of his pilot, who told him that the lofty mountain which appeared at a distance was a promontory of Sicily, that he killed him on the spot; and when he was convinced of his fatal error, he gave a magnificent burial to the man whom he had so falsely murdered, and called the promontory by his name [Pelorus.] The labours which he sustained, and the inclemency of the weather to which he exposed himself in crossing the Alps, so weakened one of his eyes, that he ever after lost the use of it. The Romans have celebrated the humanity of Annibal, who, after the battle of Cannæ, sought the body of the fallen consul [Emilius] amidst the heaps of slain, and honoured it with a funeral becoming the dignity of Rome. He performed the same friendly offices to the remains of Marcellus and Tib. Gracchus, who had fallen in battle. He often blamed the unsettled measures of his country; and when the enemy had thrown into his camp the head of his brother Asdrubal, who had been conquered as he came from Spain with a reinforcement into Italy, Annibal said that the Carthaginian arms would no longer meet with their usual success. Juvenal, in speaking of Annibal, observes, that the ring which caused his death made a due atonement to the Romans for the many thousand rings which had been sent to Carthage after the battle of Cannæ. Annibal, when in Spain, married a woman of Castulo. The

Romans entertained such a high opinion of him as a commander, that Scipio who conquered him, calls him the greatest general that ever lived, and gives the second rank to Pyrrhus the Epirot, and places himself the next to these in merit and abilities. It is plain that the failure of Annibal's expedition in Italy did not arise from his neglect, but from that of his countrymen, who gave him no assistance; far from imitating their enemies of Rome, who even raised in one year 18 legions to oppose the formidable Carthaginian. Livy has painted the character of Annibal like an enemy, and it is much to be lamented that this great historian has withheld the tribute due to the merits and virtues of the greatest of generals. *C. Nep. in vitâ.—Liv. 21, 22, &c.—Plut. in Flamin, &c.—Justin. 32, c. 4.—Sil. Ital. 1, &c.—Appian.—Florus 2 and 3.—Polyb.—Diod.—Juv. 10, v. 159, &c. Val. Max.—Horat. 4, Od. 4.—Apod. 16.*—The son of the great Annibal, was sent by Himilco to Lilybæum, which was besieged by the Romans, to keep the Sicilians in their duty. *Polyb. 1.*—A Carthaginian general, son of Asdrubal, commonly called of Rhodes, above 160 years before the birth of the great Annibal. *Justin. 19, c. 2.—Xenoph. Hist. Græc.*—A son of Gison, and grandson of Amilcar, sent by the Carthaginians to the assistance of Egæsta a town of Sicily. He was overpowered by Hermocrates, an exiled Syracusan. *Justin. 22 and 23.*—A Carthaginian, surnamed Senior. He was conquered by the consul, C. Sulpit. Paternus, in Sardinia, and hung on a cross by his countrymen for his ill success.

ANNICERIS, [a philosopher of Cyrene and disciple of Aristippus. He so far receded from the doctrine of his master, as to acknowledge the merit of filial piety, friendship, and patriotism, and to allow that a wise man might retain the possession of himself in the midst of external troubles; but he inherited so much of his frivolous taste as to value himself upon the most trivial accomplishments, particularly upon his dexterity in being able to drive a chariot twice round a course in the same ring. *Enfield. Hist. Phil. Vol. 1, p. 196.*]

ANNO and HANNO, a Carthaginian general conquered in Spain by Scipio, and sent to Rome. He was son of Bomilcar, whom Annibal sent privately over the Rhone to conquer the Gauls. *Liv. 21, c. 27.*—A Carthaginian who taught birds to sing "Anno is a god," after which he restored them to their native liberty; but the birds lost with their slavery what they had been taught. *Ælian. V. H. ult. lib. c. 30.*—[A Carthaginian commander sent forth to plant colonies on the Atlantic coast of Africa. He is supposed by Mannert to have discovered as far as the 4th degree of north latitude. The same writer makes him to have been a little prior to the time of Herodotus. According to Dodwell, however, he lived in the age of Alexander or a little after; and according to Vossius, shortly after the Trojan war. Hanno wrote

an account of his discoveries in the Punic language, which was translated into Greek. Many consider the whole work as devoid of authenticity, and ascribe it to a Sicilian Greek; Mannert, however, successfully defends its credibility. It was first published by Froben, 1533, and afterwards in Hudson's *Geograph. Vet. Scriptores Græci minores*, 1698.—*Mannert. Anv. Geogr. Vol. 1, p. 47.*—Another banished from Carthage for taming a lion for his own amusement, which was interpreted as if he wished to aspire to sovereign power. *Plin. 8, c. 16.*—This name was common to many Carthaginians, who signalized themselves among their countrymen during the Punic wars against Rome, and in their wars against the Sicilians. *Liv. 26, 27, &c.*

ΑΝΟΡΕΑ, [a mountain of Greece, part of the chain of Oeta. A small pass in this mountain, called by the same name, formed a communication between Thessaly and the country of the Epicnemidian Locri. *Herod. 7, c. 216.*]

ANSER, a Roman poet whom Ovid, *Trist. 3, el. 1, v. 425*, calls bold and impertinent. Virgil and Propertius are said to have played upon his name with some degree of severity.

ANSIBARI, a people of Germany. *Tacit. Ann. 13, c. 55.*

ΑΝΤΕΑΣ, a king of Scythia, who said that the neighing of a horse was far preferable to the music of Ismenias, a famous musician who had been taken captive. *Plut.*

ΑΝΤΕΥΣ, a giant of Libya, son of Terra and Neptune. He was so strong in wrestling, that he boasted that he would erect a temple to his father with the skulls of his conquered antagonists. Hercules attacked him, and as he received new strength from his mother as often as he touched the ground, the hero lifted him up in the air, and squeezed him to death in his arms. *Lucan. 4, v. 598.—Stat. 6. Theb. v. 293.—Juv. 3, v. 88.*—[A governor of Libya and Æthiopia under Osiris.]

[ΑΝΤΕΟΠΟΛΙΣ, a city of Thebais on the eastern side of the Nile, named after Antæus. It is called now *Kau-il-Kubbara.*]

ΑΝΤΑΓΟΡΑΣ, a Rhodian poet, much admired by Antigonus. One day as he was cooking some fish, the king asked him whether Homer ever dressed any meals when he was recording the actions of Agamemnon? And do you think, replied the poet, that he ever inquired whether any individual dressed fish in his army? *Plut. Symp. & Apoph.*

ΑΝΤΑΛΚΙΔΑΣ, of Sparta, son of Leon, was sent into Persia, where he made a peace with Artaxerxes very disadvantageous to his country, by which, B. C. 387, the Greek cities of Asia became tributary to the Persian monarch. *Paus. 9, c. 1, &c.—Diod. 14.—Plut. in Artax.*

ΑΝΤΑΝΔΡΟΣ, now *St. Dimitri*, [a city of Troas on the north side of the gulf of Adramyttium. The Cimærians are said to have possessed it for a century, and to have made it their place of arms. According to Serriut

it was founded by inhabitants of Andros, driven from their island by a sedition. Some place it at the foot of Mount Ida.] *Strab.* 13. —*Mela.* 1, c. 18.

ANTEIUS PUBLIUS was appointed over Syria by Nero. He was accused of sedition and conspiracy, and drank poison, which operating slowly, obliged him to open his veins. *Tacit. An.* 13, &c.

ANTEMNÆ, a city of the Sabines [at the confluence of the Anio and Tiber.] *Virg. Æn.* 7, v. 631. *Dionys. Hal.*

ANTĒNOR, a Trojan prince related to Priam. It is said that during the Trojan war, he always kept a secret correspondence with the Greeks, and chiefly with Menelaus and Ulysses. In the council of Priam, Homer introduces him as advising the Trojans to restore Helen, and conclude the war. He advised Ulysses to carry away the Trojan paladium, and encouraged the Greeks to make the wooden horse, which, at his persuasion was brought into the city of Troy by a breach made in the walls. Æneas has been accused of being a partner of his guilt; and the night that Troy was taken, they had a number of Greeks stationed at the doors of their houses to protect them from harm. [After the destruction of his country, Antenor, according to a fabulous account, led a colony of Heneti, a people of Paphlagonia, into Italy, near the mouth of the Po, where, expelling the Euganei from their possessions, he settled in them and founded Patavium or Padua.] His children were also concerned in the Trojan war, and displayed much valour against the Greeks. Their names were Polybius, Acamas, Agenor, and according to others, Polydamas and Helicaon. *Liv.* 1, c. 1.—*Plin.* 3, c. 13.—*Virg. Æn.* 1, v. 242.—*Tacit.* 16, c. 21.—*Homer, Il.* 3, 7, 8, 11.—*Ovid. Met.* 13.—*Dictys. Cret.* 5.—*Dares. Phryg.* 6.—*Strab.* 13.—*Dionys. Hal.* 1.—*Paus.* 10, c. 27.—A Cretan who wrote a history of his country. *Ælian.*

ANTĒROS, (ἀντι and ἔργος,) a son of Mars and Venus. He was not, as the derivation of his name implies, a deity that presided over an opposition to love, but he was the god of mutual love and of mutual tenderness. Venus had complained to Themis, that her son Cupid always continued a child, and was told that if he had another brother, he would grow up in a short space of time. As soon as Anteros was born, Cupid felt his strength increase, and his wings enlarge; but if ever his brother was at a distance from him, he found himself reduced to his ancient shape. From this circumstance it is seen, that return of passion gives vigour to love. Anteros had a temple at Athens raised to his honour, when Meles had experienced the coldness and disdain of Timagoras, whom he passionately esteemed, and for whom he had killed himself. *vid.* Meles. Cupid and Anteros are often represented striving to seize a palm-tree from one another, to teach us that true love always endeavours to overcome by kindness and gratitude. They were always painted in the

Greek academies, to inform the scholars that it is their immediate duty to be grateful to their teachers, and to reward their trouble with love and reverence. [The original meaning of the name Anteros is, the Deity who avenges slighted love. By later writers it is applied to a brother of Cupid, but in constant opposition to him; and in the palæstra at Elis, he was represented contending with him. The signification of mutual love is only given to the word by later writers, according to Boettiger. *Pausan.* 1, 30. *id.* 6, 23.—*Plutarch. Erot.* 20.]—A grammarian of Alexandria, in the age of the emperor Claudius.

ANTHĒA, a town of Achaia. *Paus.* 7, c. 18.—Of Messenia, *Id.* 4, c. 31.

ANTHĒAS, a son of Eumelus, killed in attempting to sow corn from the chariot of Triptolemus drawn by dragons. *Paus.* 7, c. 18.

ANTHĒDON, a city of Bœotia, [a little to the north-east of Mount Messapius.] It received its name from the flowery plains that surrounded it, or from Anthedon, a certain nymph. [In the midst of the city was a temple of the Cabiri, and near it a sacred wood of Ceres and a temple of Proserpine with her statue in white marble. It had also a temple of Bacchus.] *Paus.* 7, c. 10, l. 9, c. 22.—[A town of Palestine, called also Agrippias, on the sea coast to the south-west of Gaza. Herod gave it the second name in honour of Agrippa. It is now called *Daron.* *Strab.* 4.—*Plin.* 4, c. 7.]

ANTHĒLA, a town near [the straits of Thermopylæ, and watered by the Asopus,] near which Ceres and Amphictyon had a temple. *Herodot.* 7, c. 176.

ANTHĒMIS, [one of the names of the island of Samos.] *Strab.* 10.

ANTHĒMUS, a city of Macedonia [to the north-east of Thessalonica.]

ANTHĒMUSIA, a city of Mesopotamia, [to the south-east of Samosata, and just below Edessa. The name was derived from the Macedonian city Anthemus.] *Strab.*

ANTHĒNE, a town of [Cynuria in Argolis.] *Thucyd.* 5, c. 41.

ANTHERMUS, a Chian sculptor, son of Miceiaides, and grandson to Malas. [His sons Bupalus and Anthermus] made a statue of the poet Hipponax, which caused universal laughter, on account of the deformity of its countenance. The poet was so incensed upon this, and inveighed with so much bitterness against the statuaries, that they hung themselves, according to the opinion of some authors. *Plin.* 36, c. 5.

ANTHES, a native of Anthedon, who first invented hymns. *Plut. de Mus.*

ANTHESPHORĪA, festivals celebrated in Sicily, in honour of Proserpine, who was carried away by Pluto as she was gathering flowers. [The word is derived ἀπο του φερειν ανθια, i. e. from carrying flowers.] *Claudian. de Rapt. Pros.*—Festivals of the same name were also observed at Argos in honour of Juno, who was called Antheia. *Paus. Corinth.*—*Pollux. Onom.* 1, c. 1.

ANTHĒSTERĪA, festivals in honour of Bac-

chus among the Greeks. They were celebrated in the month of February, called Anthesterion, whence the name is derived, and continued three days. The first was called Πύθια ἀπο τοῦ πύθου οἴνου, because they *tapped* their barrels of liquor. The second day was called Ξεός, from the measure χόα, because every individual drank of his own vessel, in commemoration of the arrival of Orestes, who, after the murder of his mother, came, without being purified, to Demophoon, or Pandion, king of Athens, and was obliged with all the Athenians, to drink by himself, for fear of polluting the people by drinking with them before he was purified of the parricide. It was usual on that day, to ride out in chariots, and ridicule those that passed by. The best drinker was rewarded with a crown of leaves, or rather of gold, and with a cask of wine. The third day was called Χυρτοί, from χυρτα, a vessel brought out full of all sorts of seed and herbs, deemed sacred to Mercury, and therefore not touched. The slaves had the permission of being merry and free during these festivals; and at the end of the solemnity a herald proclaimed, *Θυράζε Καρτε, συκ στ' Ἀνδερτορετα*, i. e. Depart, ye Carian slaves, the festivals are at an end. *Ælian. V. H. 2, c. 41.*

ANTHIA, a sister of Priam, seized by the Greeks. She compelled the people of Palene to burn their ships, and build Scione. *Polyæn. 7, c. 47.*

ANTHIUM, a town of Thrace, afterwards called Apollonia. [The name was subsequently changed to Sozopolis, and is now pronounced *Sizeboli*. *Plin. 4, c. 11.*—A city of Italy.]

ANTHIUS, (*flowery*.) a name of Bacchus worshipped at Athens. He had also a statue at Patræ.

ANTHO, a daughter of Amulius king of Alba.

ANTHROPOPHAGI, a people of Scythia that fed on human flesh. They lived near the country of the Massagetæ. *Plin. 4, c. 12, l. 6, c. 30.*—*Mela, 2, c. 1.*

ANTHYLLA, a city of Egypt [about west from the Canopic branch of the Nile, and north-west from Naucratis. It is supposed by Larcher to have been the same with Gynæopolis. It maintained the queens of the country in shoes, or, according to *Athenæus* 1, in girdles. *Herodot. 2, c. 98.*

ANTIA LEX was made for the suppression of luxury at Rome. Its particulars are not known. The enactor was Antius Restio, who afterwards never supped abroad for fear of being himself a witness of the profusion and extravagance which his law meant to destroy, but without effect. *Macrob. 3, c. 17.*

ANTICLEA, a daughter of Autolyceus and Amphithea. Her father, who was a famous robber, permitted Sisyphus, son of Æolus, to enjoy the favours of his daughter, and Anticlea was really pregnant of Ulysses when she married Laertes king of Ithaca. Laertes was nevertheless the reputed father of Ulysses. Ulysses is reproached by Ajax in *Ovid. Met.* as being the son of Sisyphus. It is said that

Anticlea killed herself when she heard a false report of her son's death. *Homer. Od. 11, 19.*—*Hygin. fab. 201, 243.*—*Paus. 10, c. 29.*

ANTICLIDES, a Greek historian, whose works are now lost. They are quoted by *Athenæus*, and *Plut. in Alex.*

ANTICRAGUS, [a detached chain of the ridge of Mount Cragus in Lycia, running in a north-east direction along the coast of the Sinus Glaucus.] *Strab. 4.*

ANTICRATES, a Spartan, who wounded Epaminondas, the Theban general, at the battle of Mantinea. *Plut. in Ages.*

ANTICYRA, [a city of Phocis, on the isthmus of a small peninsula in the Sinus Corinthiacus, west of the Sinus Crissæus. It is supposed by Pausanias to have been the city called by Homer Cyparissa. Above the port was a temple consecrated to Neptune. Its modern name is *Aspro-Spita*, or the *white houses*, from some traces of buildings which still remain. There was another of the same name in Thessaly at the mouth of the Sperchius.—Both these places were famous for the hellebore which they produced, the great remedy for madness among the ancients. Strabo says that the second Anticyra produced better hellebore than the first, but that the article was better prepared at the latter. The proverb *Naviget Anticyram* was applied by the ancients to a person deemed insane. Horace has been supposed by some to allude to three places of this name, but this is a mistake, the poet merely speaks of a head so insane as not to be cured by the produce of three Anticyras, if there even were three and not two merely.] *Paus. 10, c. 36.*—*Horat. 2, Sat. 3, v. 166.* *De. Art. Poet. v. 300.*—*Persius 4, v. 16.*—*Strab. 9.*—*Mela, 2, c. 3.*—*Ovid. Pont. 4, ep. 3, v. 53.*

ANTIDOTUS, an excellent painter, pupil of Euphranor. *Plin. 35, c. 11.*

ANTIGENES, one of Alexander's generals, publicly rewarded for his valour. *Curt. 5, c. 14.*

ANTIGENIDAS, a famous musician of Thebes, disciple, to Philoxenus. He taught his pupil Ismenias to despise the judgment of the populace. *Cic. in Brut. 97.*

ANTIGONA, daughter of Berenice, was wife to king Pyrrhus. *Plut. in Pyrrh.*

ANTIGONE, a daughter of Œdipus, king of Thebes, by his mother Jocasta. She paid the last sad offices to her brother Polyneices, against the positive orders of Creon, who, when he heard of it, ordered her to be buried alive. She however killed herself before the sentence was executed, and Hæmon, the king's son, who was passionately fond of her, and had not been able to obtain her pardon, killed himself on her grave. The death of Antigone is the subject of one of the tragedies of Sophocles. The Athenians were so pleased with it at the first representation, that they presented the author with the government of Samos. This tragedy was represented 32 times at Athens, without interruption. *Sophocles. in Antig.—Hygin. fab. 67, 72, 243, 254.*—*Apollod. 3, c. 5.*—*Ovid. Trist. 3, el. 3.*

—*Philostrat.* 2, c. 29.—*Stat. Theb.* 12, v. 350.

—A daughter of Eurytion king of Phthia in Thessaly. *Apollod.*—A daughter of Laomedon. She was the sister of Priam, and was changed into a stork for comparing herself to Juno. *Ovid. Met.* 6, v. 93.

ANTIGONIA, a town of Epirus, [south-west of Apollonia.] *Plin.* 4, c. 1.—One of Macedonia, [in the district of Mygdonia,] founded by Antigonus, son of Gonatas. *Id.* 4, c. 10.—One in Syria, on the borders of the Orontes, [built by Antigonus, and intended as the residence of the governors of Egypt and Syria, but destroyed by him when Seleucia was built, and the inhabitants removed to the latter city.] *Strab.* 16.—Another in Bithynia, called also Nicæa. *Id.* 12.—Another in Arcadia, [founded on the ruins of the ancient Mantinea.] *Paus.* 8, c. 3.—One of Troas in Asia Minor, [probably the same with that which was called Alexandria.] *Strab.* 13.

ANTIGONUS, one of Alexander's generals, universally supposed to be the illegitimate son of Philip, Alexander's father. In the division of the provinces after the king's death, he received Pamphylia, Lycia, and Phrygia. He united with Antipater and Ptolemy, to destroy Perdiccas and Eumenes: and after the death of Perdiccas, he made continual war against Eumenes, whom, after three years of various fortune, he took prisoner, and put to death. He afterwards declared war against Cassander, and had several engagements by his generals with Lysimachus. He obliged Seleucus to retire from Syria, and fly for refuge and safety to Egypt. Ptolemy, who had established himself in Egypt, promised to defend Seleucus, and from that time all friendship ceased between Ptolemy and Antigonus, and a new war was begun, [in which Seleucus, Ptolemy, Lysimachus and Cassander arrayed themselves against Antigonus. After varied success, the confederates made a treaty with him and surrendered to him the possession of the whole of Asia, upon condition that the Grecian cities should remain free. This treaty was soon broken, and Ptolemy made a descent into Lesser Asia and on some of the Greek isles, which was at first successful, but he was defeated in a sea-fight by Demetrius, the son of Antigonus, who took the island of Cyprus, made 16,000 prisoners, and sunk 200 of his ships.] After this famous naval battle, which happened 26 years after Alexander's death, Antigonus and his son assumed the title of kings, and their example was followed by all the rest of Alexander's generals. [From this period, B. C. 306, his own reign in Asia, that of Ptolemy in Egypt, and those of the other captains of Alexander in their respective territories, properly commence. Antigonus now formed the design of driving Ptolemy from Egypt, but failed. His power soon became so formidable that a new confederacy was formed against him by Cassander, Lysimachus, Seleucus, and Ptolemy. The contending parties met in the plain of Ipsus in Phrygia.

B. C. 301. Antigonus was defeated and died of his wounds, and his son Demetrius fled from the field. Antigonus was 84 years old when he died.] During his life, he was master of all Asia Minor, as far as Syria; but after his death, his son Demetrius lost Asia, and established himself in Macedonia upon the death of Cassander, and some time after attempted to recover his former possessions, but died in captivity, in the court of his son-in-law, Seleucus. Antigonus was concerned in the different intrigues of the Greeks. He made a treaty of alliance with the Ætolians, and was highly respected by the Athenians, to whom he showed himself very liberal and indulgent. Antigonus discharged some of his officers because they spent their time in taverns, and he gave their commissions to common soldiers, who performed their duty with punctuality. A certain poet called him divine; but the king despised his flattery, and bade him go and inquire of his servants whether he was really what he supposed him. *Strab.* 13.—*Diod.* 17, &c.—*Paus.* 1, c. 6, &c.—*Justin.* 13, 14, and 15.—*C. Nep. in Eumen.*—*Plut. in Demetr. Eumen. & Arat.*—Gonatas, [so called from the place of his birth,] son of Demetrius, and grandson to Antigonus, was king of Macedonia. He conquered the Gauls, [who had made an irruption into his kingdom,] and at last was expelled by Pyrrhus, who seized the throne. [He afterwards recovered a great part of Macedonia, and followed Pyrrhus to the neighbourhood of Argos. In a conflict that ensued there, Pyrrhus was slain.] After the death of Pyrrhus, he recovered all Macedonia, and died after a reign of 34 years, leaving his son Demetrius [the 2d] to succeed, B. C. 243. *Justin.* 21 and 25.—*Polyb.*—*Plut. in Demetr.*—The guardian of his nephew, Philip, the son of Demetrius, who married the widow of Demetrius, and usurped the kingdom. He was called *Doson*, from his promising much and giving nothing. He conquered Cleomenes king of Sparta, and obliged him to retire into Egypt, because he favoured the Ætolians against the Greeks. He died B. C. 221, after a reign of 11 years, leaving his crown to the lawful possessor, Philip, who distinguished himself by his cruelties and the war he made against the Romans. *Justin.* 28 and 29.—*Polyb.* 2.—*Plut. in Cleom.*—A son of Aristobulus [the 2d] king of Judæa, who obtained an army from the king of Parthia, by promising him 1000 talents and 500 women. With these foreign troops he attacked his country, and cut off the ears of Hircanus [his uncle] to make him unfit for the priesthood. Herod, with the aid of the Romans, took him prisoner, and he was put to death by Antony. *Joseph.* 14.—*Dion.* & *Plut. in Anton.*—Carystius, an historian in the age of Philadelphus, who wrote the lives of some of the ancient philosophers, [also an heroic poem, entitled "Antipater," mentioned by Athenæus, and other works. The only remains we have of them are his "collections of wonderful Stories" concerning animals

and other natural bodies. This work was first published at Basle, 1568, and was afterwards reprinted at Leyden by Meursius, 1619, in 4to. It forms a part also of the volume entitled, *Historiarum Mirabilium Auctores Græci*, printed at Leyden in 1622, in 4to.] *Diog.—Athen.*

ANTILIBANUS, [a ridge of mountains in Syria, east of and running parallel with the ridge of Libanus. Near it rises the Orontes.] *Strab.—Plin.* 5, c. 20.

ANTILŌCHUS, a king of Messenia.—The eldest son of Nestor by Eurydice. He went to the Trojan war with his father, and was killed by Memnon, the son of Aurora. *Homer. Od.* 4.—*Ovid. Heroid.* says he was killed by Hector.—A poet who wrote a panegyric upon Lysander, and received a hat filled with silver. *Plut. in Lys.*—An historian commended by *Dionys. Hal.*

ANTIMACHUS, a Greek poet of Ionia. He wrote a treatise on the age and genealogy of Homer, and endeavoured to prove him a native of Colophon. He wrote a poem upon the Theban war; and before he had brought his heroes to the city of Thebes, he had filled 24 books. [At a public recital of this poem all his auditory deserted him except Plato, upon which Antimachus declared that he would read on, as Plato alone was equal to a whole audience. Quintilian ranks him next to Homer in Epic poetry, but at a great distance. The emperor Adrian endeavoured to revive his fame when it was almost forgotten, and to rank him above Homer, but in vain.] He was surnamed *Clarius*, from Claros, a mountain near Colophon, where he was born. [He flourished about 408 B. C.] *Paus.* 9, c. 35.—*Plut. in Lysand. & Timol.—Propert.* 2, el. 34, v. 45.—*Quintil.* 10, c. 1.—Another poet of the same name, surnamed *Psecas*, because he praised himself. *Suidas.*—A Trojan whom Paris bribed to oppose the restoring of Helen to Menelaus and Ulysses, who had come as ambassadors to recover her. His sons, Hippolochus and Pisander, were killed by Agamemnon. *Homer. Il.* 11, v. 123, l. 12, v. 138.—A native of Heliopolis, who wrote a poem on the creation of the world, in 3780 verses.

ANTINŌE, one of the daughters of Pelias, *Apollod.* 1.—*Paus.* 8, c. 11.

ANTINOËIA, annual sacrifices and quinquennial games in honour of Antinous, instituted by the emperor Adrian at Mantinea, where Antinous was worshipped as a divinity. [They were celebrated also at Argos.]

ANTINOOPŌLIS [or **ANTINŌE**,] a town of Egypt, built in honour of Antinous, [opposite Hermopolis Magna, on the eastern bank of the Nile. It was previously an obscure place called Besa, but became a magnificent city, *vid.* Antinous. It is now called *Ensené*, and a revered sepulchre has also caused it to receive the name of *Shek-Abadé*.]

ANTINŌUS, a youth of Bithynia, of whom the emperor Adrian was so extremely fond, that at his death he erected a temple to him, and wished it to be believed that he had been

changed into a constellation. Some writers suppose that Antinous was drowned in the Nile. [According to another account, Adrian, consulting an oracle at Besa, was informed that he was threatened with great danger, unless a person that was dear to him, was immolated for his preservation. Upon hearing this Antinous threw himself from a rock into the Nile as an offering for the safety of the emperor, who built Antinoopolis on the spot, in memory of him.]—A native of Ithaca, son of Eupheithes and one of Penelope's suitors. He was brutal and cruel in his manners; and excited his companions to destroy Telemachus, whose advice comforted his mother Penelope. When Ulysses returned home, he came to the palace in a beggar's dress, and begged for bread, which Antinous refused, and even struck him. After Ulysses had discovered himself to Telemachus, and Eumæus, he attacked the suitors, who were ignorant who he was, and killed Antinous among the first. *Homer. Od.* 1, 16, 17 and 22.—*Propert.* 2, el. 5, v. 7.

ANTIOCHIA, a city of Syria, once the third city of the world for beauty, greatness, and population. [It was built by Seleucus Nicator in memory of his father Antiochus, on the river Orontes, about 20 miles from its mouth, and was equi-distant from Constantinople and Alexandria, being about 700 miles from each. Here the disciples of our Saviour were first called Christians, and the chief patriarch of Asia resided. It was afterwards known by the name of Tetrapolis, being divided as it were into four cities, each having its separate wall, besides a common one enclosing all. The first was built by Seleucus Nicator, the second by those who repaired thither on its being made the capital of the Syro-Macedonian empire, the third by Seleucus Callinicus, and the fourth by Antiochus Epiphanes. It is now called *Antakia*, and has suffered severely by a late earthquake. At the distance of 4 or 5 miles below was a celebrated grove called Daphne; whence, for the sake of distinction, it has been called Antiochia near Daphne. *vid.* Daphne.] *Dionys. Perieg.*—A city called also Nisibis, in Mesopotamia, built by Seleucus, son of Antiochus.—A city of Pisidia, [situate however, in Phrygia, above Pisidia.]—A city [at the foot] of mount Cragus.—Another in Margiana, called Alexandria and Seleucia.—Another [at the foot] of mount Taurus, [in the province of Syria, called Comagene.]—Another of Caria, on the river Meander.

ANTIŌCHIS, the name of the mother of Antiochus, the son of Seleucus.—A tribe of Athens.

ANTIŌCHUS, surnamed *Soter*, was son of Seleucus, and king of Syria and Asia. He made a treaty of alliance with Ptolemy Philadelphus, king of Egypt. He fell into a lingering disease, which none of his father's physicians could cure for some time, till it was discovered that his pulse was more irregular than usual when Stratonice his step-

mother entered his room, and that love for her was the cause of his illness. This was told the father, who willingly gave Stratonicæ to his son, that his immoderate love might not cause his death. He died 291 B. C. after a reign of 19 years. [He was called *Soter* or *Saviour* by the provinces of Lower Asia, from his having freed them from the Gauls, whom he defeated in battle.] *Justin*. 17, c. 2, &c.—*Val. Max.* 5.—*Polyb.* 4. *Appian*.—The second of that name, surnamed *Theos* (*God*) by the Milesians, because he put to death their tyrant Timarchus, was son and successor of Antiochus Soter. [In the third year of his reign, a bloody war broke out between him and Ptolemy Philadelphus of Egypt. During this, he lost all his provinces beyond the Euphrates by a revolt of the Parthians and the Bactrians. These losses compelled him to sue for peace unto Ptolemy, and it was only granted on condition of his divorcing his former wife Laodice, and marrying Ptolemy's daughter Berenice. The male issue of this marriage were also to succeed to the crown. Ptolemy died two years after this, and Antiochus repudiated Berenice and restored Laodice. The latter resolving to secure the succession to her son, poisoned Antiochus,] and suborned Artemon, whose features were similar to his, to represent him as king. Artemon, subservient to her will, pretended to be indisposed, and, as king, called all the ministers, and recommended to them Seleucus, surnamed Callinicus, son of Laodice, as his successor. After this ridiculous imposture, it was made public that the king had died a natural death, and Laodice placed her son on the throne, and dispatched Berenice and her son, 246 years before the christian era. *Appian*.—The third of that name, surnamed the *Great*, brother to Seleucus Ceraunus, was king of Syria and Asia, and reigned 36 years. He was defeated by Ptolemy Philopater at Raphia, [and was compelled to surrender to him the whole of Cœlesyria and Palestine. He was more successful, however, in Upper Asia, where he recovered possession of Media, and made treaties with the kings of Parthia and Bactria, who agreed to aid him in regaining other of his former provinces, if their respective kingdoms were secured to them. He crossed over also into India, and renewed his alliance with the king of that country.] After the death of Philopater, he endeavoured to crush his infant son Epiphanes; but his guardians solicited the aid of the Romans, and Antiochus was compelled to resign his pretensions. He conquered the greatest part of Greece, of which some cities implored the aid of Rome; and Annibal, who had taken refuge at his court, encouraged him to make war against Italy. He trusted however the sincerity of Annibal. His measures were dilatory, and not agreeable to the advice of the Carthaginian commander, and he was conquered and obliged to retire beyond mount Taurus, and pay a yearly fine of 2000 talents to the Romans. His revenues being unable to pay the fine, he attempted to

plunder the temple of Belus in Susiana, which so incensed the inhabitants that they killed him with his followers, 187 years before the christian era. [According to Aurelius Victor, he became very dissolute at the close of his life, and was killed at an entertainment by a guest whom he had insulted.] In his character of king, Antiochus was humane and liberal, the patron of learning, and the friend of merit: and he published an edict, ordering his subjects never to obey except his commands were consistent with the laws of the country. He had three sons, Seleucus Philopater, Antiochus Epiphanes, and Demetrius. The first succeeded him, and the two others were kept as hostages by the Romans. *Justin*. 31 and 33.—*Strab.* 16.—*Liv.* 34, c. 59.—*Flor.* 2, c. 1.—*Appian. Bell. Syr.*—The fourth Antiochus, surnamed *Epiphanes*, or *Illustrious*, was king of Syria, after the death of his brother Seleucus, and reigned eleven years. He destroyed Jerusalem, and was so cruel to the Jews, that they called him *Epimanes*, or *Furious*, and not *Epiphanes*. He attempted to plunder Persepolis without effect. He was of a voracious appetite, and fond of childish diversions; he used for his pleasure to empty bags of money in the streets, to see the people's eagerness to gather it; he bathed in the public baths with the populace, and was fond of perfuming himself to excess. He invited all the Greeks he could at Antioch, and waited upon them as a servant, and danced with such indecency among the stage-players, that even the most dissipate and shameless blushed at the sight. [It is of this Antiochus that some relate the attempt to plunder the temple in Elimais. He is said to have been repulsed in this attempt; and to have died of a sudden and severe malady when marching to extirpate the Jews.] *Polybius*.—*Justin*. 34, c. 3.—The fifth, surnamed *Eupator*, or *Noble*, succeeded his father Epiphanes on the throne of Syria, 164 B. C. He made a peace with the Jews, and in the second year of his reign was put to death by his uncle Demetrius, who said that the crown was lawfully his own, and that it had been seized from his father. *Justin*. 34.—*Joseph.* 12.—The sixth, king of Syria, was surnamed *Theos*. His father Alexander Balas, entrusted him to the care of Malcus, an Arabian; and he received the crown from Tryphon, in opposition to his brother Demetrius, whom the people hated. Before he had been a year on the throne, Tryphon murdered him, 143 B. C. and reigned in his place for three years. *Joseph.* 13.—The seventh, called *Sidetes*, or the *Hunter*, reigned nine years. In the beginning of his reign, he was afraid of Tryphon, and concealed himself, but he soon obtained the means of destroying his enemy. He made war against Phraates king of Parthia, [entered Parthia, and regained the provinces which Phraates had separated from the Syrian empire. His soldiers however having been dispersed after this in winter-quarters, were attacked and cut to pieces, and Antiochus along with them.] *Justin*. 36, c.

1.—*Appian. Bell. Syr.*—The eighth, surnamed *Grypus*, from his *aquiline* nose, was son of Demetrius Nicanor by Cleopatra. His brother Seleucus was destroyed by Cleopatra, and he himself [some time after, on his manifesting an inclination to be independent of his mother,] would have shared the same fate, had he not discovered his mother's artifice, and compelled her to drink the poison which was prepared for himself. He killed Alexander Zebina, whom Ptolemy had set to oppose him on the throne of Syria, and was at last assassinated B. C. 112, after a reign of [29 years according to Josephus, and 26 years according to Porphyrius.] *Justin. 39, &c.*—*Joseph.—Appian.*—The ninth, surnamed *Cyzenicus*, from the city of Cyzicus where he received his education, was son of Antiochus Sidetes, by Cleopatra. He disputed the kingdom with his brother Grypus, who ceded to him Coelosyria, part of his patrimony. He was at last conquered by his nephew Seleucus near Antioch, and rather than to continue prisoner in his hands, he killed himself, B. C. 93. While a private man, he seemed worthy to reign; but when on the throne, he was dissolute and tyrannical. He was fond of mechanics, and invented some useful military engines. *Appian.—Joseph.*—The tenth, was ironically surnamed *Pi-girus*, because he married Selena, the wife of his father and of his uncle. He was the son of Antiochus ninth, and he expelled Seleucus the son of Grypus from Syria, and was killed in a battle he fought against the Parthians, in the cause of the Galatians. *Joseph.—Appian.*—After his death, the kingdom of Syria was torn to pieces by the factions of the royal family or usurpers, who under a good or false title, under the name of Antiochus or his relations, established themselves for a little time as sovereigns either of Syria, or Damascus, or other dependent provinces. At last Antiochus, surname *Asiaticus*, the son of Antiochus the ninth, was restored to his paternal throne by the influence of Lucullus the Roman general, on the expulsion of Tigranes king of Armenia from the Syrian dominions; but four years after, Pompey deposed him, and observed, that he who hid himself while an usurper sat upon his throne, ought not to be a king. From that time, B. C. 65, Syria became a Roman province, and the race of Antiochus was extinguished. *Justin. 40.*—A philosopher of Ascalon, famous for his writings, and the respect with which he was treated by his pupils, Lucullus, Cicero, and Brutus. *Plut. in Lucull.*—An historian of Syracuse, son of Xenophanes, who wrote, besides other works, an history of Sicily, in nine books, in which he began at the age of king Cocalus. *Strab.—Diod. 12.*—A sculptor, said to have made the famous statue of Pallas, preserved in the Ludovisi gardens at Rome.

ANTIOPE, daughter of Nycteus, king of Thebes, by Polyxo, was beloved by Jupiter, who, to deceive her, changed himself into a satyr. She became pregnant, and, to avoid

the resentment of her father, she fled to mount Cithæron, where she brought forth twins, Amphion and Zethus. She exposed them, to prevent discovery, but they were preserved. After this she fled to Epopeus, king of Sicyon, who married her. Some say that Epopeus carried her away, for which action Nycteus made war against him, and at his death left his crown to his brother Lycus, intreating him to continue the war and punish the ravisher of his daughter. Lycus obeyed his injunctions, killed Epopeus, and recovered Antiope, whom he loved, and married, though his niece. His first wife, Dirce, was jealous of his new connection; she prevailed upon her husband, and Antiope was delivered into her hands, and confined in a prison, where she was daily tormented. Antiope, after many years imprisonment, obtained means to escape, and went after her sons, who undertook to avenge her wrongs upon Lycus and his wife Dirce. They took Thebes, put the king to death, and tied Dirce to the tail of a wild bull, who dragged her till she died. Bacchus changed her into a fountain, and deprived Antiope of the use of her senses. In this forlorn situation she wandered all over Greece, and at last found relief from Phocus, son of Ornytion, who cured her of her disorder, and married her. *Hyginus, fab. 7,* says that Antiope was divorced by Lycus, because she had been ravished by Epopeus, whom he calls Epaphus, and that after her repudiation she became pregnant by Jupiter. Meanwhile Lycus married Dirce, who suspected that her husband still kept the company of Antiope, upon which she imprisoned her. Antiope however escaped from her confinement, and brought forth on mount Cithæron. Some authors have called her daughter of Asopus, because she was born on the banks of that river. The *Schol. iast on Apollon. 1, v. 735,* maintains that there were two persons of the name, one the daughter of Nycteus, and the other of Asopus, and mother of Amphion and Zethus. *Paus. 2, c. 6, l. 9, c. 17.—Ovid. 6. Met. v. 110—Apollod. 3, c. 5.—Propert. 3, el. 15.—Hom. Od. 11, v. 259.—Hygin. fab. 7, 8, and 155.*—A daughter of Mars, queen of the Amazons, taken prisoner by Hercules, and given in marriage to Theseus. She is also called Hippolyte. *vid Hippolyte.*

ANTIPIROS, a small island in the Ægean sea, opposite Paros, [and separated from it by a strait about 7 miles wide. Its most ancient name was Olearos, and it was settled by a colony of Sidonians. This island is famous for its grotto, which is of great depth, and was believed by the ancient Greeks to communicate beneath the waters with some of the neighbouring islands.]

ANTIPIATER, [a Macedonian of noble birth, distinguished by his natural talents and excellent education. He was minister to Philip, and during the absence of Alexander in Asia, was governor of Macedonia, and of all Greece.] Antipater exerted himself in the cause of his king; he made war against

Sparta, and was soon after called into Persia with a reinforcement by Alexander. He has been suspected of giving poison to Alexander, to raise himself to power.—After Alexander's death, his generals divided the empire among themselves, and [the government of the European provinces] was allotted to Antipater. The wars which Greece, and chiefly Athens, meditated during Alexander's life, now burst forth with uncommon fury as soon as the news of his death was received. The Athenians levied an army of 30,000 men, and equipped 200 ships against Antipater, who was master of Macedonia. Their expedition was attended with much success. Antipater was routed in Thessaly, and even besieged in the town of Lamia. But when Leosthenes the Athenian general was mortally wounded under the walls of Lamia, the fortune of the war was changed. Antipater obliged the enemy to raise the siege, and soon after received a reinforcement from Craterus from Asia, with which he conquered the Athenians at Cranon in Thessaly. After this defeat, Antipater and Craterus marched into Bœotia, and conquered the Ætolians, and granted peace to the Athenians, on the conditions which Leosthenes had proposed to Antipater when besieged in Lamia, viz. that he should be absolute master over them. Besides this, he demanded from their ambassadors, Demades Phocion and Xenocrates, that they should deliver into their hands the orators Demosthenes and Hyperides, whose eloquence had inflamed the minds of their countrymen, and had been the primary causes of the war. The conditions were accepted, [the popular government, that of Solon, was abolished, and a Macedonian governor with a garrison was stationed in Athens.] Antipater and Craterus were the first who made hostile preparations against Perdiccas; and during that time, Polysperchon defeated the Ætolians, who made an invasion into Macedonia. Antipater gave assistance to Eumenes in Asia, against Antigonus according to Justin. 14, c. 2. At his death, B. C. 319, Antipater appointed Polysperchon master of all his possessions; and as he was the oldest of all the generals and successors of Alexander, he recommended that he might be the supreme ruler in their councils, that every thing might be done according to his judgment. As for his son Cassander, he left him in a subordinate station under Polysperchon. But Cassander was of too aspiring a disposition tamely to obey his father's injunctions. He recovered Macedonia, and made himself absolute. *Curt.* 3, 4, 5, 6, 7 and 10.—*Justin.* 11, 12, 13, &c.—*Diod.* 17, 18, &c. *C. Nep. in Phoc. & Eumen.*—*Plut. in Eumen. Alexand.* &c.—A son of Cassander, king of Macedonia, and son-in-law of Lysimachus. He killed his mother, because she wished his brother Alexander to succeed to the throne. Alexander, to revenge the death of his mother, solicited the assistance of Demetrius; but peace was re-established between

the two brothers by the advice of Lysimachus, and soon after Demetrius killed Antipater, and made himself king of Macedonia, 294 B. C. *Justin.* 26, c. 1.—A king of Macedonia, who reigned only 45 days, 277 B. C.—A powerful prince, father to Herod. He was appointed governor of Judea by Cæsar, whom he had assisted in the Alexandrine war. *Joseph.*—A celebrated sophist of Hieropolis, preceptor to the children of the emperor Severus.—[A philosopher of Sidon, or Tarsus, commended by Cicero and Seneca, flourished about 80 B. C. He was the disciple and successor of Diogenes the Babylonian, and his chief opponent was Carneades.]—A disciple of Aristotle, who wrote two books of letters.—A poet of Thessalonica, in the age of Augustus.

ANTIPATRIA, a city of Macedonia, [on the eastern confines, north-east of Nicæa.] *Liv.* 31, c. 27.

ANTIPATRIS, [or Capharsaba, a town of Palestine, situate in Samaria, near the coast, south-east of Apollonias. It was rebuilt by Herod the Great, and called Antipatris, in honour of his father Antipater.]

ANTIPHANES, an ingenious statuary of Argos. *Paus.* 5, c. 17.—A comic poet of Rhodes, or rather of Smyrna, who wrote above 90 comedies, and died in the 74th year of his age, by the fall of an apple upon his head.—A physician of Delos, who used to say that diseases originated from the variety of food that was eaten. *Clem. Alex.*—*Athen.*

ANTIPHATES, a king of the Læstrygones, descended from Lamus, the founder of Formis. Ulysses, returning from Troy, came upon his coast, and sent three men to examine the country. Antiphates devoured one of them, and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which Ulysses was. *Ovid. Met.* 14, v. 232.

ANTIPHILI PORTUS, a harbour on the African side of the Red Sea. *Strab.* 16.

ANTIPHILUS, an Athenian who succeeded Leosthenes at the siege of Lamia against Antipater. *Diod.* 18.—A noble painter, who represented a youth leaning over a fire and blowing it, from which the whole house seemed to be illuminated. He was an Egyptian by birth; he imitated Apelles, and was disciple to Ctesidemus. *Plin.* 35, c. 10.

ANTIPHON, a poet.—A native of Rhamnus, called Nestor, from his eloquence and prudence. [He was the first who wrote precepts on oratory. He exerted himself in establishing the tyranny of the 400 at Athens, and was for this offence condemned and executed. 60 orations under his name were formerly extant, but there now remain only 16. They are printed in the editions of the Greek Orators.]—An Athenian who interpreted dreams, and wrote an history of his art. *Cic. de Div.* 1 and 2.—A poet of Attica, who wrote tragedies, epic poems, and orations. Dionysius put him to death, because he refused to praise his compositions. Being once asked by the tyrant, what brass was the best? he

answered, that with which the statues of Harmodius and Aristogiton were made. *Plut.—Aristot.*

ANTIPHUS, a son of Thessalus, grandson to Hercules. He went to the Trojan war in 30 ships. *Homer. Il. 2, v. 185.*—A brother of Ctimenus, was son of Ganymetor the Naupactian. These two brothers murdered the poet Hesiod, on the false suspicion that he had offered violence to their sister, and threw his body into the sea. The poet's dog discovered them, and they were seized and convicted of the murder. *Plut. de Solert. Anim.*

ANTIPŒLIS, a city of Gaul, [on the coast of the Mediterranean, south-east of the river Varus, built and colonised by the Massilians. It is now *Antibes*.] *Tacit. 2, Hist. c. 15.*

ANTIRRHĪUM, a promontory of Ætolia, opposite Rhium in Peloponnesus, whence the name. [It is on the Sinus Corinthiacus or *Gulf of Lepanto*. The two promontories, being fortified with castles, have been called the *Dardanelles of Lepanto*.]

ANTISSA, [a city of Lesbos, between the promontory Sigeum and Methymne. Having offended the Romans, it was depopulated by Labeo, and the inhabitants were removed to Methymne. It was afterwards rebuilt, and is supposed to have been insulated by an arm of the sea from the rest of the island. Hence the name Antissa, it being opposite to Lesbos, whose more ancient name was Issa. *Strab. 1.—Plin. 2, c. 91.*]

ANTISTHĒNES, a philosopher [founder of the Cynic sect,] born of an Athenian father and of a Phrygian mother. He taught rhetoric, and had among his pupils the famous Diogenes; but when he had heard Socrates, he shut up his school, and told his pupils, "Go seek for yourselves a master, I have now found one." One of his pupils asked him what philosophy had taught him? "To live with myself," said he. He sold his all, and preserved only a very ragged coat, which drew the attention of Socrates, and tempted him to say to the cynic, who carried his contempt of dress too far, "Antisthenes, I see thy vanity through the holes of thy coat." [He paid little regard to the gods and the religion of his country, though, as might be expected from a disciple of Socrates, he thought justly respecting the Supreme Being. He wrote many books, of which none are extant, except two declamations under the names of Ajax and Ulysses. These were published in the collection of ancient orators by Aldus in 1513; by H. Stephens in 1575, and by Canter, as an appendix to his edition of Aristides, printed at Basle in 1566.] His doctrines of austerity were followed as long as he was himself an example of the cynical character, but after his death they were all forgotten. Antisthenes flourished 396 years B. C. *Cic. de Orat. 3, c. 36.—Diod. 6.—Plut. in Lyc.*

ANTISTIUS LABEŒ, an excellent lawyer at Rome, who defended in bold language, the liberties of his country against Augustus, [for which Horace, paying court to Augustus, taxes him with madness.] *Horat. 1, Sat. 3,*

v. 82.—*Sueton. in Aug. 54.*—Petro of Gabii, was the author of a celebrated treaty between Rome and his country, in the age of Tarquin the Proud. *Dionys. Hal. 4.*

ANTITAVRUS, [a chain of mountains, running from Armenia through Cappadocia to the west and south-west. It connects itself with the chain of Mount Taurus, between Cataonia and Lycaonia. *vid. Paryadres. Mannert. Anc. Geogr. Vol. 6, part. 2, p. 5.*]

ANTIUM, a maritime town of Italy, built by Ascanius, or, according to others, by a son of Ulysses and Circe, upon a promontory 32 miles from Ostia. It was the capital of the Volsci, who made war against the Romans, for above 200 years. Camillus took it, and carried all the beaks of their ships to Rome, and placed them in the forum, on a tribunal, which from thence was called *Rostra*. This town was dedicated to the goddess of fortune, [who had here a splendid temple. Nero was born in this city. It is now *Anzio*.] *Cic. de Div. 1.—Horat. 1, od. 35.—Liv. 8, c. 14.*

ANTOMĒNES, the last king of Corinth. After his death, magistrates with regal authority were chosen annually.

ANTŒNIA LEX, was enacted by M. Antony, the consul, A. U. C. 710. It abrogated the *Lex Atia*, and renewed the *Lex Cornelia*, by taking away from the people the privilege of choosing priests, and restoring it to the college of priests, to which it originally belonged. *Dio. 44.*—Another by the same. It allowed an appeal to the people, to those who were condemned *de majestate*, or of perfidious measures against the state.—Another by the same, during his triumvirate. It made it a capital offence to propose ever after the election of a dictator, and for any person to accept of the office. *Appian. de Bell. Civ. 3.*

ANTŒNIA, a daughter of M. Antony, by Octavia. She married Domitius Ænobarbus, and was mother of Nero, and two daughters.—A sister of Germanicus.—The wife of Drusus the son of Livia, and brother to Tiberius. She became mother of three children, Germanicus, Caligula's father; Claudius the emperor: and the debauched Livia. Her husband died very early, and she never would marry again, but spent her time in the education of her children. Some people suppose her grandson Caligula ordered her to be poisoned, A. D. 38. *Val. Max. 4, c. 3.*—A castle of Jerusalem, which received this name in honour of M. Antony. [Its previous name was Baris. It was situate at the north-west angle of the temple on a steep hill, and founded by Hyrcanus. Herod enlarged and fortified it, and called it Antonia. It was taken by Titus, who thus became master of the temple and city, as it commanded both. *Joseph. Bell. Jud. 5, c. 15.*]

ANTONĪNUS PIUS, [or *Titus Aurelius Fulvius Boionius Antoninus*,] was adopted by the emperor Adrian, to whom he succeeded. The prince is remarkable for all the virtues that can form a perfect statesman, philosopher, and king. He rebuilt whatever cities had been destroyed by wars in former reigns.

In cases of famine or inundation, he relieved the distressed, and supplied their wants with his own money. He suffered the governors of the provinces to remain long in the administration, that no opportunity of extortion might be given to new-comers. In his conduct towards his subjects, he behaved with affability and humanity, and listened with patience to every complaint brought before him. When told of conquering heroes, he said with Scipio, I prefer the life and preservation of a citizen, to the death 100 enemies. He did not persecute the christians like his predecessors, but his life was a scene of universal benevolence. His last moments were easy, though preceded by a lingering illness. When consul of Asia, he lodged at Smyrna in the house of a sophist, who in civility obliged the governor to change his house at night. The sophist, when Antoninus became emperor, visited Rome, and was jocosely desired to use the palace as his own house, without any apprehension of being turned out at night. He extended the boundaries of the Roman province in Britain, by means of his general Lollius Urbicus, who, having reconquered the *Mæatæ*, restored the second wall of Agricola, which is hence commonly called the *val-lum Antonini*. It lay between the Clyde and Forth. *vid.* Britannia;] but he waged no wars during his reign, and only repulsed the enemies of the empire who appeared in the field. He died in the 75th year of his age, after a reign of 29 years, A. D. 161. He was succeeded by his adopted son M. Aurelius Antoninus, surnamed the philosopher, a prince as virtuous as his father. [He raised to the imperial dignity L. Aurelius Commodus, who had been equally intended for the succession along with him by Antoninus Pius, but had been excluded by the latter on account of his vices. He gave him his own original name of Verus, by which he was afterwards known.] His voluptuousness and dissipation were as conspicuous as the moderation of the philosopher. During their reign, the Quadi, Parthians, and Marcomanni were defeated. Antoninus wrote a book in Greek, entitled, *τακταῖς αὐτοῦ*, concerning himself, the best editions of which are the 4to. Cantab. 1652, and the 8vo. Oxon. 1704. After the war with the Quadi had been finished, Verus died of an apoplexy, and Antoninus survived him eight years, and died [at Vindobona, now *Vienna*, of a pestilential disorder which prevailed in the army, in the 57th year of his age, after a reign of somewhat more than 19 years.] *Dio. Cassius*.—*Basianus* Caracalla, son of the emperor Septimus Severus, was celebrated for his cruelties. He killed his brother Geta in his mother's arms, and attempted to destroy the writings of Aristotle, observing that Aristotle was one of those who sent poison to Alexander. He married his mother, and publicly lived with her, which gave occasion to the people of Alexandria to say that he was an *Œdipus*, and his wife a *Jocasta*. This joke was fatal to them; and the emperor, to punish their ill

language, slaughtered many thousands in Alexandria. After assuming the name and dress of Achilles, and styling himself the conqueror of provinces he had never seen, he was assassinated at Edessa by *Macrinus*, April 8, in the 43d year of his age, A. D. 217. His body was sent to his wife Julia, who stabbed herself at the sight.—There is extant a Greek itinerary, and another book called *Iter Britannicum*, which some have attributed to the emperor Antoninus, though it was more probably written by a person of that name whose age is unknown.

[*ANTONINOPŒLIS*, a city of Mesopotamia, placed by D'Anville on the northern confines of the country, but more correctly by Mannert in the vicinity, and to the north-east of Charræ and Edessa. It is supposed to have been founded by Severus or Caracalla, and named after the Emperor Antoninus. It was subsequently called Constantia, from Constantine, who enlarged and strengthened it. Mannert supposes it to be the same with the ruined city of *Uran Schar*, mentioned by Niebuhr.]

M. ANTONIUS GNIPHO, a poet of Gaul who taught rhetoric at Rome; Cicero and other illustrious men frequented his school. He never asked any thing for his lectures, whence he received more from the liberality of his pupils. *Sueton. de Illust. Gr. 7*.—An orator, grandfather to the triumvir of the same name. He was killed in the civil wars of Marius, and his head was hung in the forum. *Val. Max. 9, c. 3*.—*Lucan. 2, v. 121*.—Marcus, the eldest son of the orator of the same name, by means of Cotta and Cethegus, obtained from the senate the office of managing the corn on the maritime coasts of the Mediterranean with unlimited power. This gave him many opportunities of plundering the provinces and enriching himself. *Sallust. Frag.*—Caius, another son of the orator of that name, who obtained a troop of horse from Sylla, and plundered Achaia. He was carried before the prætor M. Lucullus, and banished from the senate by the censors, for pillaging the allies, and refusing to appear when summoned before justice.—Caius, son of Antonius Caius, was consul with Cicero.—Marcus, the triumvir, was grandson to the orator M. Antonius, and son of Antonius, surnamed *Cretensis*, from his wars in Crete. He was augur and tribune of the people, in which he distinguished himself by his ambitious views. He always entertained a secret resentment against Cicero, which arose from Cicero's having put to death Corn. Lentulus, who was concerned in Catiline's conspiracy. This Lentulus had married Antonius's mother after his father's death. When the senate was torn by the factions of Pompey's and Cæsar's adherents, Antony proposed that both should lay aside the command of their armies in the provinces; but as this proposition met not with success, he privately retired from Rome to the camp of Cæsar, and advised him to march his army to Rome. In support of his attachment, he commanded the

left wing of his army at Pharsalia, and according to a premeditated scheme, offered him a diadem in the presence of the Roman people. When Cæsar was assassinated in the senate-house, his friend Antony spoke an oration over his body; and to ingratiate himself and his party with the populace, he reminded them of the liberal treatment they had received from Cæsar. [Antony soon became powerful, and began to tread in Cæsar's footsteps, and govern with absolute sway. The arrival of Octavius at Rome, thwarted, however, his ambitious views. The latter soon raised a formidable party in the Senate, and was strengthened by the accession of Cicero to his cause. Violent quarrels soon ensued between Octavius and Antony. Endeavours were used to reconcile them, but in vain. Antony, in order to have a pretence of sending for the legions from Macedonia, prevailed on the people to grant him the government of Cisalpine Gaul, which the senate had before conferred on Decimus Brutus, one of the conspirators against Cæsar. Matters soon came to an open rupture. Octavius offered his aid to the senate, who accepted it, and passed a decree, approving of his conduct and that of Brutus, who at the head of three legions was preparing to oppose Antony, then on his march to seize Cisalpine Gaul. Brutus, not being strong enough to keep the field against Antony, shut himself up in Mutina, where his opponent besieged him. The senate declared Antony an enemy to his country. The Consuls Hirtius and Pansa took the field against him along with Octavius, and advanced to Mutina in order to raise the siege. In the first engagement Antony had the advantage and Pansa was mortally wounded, but he was defeated the same day by Hirtius as he was returning to his camp. In a subsequent engagement, Antony was again vanquished, his lines were forced, and Octavius had an opportunity of distinguishing himself, Hirtius being slain in the action, and the whole command devolving on the former. Antony, after this check, abandoned the siege of Mutina, and crossed the Alps, in hopes of receiving succours from his friends. This was all that Octavius wanted; his intent was to humble Antony, not to destroy him, foreseeing plainly that the republican party would be uppermost, and his own ruin must soon ensue. A reconciliation was soon effected between him and Antony, who had already gained an accession of strength by the junction of Lepidus. These three leaders had an interview near Bononia, in a small island of the river Rheus, where they came to an agreement to divide all the provinces of the empire and the supreme authority among themselves for five years, under the name of triumvirs, and as reformers of the republic with consular power. Thus was formed the second triumvirate. The most horrid part of the transaction was the cold-blooded proscription of many of their friends, and relatives, and Cicero's head was given in exchange by Augustus for Antony's uncle and for the uncle of

Lepidus. Octavius and Antony then passed into Macedonia and defeated Brutus and Cassius at Philippi. After this, the latter passed over to the eastern provinces, where he lived for a time in great dissipation and luxury with the famous Cleopatra at Alexandria. Upon the death of his wife Fulvia, he became reconciled with Octavius, against whom Fulvia had raised an army in Italy, for the purpose, it is supposed, of drawing her husband away from Cleopatra and inducing him to come to the latter country. Augustus gave Antony his sister Octavia in marriage, and a new division was made of the empire. Octavius had Dalmatia, Italy, the two Gauls, Spain, and Sardinia, Antony all the provinces east of Codropolis in Illyricum, as far as the Euphrates, while Lepidus received Africa. On returning to the east, Antony once more became enslaved by the charms of Cleopatra. An unsuccessful expedition against the Parthians ensued, and at last the repudiation of Octavia involved him in a new war with Octavius. The battle of Actium put an end to this contest and to all the hopes of Antony. It was fought at sea, contrary to the advice of Antony's best officers, and chiefly through the persuasion of Cleopatra, who was proud of her naval force. She abandoned him in the midst of the fight with her 50 gallees, and took to flight. This drew Antony from the battle and ruined his cause.]—After the battle of Actium, Antony followed Cleopatra into Egypt, where he was soon informed of the defection of all his allies and adherents, and saw the conqueror on his shores. He stabbed himself, and Cleopatra likewise killed herself by the bite of an asp. Antony died in the 56th year of his age, B. C. 30, and the conqueror shed tears when he was informed that his enemy was no more. Antony left seven children by his three wives. He has been blamed for his great effeminacy, for his uncommon love of pleasures, and his fondness of drinking. It is said that he wrote a book in praise of drunkenness. He was fond of imitating Hercules, from whom, according to some accounts, he was descended; and he is often represented as Hercules, with Cleopatra in the form of Omphale, dressed in the arms of her submissive lover, and beating him with her sandals. In his public character, Antony was brave and courageous, but with the intrepidity of Cæsar, he possessed all his voluptuous inclinations. He was prodigal to a degree, and did not scruple to call, from vanity, his sons by Cleopatra, kings of kings. His fondness for low company, and his debauchery, form the best parts of Cicero's Philippics. It is said that the night after Cæsar's murder, Cassius supped with Antony; and being asked whether he had a dagger with him, answered, yes, if you, Antony, aspire to sovereign power. Plutarch has written an account of his life. *Virg. Æn.* 8, v. 685.—*Horat. ep.* 9.—*Juv.* 10, v. 122.—*C. Nep. in Attic.*—*Cic. in Philip.*—*Justin.* 41 and 42.—Julius, son of Antony the triumvir, by Fulvia, was consul with Paulus Fabius Maximus.

He was surnamed Africanus, and put to death by order of Augustus. Some say that he killed himself. It is supposed that he wrote an heroic poem on Diomedes, in 12 books. *Horace* dedicated [the 2d Ode of the 4th Book] to him. *Tacit.* 4, *Ann.* c. 44.—*Lucius*, the triumvir's brother, was besieged in Pelusium by Augustus, and obliged to surrender himself with 300 men by famine. The conqueror spared his life. Some say that he was killed at the shrine of Cæsar.—A noble, but unfortunate youth. His father, *Julius*, was put to death by Augustus, for his criminal conversation with *Julia*, and he himself was removed by the emperor to *Marseilles*, on pretence of finishing his education. *Tacit.* 5, *Ann.* c. 44.—*Felix*, a freedman of *Claudius*, appointed governor of *Judæa*. He married *Drusilla*, the grand-daughter of *Antony* and *Cleopatra*. *Tacit.* 4, *Hist.* 9.—*Musa*, a physician of *Augustus*. *Plin.* 29.

ANTORIDES, a painter, disciple to *Aristippus*. *Plin.*

ANŪBIS, an Egyptian deity, represented under the form of a man with the head of a dog. His worship was introduced from *Egypt* into *Greece* and *Italy*. [The dog was first consecrated to *Anubis*, afterwards the figure of this animal was substituted for that of *Anubis* himself, and lastly the head of a dog was annexed to a human body as an emblem of the new deity.] *Diod.* 1.—*Lucan.* 3, v. 331.—*Ovid. Met.* 9, v. 686.—*Plut. de Isid. and Osirid.*—*Herodot.* 4.—*Virg. Æn.* 3, v. 693.

ANXUR, called also *Terracina*, a city of the *Volsci*, taken by the *Romans*, A. U. C. 348. It was sacred to [*Jupiter aëvagos*, or the beardless. *La Cerda* and others contend that in conformity with this derivation, the name of the place should be written *Axur*, as it is even found on some old coins; *Heyne*, however, rejects the Greek derivation of the name, and makes *Anxur* to have been a *Volscian* term, and the letter *n* to have been sometimes omitted on account of its slight sound. *Heyne Comment. ad Virg. Æn.* 7, v. 799. The modern name is *Terracina*.] *Liv.* 4, c. 59.—*Horat.* 1, *Sat.* 5, v. 26.—*Lucan.* 3, v. 84.—*Virg. Æn.* 7, v. 799.

ANŶTUS, an Athenian rhetorician, who, with *Melitus* and *Lacon*, accused *Socrates* of impiety, and was the cause of his condemnation. These false accusers were afterwards put to death by the Athenians. *Diog.—Ælian.* V. H. 2, c. 13.—*Horat.* 2, *Sat.* 4, v. 3.—*Plut. in Alcib.*

[**ANZARBAS**, a river near the *Tigris*. *Marcel.* 18. [vid. *Zabatus*.]

AOLLIVS, a son of *Romulus* by *Hersilia*, afterwards called *Abillius*.

AON, a son of *Neptune*, who came to *Eubœa* and *Bœotia*, from *Apulia*, where he collected the inhabitants into cities, and reigned over them. They were called *Aones*, and the country *Aonia*, from him.

AONES, the inhabitants of *Aonia*, called afterwards *Bœotia*. [They, jointly with the *Hyantes*, succeeded the *Ectenes*. On the

arrival of *Cadmus*, the *Hyantes* took up arms to oppose him, but the *Aones* submitted, and were incorporated with the *Phœnicians*. The *Muses* were called *Aoniæ* from *Mount Helicon* in *Bœotia*.] *Paus.* 9, c. 3.—*Ovid. Met.* 3, 7, 10, 13. *Trist.* el. 5, v. 10. *Fast.* 3, v. 456, l. 4, v. 245.—*Virg. G.* 3, v. 11.

AONIA, one of the ancient names of *Bœotia*.

AŌRIS, a famous hunter, son of *Aras*, king of *Corinth*. He was so fond of his sister *Arathyræa*, that he called part of the country by her name. *Paus.* 2, c. 12.—The wife of *Neleus*, called more commonly *Chloris*. *Id.* 9, c. 36.

AORNOS, **AORNUS**, **AORNIS**, a lofty rock in *India*, taken by *Alexander*. *Hercules* had besieged it, but was never able to conquer it. [It was situate on the *Suastus* or *Suvat*, and is now called *Renas*.] *Curt.* 8, c. 11.—*Arian.* 4.—*Strab.* 15.—*Plut. in Alex.*—[Another in *Bactriana*, east of *Zariaspa Bactra*. It is now *Telckan*, situate on a high mountain called *Nork-Koh*, or the mountain of silver.]—Another near *Baizæ* and *Puteoli*. It was also called *Avernus*. *Virg. Æn.* 6, v. 242.

[**AORSI**, a people on the shores of the *Caspian*, who, according to *Strabo*, carried on a trade in gold and various articles of merchandise with southern *Asia* and with *India*.]

APĀMA, a daughter of *Artaxerxes*, who married *Parnabazus*, satrap of *Ionia*.—A daughter of *Antiochus*. *Paus.* 1, c. 8.

APĀME, the mother of *Nicomedes* by *Prusias* king of *Bithynia*.—The mother of *Antiochus Soter*, by *Seleucus Nicator*.

APAMIA or **APAMEA** [a city of *Phrygia*, built by *Antiochus Soter*, on the site of the ancient *Cibotus*. The latter place was so called from *κιβωτος*, an ark or coffer, because it was the mart or common treasury of those who traded from *Italy* and *Greece* to *Asia Minor*. This name was afterwards added for a similar reason to *Apamea*. It was situate at the confluence of the *Marsyas* and *Mæander*, and is now called *Aphiom-Kara-Hisar*, or the black castle of opium, which drug is collected in its environs.—Another in *Bithynia*, originally called *Myrlea*, but destroyed by *Philip*, father of *Perseus*, and rebuilt by *Prusias*, who called it after his wife's name *Apamea*.—Another in *Syria*, at the confluence of the *Orontes* and *Marsyas*, which form a small lake. It was founded by *Seleucus Nicator*, and called after his wife. It is now *Famieh*. *Seleucus* is said to have kept in the adjacent pastures 500 war elephants.—Another in *Mesopotamia*, on the *Tigris*, in a district which lay between the canal and the river, whence the epithet *Messene* applied to this city, because it was in the midst of that small territory which is now called *Digel*.—Another on the confines of *Media* and *Parthia*, not far from *Ragæ*. It was surnamed *Raphane*.—Another at the confluence of the *Tigris* and *Euphrates*, now *Koma*.]

APARNI, a nation of shepherds near the *Caspian* sea. *Strab.*

APATŪRIA, a festival at *Athens*, which re-

ceived its name from *απατη*, *deceit*, because it was instituted in memory of a stratagem by which Xanthus king of Bœotia was killed by Melanthus king of Athens, upon the following occasion. When a war arose between the Bœotians and Athenians about a piece of ground which divided their territories, Xanthus made a proposal to the Athenian king to decide the battle by single combat. Thymætes, who was then on the throne of Athens, refused, but his successor Melanthus accepted the challenge. When they began the engagement, Melanthus exclaimed, that his antagonist had some person behind him to support him; upon which Xanthus looked behind, and was killed by Melanthus. From this success, Jupiter was called *απατηνωξ*, *deceiver*, and Bacchus, who was supposed to be behind Xanthus, was called *Μελανχιτις*, clothed in the skin of a black goat. Some derive the word from *απατογια*, i. e. *ομοτογια*, because on the day of the festival, the children accompanied their fathers to be registered among the citizens. The festival lasted three days, the first day was called *δογια*, because suppers, *δογοι*, were prepared for each separate tribe. The second day was called *αναγγουσις*, *απο του αναγρειν*, because sacrifices were offered to Jupiter and Minerva, and the head of the victims was generally turned up towards the heavens. The third was called *Κυριωσις*, from *Κυριος*, a youth, or *Κυριζ*, shaving, because the young men had their hair cut off before they were registered, when their parents swore that they were free-born Athenians. They generally sacrificed two ewes and a she-goat to Diana. This festival was adopted by the Ionians, except the inhabitants of Ephesus and Colophon.—A surname of Minerva—of Venus.

APELLA, a word, *Horat.* 1, *Sat.* 5, v. 10. which has given much trouble to critics and commentators. Some suppose it to mean circumcised (*sine pelle*) an epithet highly applicable to a Jew. Others maintain that it is a proper name, upon the authority of Cicero, *ad Attic.* 12, ep. 19, who mentions a person of the same name. [*vid. Bentley, ep. ad Mill p.* 520, *ed. Lips.*]

APELLES, a celebrated painter of Cos, or, as others say, of Ephesus, or Colophon, son of Pithius. He lived in the age of Alexander the Great, who honoured him so much that he forbade any man but Apelles to draw his picture. He was so attentive to his profession, that he never spent a day without employing his pencil, whence the proverb of *Nulla dies sine lineâ*. His most perfect picture was Venus Anadyomene. [The lower part of this became injured by time, but no one ventured to repair it. An unfinished Venus, of which the head and neck only were executed, was very much admired.] He made a painting of Alexander holding thunder in his hand, so much like life, that Pliny, who saw it, says that the hand of the king with the thunder seemed to come out of the picture. This picture was placed in Diana's temple at Ephesus. He made another of A-

lexander, but the king expressed not much satisfaction at the sight of it; and at that moment a horse passing by, neighed at the horse which was represented in the piece, supposing it to be alive; upon which the painter said, "One would imagine that the horse is a better judge of painting than your majesty." When Alexander ordered him to draw the picture of Campaspe, one of his mistresses, Apelles became enamoured of her, and the king permitted him to marry her.—He wrote three volumes upon painting, which were still extant in the age of Pliny. It is said that he was accused in Egypt of conspiring against the life of Ptolemy, and that he would have been put to death had not the real conspirator discovered himself, and saved the painter. Apelles never put his name to any pictures but three; a sleeping Venus, Venus Anadyomene, and an Alexander. The proverb of *Ne sutor ultra crepidam*, is applied to him by some. *Plin.* 35, c. 10.—*Horat.* 2, ep. 1, v. 238.—*Cic. in Famil.* 1, ep. 9.—*Ovid. de Art. Am.* 3, v. 401.—*Val. Max.* 8, c. 11.—A tragic writer. *Suet. Calig.* 33.—A Macedonian general. &c.

APELLICON, a Teian peripatetic philosopher, whose fondness for books was so great that he is accused of stealing them, when he could not obtain them with money. He bought the works of Aristotle and Theophrastus, [*vid. Scepis*. On removing the library to Athens, he caused the writings of Aristotle and Theophrastus to be copied, but the chasms occasioned by the depredations of time were supplied by the transcribers, and erroneous and faulty copies were consequently circulated.] The extensive library which he had collected at Athens, was carried to Rome when Sylla had conquered the capital of Attica, and among the valuable books was found an original manuscript of Aristotle. He died about 86 years before Christ. *Strab.* 13.

APENNINUS, a ridge of high mountains which run through the middle of Italy. [They may be regarded as a continuation of the *Martime Alps*, leaving that chain in lat. 44° 12' N.] Some have supposed that they once ran across to Sicily. *Lucan.* 2, v. 306.—*Ovid. Met.* 2, v. 226.—*Ital.* 4, v. 743.—*Strab.* 2.—*Mela*, 2, c. 4.

APER, MARCUS, a Latin orator of Gaul, who distinguished himself as a politician, as well as by his genius. The dialogue on orators, inserted in the works of Tacitus and Quintilian, is attributed to him. He died A. D. 85.—Another. *vid. Numerianus*.

APEROPPIA, a small island on the coast of Argolis. *Paus.* 2, c. 34.

APËSUS, APESAS, or APESANTUS, a mountain of Peloponnesus, near Lerna. *Stat. in Theb.* 3, v. 461.

APHËCA, a town of Palestine, [between Helopolis and Byblus,] where Venus was worshipped, and where she had a temple and an oracle. [The temple is said to have been a school of wickedness, and was rased to the ground by Constantine the Great. *Euseb. vita Const. Mag.* 3, 55.]

APHĒA, a name of Diana, who had a temple in Ægina. *Paus.* 2, c. 30.

APHĪAR, the capital city of Arabia, [situate on the coast of the Red Sea, not far north from the Promontorium Aromaticum. It is now *Al-Fara*, between Mecca and Medina.] *Arrian. in Periplus.*

APHAREUS, a king of Messenia, son of Periere and Gorgophone, who married Arene daughter of Œbairus, by whom he had three sons. *Paus.* 3, c. 1.—A relation of Isocrates who wrote 37 tragedies.

APHAS, a river of Epirus, which falls into the bay of Ambracia. [D'Anville calls it the Avas. It is now the *Vuvu*.] *Plin.* 4, c. 1.

APHELLAS, a king of Cyrene, who with the aid of Agathocles, endeavoured to reduce all Africa under his power. *Justin.* 22, c. 7.

APHĒSAS, a mountain in Argolis, whence, as the poets have imagined, Perseus attempted to fly to heaven. *Stat.* 3. *Theb.* v. 461.

APHĒTĒ, [a city of Thessaly at the entrance of the Sinus Pelasgicus or *Gulf of Volo*, from which the ship *Argo* is said to have taken her departure for Colchis. It is now *Fetio*.]

APHIDNĒ, a borough of Attica, which received its name from Apidnus, one of the companions of Theseus. *Herodot.*

APHRICES, an Indian prince, who defended the rock *Aornus* with 20,000 foot and 15 elephants. He was killed by his troops, and his head sent to Alexander.

APHRODISIA, festivals in honour of Venus, celebrated in different parts of Greece, but chiefly in Cyprus. They were first instituted by Cinyras from whose family the priests of the goddess were always chosen. All those that were initiated offered a piece of money to Venus, as a harlot, and received as a mark of the favours of the goddess, a measure of salt and a Φαλλος; the salt, because Venus arose from the sea; the Φαλλος, because she is the goddess of wantonness. They were celebrated at Corinth by harlots, and in every part of Greece they were very much frequented. *Strab.* 14.—*Athen.*—A city of Thrace, north of the peninsula which joins the Thracian Chersonese to the continent, between Heraclea to the east and Cardia to the west.]

APHRODISIAS, a town of Caria, sacred to Venus, [now *Gheira*. It lay east of Alabanda, towards the confines of Phrygia.] *Tacit. Ann.* 3, c. 62.

APHRODISIUM or A, a town of Apulia built by Diomedes in honour of Venus.—A city in the north-eastern part of Cyprus, nine miles from Salamis.—[An island on the coast of Bœtica.—A promontory of Caria, near Cnidus.]

[APHRODITOPŌLIS, a city of Egypt, the capital of the 36th nome, now *Atfieh*.—Another in the same country, the capital of the 42d nome, now *Itfu*.—Another in the same country, belonging to the Nome Hermonthites, now *Asf-un*.]

APHRODITE, the Grecian name of Venus, from ἀφροσ, *froth*, because Venus is said to

have been born from the froth of the ocean. *Hesiod. Th.* 195.—*Plin.* 36, c. 5.

APHYTĒ or APHYTIS, a city of Thrace, [in the peninsula of Pallene, on the Sinus Thermaicus,] where Jupiter Ammon was worshipped. Lysander besieged the town; but the god of the place appeared to him in a dream, and advised him to raise the siege, which he immediately did. *Paus.* 3, c. 18.

APIA, an ancient name of Peloponnesus, which it received from king Apis. It was afterwards called Ægialea, Pelasgia, Argia, and at last Peloponnesus, or the island of Pelops. *Homer. Il.* 1, v. 270.—Also the name of the earth, worshipped among the Lydians as a powerful deity. *Herodot.* 4, c. 59.

APIANUS, or APIŌN, was born at Oasis in Egypt, whence he went to Alexandria, of which he was deemed a citizen. He succeeded Theus in the profession of rhetoric in the reign of Tiberius, and wrote a book against the Jews, which Josephus refuted. He was at the head of an embassy which the people of Alexandria sent to Caligula, to complain of the Jews. [He flourished about the time of the Emperor Tiberius. He was the author also of a learned treatise on the Antiquities of Egypt.] *Seneca*, ep. 88.—*Plin. prof. Hist.*

APICATA, married Sejanus, by whom she had three children. She was repudiated. *Tacit. Ann.* 4, c. 3.

APICUS, a famous glutton in Rome.—There were three of the same name, all famous for their voracious appetite. The first lived in the time of the republic, the second in the reign of Augustus and Tiberius, and the third under Trajan. The second was the most famous, as he wrote a book on the pleasures and incitements of eating. He destroyed himself after he had consumed the greatest part of his estate. The best edition of Apicius Cælius *de Arte Coquinaria*, is that of Amst. 12mo. 1709. [The third was in possession of a secret for preserving oysters, and sent some perfectly fresh to the emperor Trajan as far as Parthia.] *Juv.* 11, v. 3.—*Martial.* 2, ep. 69.

APIDANUS, one of the chief rivers of Thessaly, at the south of the Peneus, into which it falls [a little west of Larissa. It is now the *Salampria*.] *Lucan.* 6, v. 372.

APINA, and APINĒ, a city of Apulia, destroyed with Tricia, in its neighbourhood, by Diomedes; whence came the proverb of *Apina & Tricia*, to express trifling things. *Martial.* 4, ep. 1.—*Plin.* 3, c. 11.

APIOLA, and APIOLĒ, a town of Italy, taken by Tarquin the Proud. The Roman capitul was begun with the spoils taken from that city. *Plin.* 3, c. 5.

APIŌN, a surname of Ptolemy, one of the descendants of Ptolemy Lagus.—A grammarian. *vid* Apianus.

APIS, one of the ancient kings of Peloponnesus, son of Phoroneus and Laodice. Some say that Apollo was his father, and that he was king of Argos, while others call him king

of Sicyon, and fix the time of his reign above 200 years earlier, which is enough to show he is but obscurely known, if known at all. He was a native of Naupactus, and descended from Inachus. He received divine honours after death, as he had been munificent and humane to his subjects. The country where he reigned was called Apia; and afterwards it received the name of Pelasgia, Argia, or Argolis, and at last, that of Peloponnesus, from Pelops. Some, amongst whom are Varro and St. Augustine, have imagined that Apis went to Egypt, with a colony of Greeks, and that he civilized the inhabitants, and polished their manners, for which they made him a god after death, and paid divine honours to him under the name of Serapis. This tradition, according to some of the moderns, is without foundation. *Æschyl. in Suppl. August. de Civ. Dei.* 18, c. 5.—*Paus.* 2, c. 5.—*Apollod.* 2, c. 1.—A son of Jason, born in Arcadia: he was killed by the horses of Ætolus. *Paus.* 5, c. 1.—A town of Egypt on the lake Mareotis.—A god of the Egyptians worshipped under the form of an ox. Some say that Isis and Osiris are the deities worshipped under this name, because during their reign they taught the Egyptians agriculture. The Egyptians believed that the soul of Osiris was really departed into the ox, where it wished to dwell, because that animal had been of the most essential service in the cultivation of the ground, which Osiris had introduced into Egypt. The ox that was chosen was always distinguished by particular marks; his body was black; he had a square white spot upon the forehead, the figure of an eagle upon the back, a knot under the tongue like a beetle, the hairs of his tail where double, and his right side was marked with a whitish spot, resembling the crescent of the moon. Without these, an ox could not be taken, as the god Apis; and it is to be imagined that the priests gave these distinguishing characteristics to the animal on whom their credit and even prosperity depended. The festival of Apis lasted seven days, [and commenced with the annual inundation of the Nile. The crescent on the animal's right side, indicated, according to Ælian, the commencement of this inundation.] The ox was led in a solemn procession by the priests, and every one was anxious to receive him into his house, and it was believed that the children who smelt his breath received the knowledge of futurity. The ox was conducted to the banks of the Nile with much ceremony, and if he had lived to the time when their sacred books allowed, they drowned him in the river, and embalmed his body, and buried it in solemn state in the city of Memphis. [The period allowed for the life of the sacred Apis was 25 years. This number was the product of five by itself, and gave the number of the letters of the Egyptian Alphabet, as well as the animal's age; and this number marked a period of the sun and moon, to which luminaries Apis

was consecrated. Hence it has been inferred that Apis was the tutelary divinity of the established form given to the solar year, which was to consist invariably of 365 days, and of the Cycle of 25 years discovered at the same time. The priests, by fixing the course of the sacred animal's life to 25 years, and by making the installation of a new Apis concur with the renewal of this period, had probably perceived, as the result of long meteorological observations, that this revolution always brought about abundant seasons. Hence the favourable reception with which the new Apis would meet, his appearance coinciding with abundant harvest. The name *Api* in Coptic signifies number, and seems to have had reference to the number of cubits which marked the Nile's rise, the great source of Egyptian fertility.] After his death, which sometimes was natural, the greatest cries and lamentations were heard in Egypt, as if Osiris was just dead; the priests shaved their heads, which was a sign of the deepest mourning. This continued till another ox appeared with the proper characteristics to succeed as the deity, which was followed with the greatest acclamations, as if Osiris was returned to life. This ox, which was found to represent Apis, was left 40 days in the city of Nilopolis before he was carried to Memphis, during which time none but women were permitted to appear before him, and this they performed, according to their superstitious notions, in a wanton and indecent manner. There was also an ox worshipped at Heliopolis, under the name of Mnevis; some supposed that he was Osiris, but others maintain that the Apis of Memphis was sacred to Osiris, and Mnevis to Isis. When Cambyses came into Egypt, the people were celebrating the festivals of Apis with every mark of joy and triumph, which the conqueror interpreted as an insult upon himself. He called the priests of Apis, and ordered the deity himself to come before him. When he saw that an ox was the object of their veneration, and the cause of such rejoicings, he wounded it on the thigh, ordered the priests to be chastised, and commanded his soldiers to slaughter such as were found celebrating such riotous festivals. The god Apis had generally two stables, or rather temples. If he eat from the hand, it was a favourable omen; but if he refused the food that was offered him, it was interpreted as unlucky. From this, Germanicus, when he visited Egypt, drew the omens of his approaching death. When his oracle was consulted, incense was burnt on an altar, and a piece of money placed upon it, after which the people that wished to know futurity, applied their ear to the mouth of the God and immediately retired, stopping their ears till they had departed from the temple. The first sounds that were heard, were taken as the answer of the oracle to their questions. *Paus.* 7, c. 22.—*Herodot.* 2 and 3.—*Plin.* 8, c. 38, &c.—*Strab.* 7.—*Plut. in Isid. and Osir.*—*Apollod.*

1, c. 7, l. 2, c. 1.—*Mela*, 1, c. 9.—*Plin.* 8, c. 39, &c.—*Strab.* 7.—*Ælian.* V. H. 4 and 6.—*Diod.* 1.

APITUS GALBA, a celebrated buffoon in the time of Tiberius. *Juv.* 5, v. 4.

APOLLINĀRES LUDI, games celebrated at Rome in honour of Apollo. They originated from the following circumstances; an old prophetic poem informed the Romans, that if they instituted yearly games to Apollo, and made a collection of money for his service, they would be able to repel the enemy whose approach already signified their destruction. The first time they were celebrated, Rome was alarmed by the approach of the enemy, and instantly the people rushed out of the city, and saw a cloud of arrows discharged from the sky on the troops of the enemy. With this heavenly assistance they easily obtained the victory. The people generally sat crowned with laurel at the representation of these games, which were usually celebrated at the option of the prætor till the year U. C. 545, when a law was passed to settle the celebration yearly on the same day, about the nones of July. When this alteration happened, Rome was infested with a dreadful pestilence, which however, seemed to be appeased by this act of religion. [These games were merely scenical.] *Liv.* 25, c. 12.

APOLLINĀRIS, C. Sulpitius, a grammarian of Carthage, [flourished in the second century, under the Antonines. He was succeeded in his profession by his scholar Helvius Pertinax, who afterwards became Emperor.] He is supposed to be the author of the verses prefixed to Terence's plays as arguments.—A writer better known by the name of Sidonius. *vid.* Sidonius.

[**APOLLINIS Promontorium**, was situate on the coast of Africa, east of Utica, and north of Carthage. It is now *Ras-Zebid*.]

[**APOLLINOPŌLIS magna**, the capital of the 52d Egyptian Nome, in the southern part of Uper Egypt, about 25 miles nearly north of the great cataracts. It is now *Edfou*, and is remarkable for its splendid temple, in a state of high preservation.]

[**APOLLINOPŌLIS parva**, a city of Egypt in the Nome of Coptos, north-west of Thebes. It is now *Kous*.]

[**APOLLINIS funum**, a town of Lydia, west of Thyatira.—A town of Africa propria, north-east of Tabraca.]

APOLLO, son of Jupiter and Latona, called also Phœbus, is often confounded with the sun. [*vid.* the end of this article.] According to Cicero, there were four persons of this name. The first was son of Vulcan, and the tutelary god of the Athenians. The second was son of a Corybæus, and was born in Crete, for the dominion of which he disputed even with Jupiter himself. The third was son of Jupiter and Latona, and came from the nations of the Hyperboreans to Delphi. The fourth was born in Arcadia, and called Nomius, because he gave laws to the inhabitants. To the son of Jupiter and Latona all the actions of the others seem to

have been attributed. The Apollo, son of Vulcan, was the same as the Orus or Horus of the Egyptians, and was the most ancient, from whom the actions of the others have been copied. The three others seem to be of Grecian origin. The tradition that the son of Latona was born in the floating island of Delos, is taken from the Egyptian mythology, which asserts that the son of Vulcan, which is supposed to be Orus, was saved by his mother Isis from the persecution of Typhon, and intrusted to the care of Latona, who concealed him in the island of Chemmis. When Latona was pregnant by Jupiter, Juno, who was ever jealous of her husband's amours, raised the serpent Python to torment Latona, who was refused a place to give birth to her children, till Neptune, moved at the severity of her fate, raised the island of Delos from beneath the sea, where Latona brought forth Apollo and Diana. Apollo was the god of all the fine arts, of medicine, music, poetry, and eloquence, of all which he was deemed the inventor. He had received from Jupiter the power of knowing futurity, and he was the only one of the gods whose oracles were in general reputed over the world. His amours with Leucothoe, Daphne, Issa, Bolina, Coronis, Clymene, Cyrene, Chione, Acacallis, Calliope, &c. are well known, and the various shapes he assumed to gratify his passion. He was very fond of young Hyacinthus, whom he accidentally killed with a quoit; as also of Cypris, who was changed into a cypress tree. When his son Æsculapius had been killed with the thunders of Jupiter, for raising the dead to life, Apollo, in his resentment, killed the Cyclops who had fabricated the thunderbolts. Jupiter was incensed at this act of violence, and he banished Apollo from heaven, and deprived him of his dignity. The exiled deity came to Admetus king of Thessaly, and hired himself to be one of his shepherds, in which ignoble employment he remained nine years; from which circumstance he was called the god of shepherds, and at his sacrifices a wolf was generally offered, as that animal is the declared enemy of the sheepfold. During his residence in Thessaly, he rewarded the tender treatment of Admetus. He gave him a chariot, drawn by a lion and a bull, with which he was able to obtain in marriage Alceste the daughter of Pelias; and soon after, the Paræ granted, at Apollo's request, that Admetus might be redeemed from death, if another person laid down his life for him. He assisted Neptune in building the walls of Troy; and when he was refused the promised reward from Laomedon, the king of the country, he destroyed the inhabitants by a pestilence. As soon as he was born, Apollo destroyed with arrows the serpent Python, whom Juno had sent to persecute Latona; hence he was called Pythonius; and he afterwards vindicated the honour of his mother by putting to death the children of the proud Niobe. *vid.* Niobe. He was not the inventor of the lyre, as some have

imagined, but Mercury gave it him, and received as a reward the famous caduceus with which Apollo was wont to drive the flocks of Admetus. His contest with Pan and Marsyas, and the punishment inflicted upon Midas are well known. He received the surnames of Phœbus, Delius, Cynthius, Pæan, Delphicus, Nomius, Lycius, Clarius, Ismenius, Vulturius, Smintheus, &c. for reasons which are explained under those words. Apollo is generally represented with long hair, and the Romans were fond of imitating his figure; and therefore in their youth they were remarkable for their fine head of hair, which they cut short at the age of seventeen or eighteen; he is always represented as a tall beardless young man with a handsome shape, holding in his hand a bow, and sometimes a lyre; his head is generally surrounded with beams of light. He was the deity who, according to the notions of the ancients, inflicted plagues, and in that moment he appeared surrounded with clouds. His worship and power were universally acknowledged; he had temples and statues in every country, particularly in Egypt, Greece, and Italy. His statue, which stood upon mount Actium, as a mark to mariners to avoid the dangerous coasts, was particularly famous, and it appeared a great distance at sea. Augustus, before the battle of Actium, addressed himself to it for victory. [He is crowned with laurel, which was sacred to him. The animals consecrated to him were the wolf and hawk, as symbols of his piercing eyes; the crow and raven, from their supposed faculty of predicting the future; the cock, from his announcing the dawn and the rising of the sun; the grasshopper and swan, from their tuneful powers;] and in his sacrifices, wolves and hawks were offered, as they were the natural enemies of the flocks over which he presided. Bulls and lambs were also immolated to him. As he presided over poetry, he was often seen on mount Parnassus with the nine muses. His most famous oracles were at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara. His most splendid temple was at Delphi, where every nation and individual made considerable presents when they consulted the oracle. Augustus, after the battle of Actium, built him a temple on mount Palatine, which he enriched with a valuable library. He had a famous Colossus in Rhodes, which was one of the seven wonders of the world. Apollo has been taken for the Sun; but it may be proved by different passages in the ancient writers, that Apollo, the Sun, Phœbus, and Hyperion, were all different characters and deities, though confounded together. When once Apollo was addressed as the Sun, and represented with a crown of rays on his head, the idea was adopted by every writer, and from thence arose the mistake. [The truth appears to be, that the worship of Apollo was a remnant of Sabæism, or the worship of the heavenly bodies, and that he was a type of the Sun. He was produced from Latona, who represented the night of Chaos, (Λυθη,

oblivio); and from the Sun's being the animating and sustaining principle of nature, he is represented as a musician, poet, prophet, physician, &c. See the subject discussed more at large at the end of the article Jupiter.] *Ovid. Met.* 1, fab. 9 and 10, l. 4, fab. 3, &c.—*Paus.* 2, c. 7, l. 5, c. 7, l. 7, c. 20, l. 9, c. 30, &c.—*Hygin.* fab. 9, 14, 50, 93, 140, 161, 202, 203, &c.—*Stat. l. Theb.* 560.—*Tibull.* 2, el. 3.—*Plut. de Amor.*—*Hom. Il. & Hymn. in Apoll.* *Virg. Æn.* 2, 3, &c. *G.* 4, v. 323.—*Horat.* 1, od. 10.—*Lucian.*—*Dial. Mer. & Vulc.*—*Propert.* 2, el. 28.—*Callimach. in Apoll.*—*Apollod.* 1, c. 3, 4 and 9, l. 2, c. 5, 10 and 12.—Also a temple of Apollo upon mount Leucas, which appeared at a great distance at sea; and served as a guide to mariners, and reminded them to avoid the dangerous rocks that were along the coast. *Virg. Æn.* 3, v. 275.

APOLLOCRATES, a friend of Dion, supposed by some to be the son of Dionysius.

APOLLODORUS, a famous grammarian and mythologist of Atheas, son of Asclepiades, and disciple to [Aristarchus the grammarian, and the two Stoic philosophers, Panætius and Diogenes the Babylonian.] He flourished about 148 years before the christian era, and wrote an history of Athens, besides other works. But of all his compositions, nothing is extant but his *Bibliotheca*, a valuable work, divided into three books. It is an abridged history of the gods, and of the ancient heroes, of whose actions and genealogy it gives a true and faithful account. The best edition is that of *Heyne, Goett.* in 8vo. 3 vols. 1782. *Athen.*—*Plin.* 7, c. 37.—*Diod.* 4 and 13.—A tragic poet of Cilicia, who wrote tragedies entitled *Ulysses, Thyestes, &c.*—A comic poet of Gela in Sicily, in the age of Menander, who wrote 4 plays.—An architect of Damascus, who directed the building of Trajan's bridge across the Danube. He was banished, and afterwards put to death by Adrian, to whom, when in a private station, he had spoken in too bold a manner.—A writer who composed an history of Parthia.—A disciple of Epicurus the most learned of his school, and deservedly surnamed the illustrious. He wrote about 40 volumes on different subjects. *Diog.*—A painter of Athens, of whom Zeuxis was a pupil. Two of his paintings were admired at Pergamus in the age of Pliny: a priest in a suppliant posture, and Ajax struck with Minerva's thunders. He was of such an irascible disposition that he destroyed his own pieces upon the least provocation, [and was so conscious of his superiority, that he assumed a regal tiara as the prince of his profession.] *Plin.* 34, c. 8.—A rhetorician of Pergamus, preceptor and friend to Augustus, who wrote a book on rhetoric. *Strab.* 13.

APOLLONIA, a festival at Ægialea in honour of Apollo and Diana. It arose from this circumstance: these two deities came to Ægialea, after the conquest of the serpent Python; but they were frightened away, and fled to Crete. Ægialea was soon visited with

an epidemical distemper, and the inhabitants, by the advice of their prophets, sent seven chosen boys with the same number of girls, to entreat them to return to Ægialea. Apollo and Diana granted their petition, in honour of which a temple was raised to *Πισθα*, the goddess of *persuasion*; and ever after, a number of youths of both sexes were chosen to march in solemn procession, as if anxious to bring back Apollo and Diana. *Pausan. in Corinth.*—[A town of Epirus, now *Polina*, on the river Aous or *Lao*.—Another in Macedonia, south-east of Thessalonica.—Another in the same country, north of Chalcis, now *Polina*.—Another in Thrace on the coast of the Euxine, afterwards called *Sozopolis*, now *Sizoboli*.—Another in Bithynia, on a lake which receives the Rhyndacus. It is now *Aboullona*.—Another in Assyria, on the Delas, north-east of Artemita.—Another in Cyrenaica. Under the lower empire, it took the name of *Sozusa*. It is now *Marza-Susa*, or *Sosush*.—&c.]

APOLLONIUS, a stoic philosopher of Chalcis sent for by Antonius Pius, to instruct his adopted son Marcus Antoninus. When he came to Rome, he refused to go to the palace, observing, that the master ought not to wait upon his pupil, but the pupil upon him. The emperor hearing this, said, laughing, "It was then easier for Apollonius to come from Chalcis to Rome, than from Rome to the palace."—A geometriician of Perga in Pamphylia. He lived about 240 years before the christian era, and composed a commentary on Euclid, whose pupils he attended at Alexandria. [He wrote a treatise on conicsections, in eight books, seven of which only remain. It is asserted that all the books were extant in Arabic. Of the seven which we have, the first four have been preserved in the original Greek, and the 5th, 6th, and 7th have been transmitted to us, in an Arabic translation. This work of Apollonius ranks among the most valuable remains of antiquity.] He first endeavoured to explain the causes of the apparent stopping and retrograde motion of the planets, by cycles and epicycles, or circles within circles.—The best edition of Apollonius is Dr. Halley's, Oxon. fol. 1710. [The first four books in Greek and Latin, the rest in Latin only, and the last restored by the editor.]—A poet of [Alexandria] in Egypt, generally called Apollonius of *Rhodes*, because he lived for some time there. He was pupil, when young, to Callimachus and Parnætius, and succeeded to Eratosthenes as librarian of the famous library of Alexandria, under Ptolemy Euergetes. He was ungrateful to his master Callimachus, who wrote a poem against him, in which he denominated him *Ibis*. Of all his works nothing remains but his poem on the expedition of the Argonauts, in four books. [He was so mortified at the censures cast upon this poem on its first publication, that he retired to Rhodes, and opened a school of rhetoric. When he had afterwards corrected and improved his work, the Rhodians were so pleased with it,

that they conferred on him the freedom of the city. The best edition of Apollonius is that by Brunck, 2 vols. 8vo. the new edition, *Lips.* 1810, with the additional Greek scholia, *curâ G. H. Schaeffer.*] *Quintil.* 10, c. 1.—A Greek orator, surnamed *Molo*, was a native of Alabanda in Caria. He opened a school of rhetoric at Rhodes and Rome, and had J. Cæsar and Cicero among his pupils. He discouraged the attendance of those whom he supposed incapable of distinguishing themselves as orators, and he recommended to them pursuits more congenial to their abilities. He wrote an history, in which he did not candidly treat the people of Judæa, according to the complaint of Josephus *contra Apion.* *Cic. de Orat.* 1, c. 28, 75, 126, and 130. *Ad Famil.* 3, ep. 16. *De Invent.* 1, c. 81.—*Quintil.* 3, c. 1, l. 2, c. 6.—*Suet. in Cæs.* 4.—*Plut. in Cæs.*—A Greek historian about the age of Augustus, who wrote upon the philosophy of Zeno and of his followers. *Strab.* 14.—A stoic philosopher who attended Cato of Utica in his last moments. *Plut. in Cat.*—Tyaneus, a Pythagorean philosopher, [and notorious impostor, born at Tyana in Cappadocia, about the commencement of the christian era.] Being one day haranguing the populace at Ephesus, he suddenly exclaimed, "Strike the tyrant, strike him: the blow is given, he is wounded, and fallen!" At that very moment the emperor Domitian had been stabbed at Rome. The magician acquired much reputation when this circumstance was known. He was courted by kings and princes, and commanded unusual attention by his numberless artifices. His friend and companion, called *Damis*, wrote his life. [These memoirs were communicated to the empress Julia, wife of Severus, and by her to Philostratus, with a request that he would transcribe and embellish the narrative.] In his history the biographer relates so many curious and extraordinary anecdotes of his hero, that many have justly deemed it a romance; yet for all this, Hierocles had the presumption to compare the impostures of Apollonius with the miracles of Jesus Christ. [The best edition of Philostratus is that of Olearius, *Lips.* 1709, fol.]—A sophist of Alexandria, distinguished for his *Lexicon Græcum Iliadis et Odyssee*, a book that was edited by Villoison, in 4to. 2 vols. Paris, 1773, [and by Tollius, *Lugd. Bat.* 1788, in 8vo.] Apollonius was one of the pupils of Didymus, and flourished in the beginning of the first century.

[ΑΠΟΜΥΣ, a name, under which Jupiter and Hercules were worshipped at the Olympian games, being supplicated to destroy or drive away the vast numbers of *flies* which always attended great sacrifices. The sacrifice to the Apomyus Deus on these occasions, was always the first, that he might drive away the flies from the rest.]

APONIANA, an island near Lilybæum. *Hirt. Afric.* 2.

M. APONIUS, a governor of Mœsia, rewarded with a triumphal statue by Otho, for

defeating 9000 barbarians. *Tacit. Hist.* 1, c. 79.

APŌNVS, now *Abano*, a fountain, with a village of the same name near Patavium in Italy. The waters of the fountain, which were hot, were wholesome, and were supposed to have an oracular power. [It was Livy's birth-place, according to Martial, 1, 62.] *Lucan.* 7, v. 194.—*Suet. in Tiber.* 14.

APOSTROPHIA, a surname of Venus in Bœotia, who was distinguished under these names, Venus Urania, Vulgaria, and Apostrophia. The former was the patroness of a pure and chaste love; the second of carnal and sensual desires; and the last incited men to illicit and unnatural gratifications, to incests and rapes. Venus Apostrophia was invoked by the Thebans, that they might be saved from such unlawful desires. She is the same as the Verticordia of the Romans. *Paus.* 9, c. 16.—*Val. Max.* 8, c. 15.

APOTHEŌSIS, a ceremony observed by some ancient nations, by which they raised their kings, heroes, and great men, to the rank of deities. [Neither the Egyptians nor Persians seem to have adopted this custom. The Greeks were the first who admitted it. The Romans borrowed it from them, and not only deified the most prudent and humane of their emperors, but also the most cruel and profligate. Augustus, at the age of 28 years, was declared the tutelary god of all the cities of the empire.] *Herodian.* 4, c. 2, has left us an account of the apotheosis of a Roman emperor. After the body of the deceased was burnt, an ivory image was laid on a couch for seven days, representing the emperor with a sickly aspect. The city was in sorrow. [For the greater part of the day, the senate sat ranged on the left side of the bed, dressed in robes of mourning, the ladies of the first rank sitting on the right side in white robes, without any ornaments. During the seven days, the physicians paid regular visits to the sick person, and always reported that he grew worse, until at length they gave out that he was dead.] When the death was announced a band of young senators and Equites carried the couch and image to the Campus Martius, where it was deposited on an edifice in the form of a pyramid, where spices and combustible materials were thrown. After this the bearers walked round the pile in solemn procession, and the images of the most illustrious Romans were drawn in state, and immediately the new emperor, with a torch, set fire to the pile, and was assisted by the surrounding multitude. Meanwhile an eagle was let fly from the middle of the pile, which was supposed to carry the soul of the deceased to heaven, where he was ranked among the gods. If the deified was a female, a peacock, and not an eagle was sent from the flames.—The Greeks observed ceremonies much of the same nature.

APPIA VIA, a celebrated road leading from the Porta Capena at Rome to Brundisium, through Capua. Appius Claudius made it as

far as Capua, and it received its name from him. [It was constructed, A. U. C. 441. Capua, where it ended, was then the limit of the Roman empire. By whom it was continued to Brundisium is uncertain. Cæsar, however, is generally supposed to have been the person. Its whole length was about 342 miles. It was called Regina Viarum, and was paved with the hardest flint, so firmly, that in several places it remains entire unto this day, (above 2000 years,) and so broad that two carriages might pass each other; commonly, however, not exceeding 14 feet. Caius Gracchus placed on it the small columns called *termini*, which marked the miles.] *vid. Via. Lucan.* 3, v. 285.—*Stat. 2. Syll.* 2, v. 12.—*Mart.* 9, ep. 104.—*Suet. in Tiber.* 14.

APPIADES, a name given to these five deities, Venus, Pallas, Vesta, Concord, and Peace, because a temple was erected to them near the Appian way. The name was also applied to those courtizans at Rome who lived near the temple of Venus by the Appiæ Aquæ, and the forum of J. Cæsar. *Ovid. de Art. Am.* 3, v. 452.

APPIANVS, a Greek historian of Alexandria, who flourished A. D. 123. His universal history, which consisted of 24 books, was a series of history of all the nations that had been conquered by the Romans in the order of time; and in the composition, the writer displayed, with a style simple and unadorned, a great knowledge of military affairs, and described his battles in a masterly manner. [Appian has been charged with many errors, and with copying without acknowledgment from Polybius, Plutarch, and others. Scaliger calls him "*alienorum laborum fucum.*" Photius, on the other hand, considers him a very accurate and eloquent writer.] This excellent work is greatly mutilated, and there is extant now only the account of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those of Illyricum and the civil dissensions, with a fragment of the Celtic wars. The best editions are those of Tollius and Variorum, 2 vols. 8vo. Amst. 1670, and that of Schweighæuser, 3 vols. 8vo. Lips. 1785. He was so eloquent that the emperor Trajan highly promoted him in the state.

APPII FORUM, now *Burgo Longo*, a little village not far from Rome, [in the country of the Volsci,] built by the consul Appius. *Horat.* 1, *Sat.* 5.

APPIUS, the prænomen of an illustrious family at Rome.—A censor of that name, A. U. C. 442. *Horat.* 1, *Sat.* 6.

APPIUS CLAUDIUS, a decemvir who abused his power. He attempted to carry off Virginia, whom her father killed to preserve her chastity. This act of violence was the cause of a revolution in the state, and the ravisher destroyed himself when cited to appear before the tribunal of his country. *Liv.* 3, c. 33.—Claudius Cæcus, a Roman orator, who built the Appian way and many aqueducts in Rome. When Pyrrhus, who was come to assist the Tarentines against

Rome, demanded peace of the senators, Ap-
pius, grown old in the service of the republic,
caused himself to be carried to the senate
house, and by his authority, dissuaded them
from granting a peace which would prove
dishonourable to the Roman name. *Ovid. Fast.*
6, v, 203.—*Cic. in Brut. & Tusc.* 4.—A
Roman who, when he heard that he had been
proscribed by the triumvirs, divided his riches
among his servants, and embarked with
them for Sicily; in their passage the vessel
was shipwrecked, and Appius alone saved his
life. *Appian.* 4.—Claudius Crassus, a con-
sul, who with Sp. Naut. Rutulius, conquered
the Celtiberians, and was defeated by Perses,
king of Macedonia. *Liv.*—Claudius Pul-
cher, a grandson of Ap. Cl. Cæcus, consul in
the age of Sylla, retired from grandeur to en-
joy the pleasures of a private life.—Clausus,
a general of the Sabines, who, upon being ill-
treated by his countrymen, retired to Rome
with 5000 of his friends, and was admitted in-
to the senate in the early ages of the republic.
Plut. in Poplic.—Herdonius, seized
the capitol with 4000 exiles, A. U. C. 292,
and was soon after overthrown. *Liv.* 3, c.
15.—*Flor.* 3, c. 19.—The name of Appius
was common in Rome, and particularly to
many consuls whose history is not marked by
any uncommon event.

APRIES and APRIUS, one of the kings of
Egypt [in the year before Christ 594,] sup-
posed to be the Pharaoh Hophra of scripture.
He took Sidon, and lived in great prosperity
till his subjects revolted to Amasis, by whom
he was conquered and strangled. *Herodot.*
2, c. 159, &c.—*Diod.* 1.

APSINTHII, a people of Thrace, [on the
coast, east of the Hebrus.] They received
their name from a river called Apsinthus,
which flowed through their territory. *Dionys.*
Perieg.

APSINUS, an Athenian sophist in the third
century, author of a work called *Præceptor*
de Arte Rhetoricâ.

APSUS, a river of Macedonia, falling into
the Ionian sea between Dyrrhachium and
Apollonia. [Now the *Crevasta.*] *Lucan.* 5,
v. 46.

APTËRA, an inland town of Crete. [It lay
west of Cydonia. Its port was Kisshmos.
The modern name is *Atteria*, or *Paleocastro.*]
Ptol.—*Plin.* 4, c. 12.

[APULEIE LEGES, proposed by L. Apu-
leius Saturninus, A. U. C. 653, tribune of the
commons; about dividing the public lands
among the veteran soldiers, settling colonies,
punishing crimes against the state, furnishing
corn to the poor at 10 12 of an *ass*, a bushel.]

APULEIUS, a learned man, who was born at
Madaura in Africa, [and lived in the 2d cen-
tury, under the Antonines.] He studied at
Carthage, Athens, and Rome, where he mar-
ried a rich widow called Pudentilla, for which
he was accused by some of her relations of
using magical arts to win her heart. His
apology was a masterly composition. In his
youth, Apuleius had been very expensive;
but he was, in a maturer age, more devoted

to study, and learnt Latin without a master.
[Apuleius, in consequence of the unfounded
accusation above mentioned, was ranked
among the professors of magic, and after his
death, miracles were ascribed to him.] The
most famous of his works extant is the *golden*
ass, in eleven books, an allegorical piece. [He
wrote also a philosophical work on the doc-
trines of Plato, a Latin translation of Aristot-
le's treatise "*de Mundo*," &c.] The best
editions of Apuleius are the Delphin, 2 vols.
4to. Paris, 1638; [that printed at Gouda in
Holland, *cum notis Pricei et Variorum*, 8vo,
1650, which, after all, is not a very superior
one; and that printed at Leyden, 1786, in
4to. with Oudendorp's notes and a preface by
Ruhnken. Only one volume of this last edi-
tion however was ever published.]

APULIA, [now *la Puglia*, a country of Mag-
na Græcia in Italy, lying along the Adriatic.
It would appear that all the country from the
river Fronto to the Japygian promontory was
called originally Japygia. Subsequently,
however, the north-western part, from the
Fronto to the Aufidus, was called Daunia;
after which followed Peucetia and Messapia,
the latter including the country around Ta-
rentum. The Romans, however, gave to the
district of Daunia the old Ausonian appella-
tion of Apulia, and to Messapia the name
of Calabria. Its principal mountains were
Garganus, and Vultur: its chief rivers, the
Fronto, Aufidus, and Bradanus.] It was fa-
mous for its wools, superior to all the pro-
duce of Italy. Some suppose that it is called
after Apulus, an ancient king of the country
before the Trojan war. *Plin.* 3, c. 11.—*Cic.*
de Div. 1, c. 43.—*Strab.* 6.—*Mela*, 2, c. 4.—
Martial. in *Apoph.* 155.

AQUILEIA, or AQUILEGIA, a town founde-
d by a Roman colony, called from its gran-
deur, *Roma secunda*, and situated [on the
northern coast of the Sinus Tergestinus, or
Gulf of Trieste.] The Romans built it chief-
ly to oppose the frequent incursions of the
barbarians. The Roman emperors enlarged
and beautified it, and often made it their resi-
dence. [It derived its name from the *aquila*,
or legionary standard of the Romans who had
long encamped here. This city was taken
and sacked by Attila. Since that time a few
fishermen's huts point out where it stood.] *Ital.*
3, v. 605.—*Martial.* 4, ep. 25.—*Mela*, 2, c. 4.

AQUILIUS NIGER, an historian mentione-
d by *Su-ton.* in *Aug.* 11.—Marcus, a Ro-
man consul who had the government of Asia
Minor. *Justin.* 36, c. 4.—Sabinus, a law-
yer of Rome, surnamed the Cato of his age.
He was father to Aquilia Severa, whom
Heliogabalus married.—Severus, a poet
and historian in the age of Valentinian.

AAVILO, [a wind blowing, according to
Vitruvius, from the north-north-east point
of the horizon.] Its name is derived, accord-
ing to some, from *Aquila*, on account of its
keenness and velocity.

AQUILONIA, [a city of Apulia, on the road
from Beneventum in Samnium to Venusia.]
Liv. 10, c. 38.

AQUINUM, a town of Latium, [south-west of Venafrum,] where Juvenal was born. A dye was invented there, which greatly resembled the real purple. *Horat.* 1, ep. 10, v. 27.—*Strab.*—*Ital.* 8, v. 404.—*Juv.* 3, v. 319.

AQUITANIA, a country of Gaul, [between the Garumna or *Garonne* and Pyrenees. The Aquitani were of Spanish origin. As Aquitania was less than either of the other two divisions of Gaul, Augustus extended it to the Ligeris or *Loire*, *vid.* Gallia.] *Plin.* 4, c. 17.—*Strab.* 4.

ARA, a constellation, consisting of seven stars, near the tail of the Scorpion. *Ovid. Met.* 2, v. 138.

ARA LUGDUNENSIS, an altar at the confluence of the Arar and Rhone, [consecrated to Augustus by sixty cities of Gaul, A. U. C. 742, called by the writers of the middle ages *Allanacum*, now the point of *Annai*.] *Juv.* 1, v. 44.

ARABIA, a large country of Asia, forming a peninsula between the Arabian and Persian gulfs. It is generally divided into three different parts, *Petræa*, *Deserta*, and *Felix*. It was famous for its frankincense and aromatic plants. [Its length from the cape of *Babel-mandel* to the extreme angle on the Euphrates is about 1800 British miles, and its mean breadth, 800.—That part of it which bordered on Judæa was called *Idumæa* or *Edom*, and was possessed by the posterity of Esau. The Arabians recognize for their ancestors *Jectan* or *Khatan* the son of *Eber*, and *Ismael* the son of *Abraham*.—The soil of the country is in general sandy and barren, either wholly destitute of water, or supplied only with scanty springs. *Arabia Felix* was famous in former days for its spices, and general fertility. Few, if any, traces of its ancient opulence remain.] *Herodot.* 1, 6, 3, and *Diod.* 1 and 2.—*Plin.* 12 and 14.—*Strab.* 16.—*Xenoph.*—*Tibull.* 2, el. 2.—*Curt.* 5, c. 1.—*Virg. G.* 1, v. 57.

ARABICUS SINUS, [that part or branch of the *Mare Erythræum* which interposes itself between Egypt and Arabia. It is now called the *Red Sea*. The meaning of this modern appellation must be looked for in the name of *Idumæa*, or the land of *Edom*, whose coasts this sea touches on the north. *Edom* in the Hebrew tongue signifies *red*, and was the name given to *Esau*, for selling his birth-right for a mess of *red* pottage. This country, which his posterity possessed, was called after his name, and so was the sea which adjoined it. The Greeks, however, not understanding the reason of the appellation, translated what is in Hebrew the *Sea of Edom*, into *ερυθρα θάλασσα*. Thence comes the Latin form *Mare rubrum*, and the modern name *Red Sea*. It is otherwise called *Golfo di Mecca*.]

[**ARABIUS**, **ARABIS**, or **ARBIS**, a river of *Gedrosia*, near its eastern boundary, running into the Indian Ocean, now the *Araba* or *Il-Mend*. *Arrian*, 6, c. 21.]

ARACCA and **ARECCA**, [a city of *Susiana*,

east of the *Tigris*, now *Wasit*. It has attracted the attention of the learned by reason of the affinity of its name with that of *Erech*, mentioned in the Old Testament among the cities constructed by *Nimrod*.] *Tibul.* 4, el. 1.

ARACHNE, a woman of *Colophon*, daughter to *Idmon* a dyer. She was so skilful in working with the needle, that she challenged *Minerva*, the goddess of the art to a trial of skill. She represented on her work the amours of *Jupiter* with *Europa*, *Antiope*, *Leda*, *Asteria*, *Danaë*, *Alcmena*, &c. but though her piece was perfect and masterly, she was defeated by *Minerva*, and hanged herself in despair, and was changed into a spider by the goddess. *Ovid. Met.* 6, fab. 1, &c.—A city of *Thessaly*.

ARACHOSIA, [a province of *Persia*, west of the *Indus*, and north of *Gedrosia*. It was anciently inhabited by the *Arimaspi*. The ancient *Arachosia* is traced by *Major Rennell* in the modern *Arokhage*. *Captain Wilford* charges *D'Anville* with a mistake in placing this province south of *Candahar*.]

ARACHÔTÆ and **ARACHÔTI**, a people of *India*, who received their name from the river *Arachotus*, which flows down from *mount Caucasus*. [They are styled *Διπχλαῖοι*, from their linen attire.] *Dionys. Perieg.*—*Curt.* 9, c. 7.

[**ARACHÔTUS**, a city of *Arachosia*, built by *Semiramis*, on a lake of the same name, and called by her *Cophes*.—A river of *Arachosia*, rising in the hills north-east of the modern *Gazni*, and losing itself in a marsh about 4 miles to the south of *Candahar*. Its modern name is *Abeh-Tarnic*, or the river *Tarnic*.]

ARACHTHUS, or **ARËTHON**, one of the four capital rivers of *Epirus*, falling into the bay of *Ambracia*. [*Ambracia* was situate upon it. It is the now the *Arta*.] *Strab.* 7.

ARACYNTHUS, [a mountain of *Ætolia*, north-west of *Calydon*, towards the river *Achelous*.]

ARĀDUS, [a town in an island of the same name, on the coast of *Phœnicia*, built, according to *Strabo*, by exiles from *Sidon*. The island is called *Arpad* in the Scriptures, and its modern name is *Rou-Wadde*.]

ARÆ, [*vid.* **ÆGIMURUS**.]

ARÆ PHILÆNORUM, [*vid.* *Philæni*.]

ARAR, now the *Saone*, [a very slow smooth running river of *Gaul*. It rises near *Mons Vogesus*, and after a southern course, falls into the *Rhodanus* at *Lugdunum*.]

ARĀTUS, a Greek poet of *Cicilia*, about 277 B. C. He was greatly esteemed by *Antigonus Gonatas*, king of *Macedonia*, at whose court he passed much of his time, and by whose desire he wrote a poem on astronomy, in which he gives an account of the situations, rising and setting, number and motion of the stars. *Cicero* represents him as unacquainted with astrology, yet capable of writing upon it in elegant and highly finished verses, which, however, from the subject, admit of little variety. *Aratus* wrote besides, hymns and epigrams, &c. and had among his inter-

preters and commentators many of the learned men of Greece, whose works are lost, besides Cicero, Claudius, and Germanicus Cæsar, who, in their youth, or moments of relaxation, translated the *phenomena* into Latin verse. [St. Paul quotes from it, *Acts* 17, c. 28. The best edition of Aratus is that of Buhle, *Lips.* 1793.—1801, 2 vols. 8vo.] *Cic. de Nat. D.* 2, c. 41.—*Paus.* 1, c. 2.—*Ovid. Am.* 1, el. 15, v. 26.—The son of Clinias, was born at Sicyon in Achaia, [B. C. 273.] When he was but seven years of age, his father, who held the government of Sicyon, was assassinated by Abantidas, who made himself absolute. After some revolutions, the sovereignty came into the hands of Nicocles, whom Aratus murdered to restore his country to liberty. He was so jealous of tyrannical power, that he even destroyed a picture which was the representation of a tyrant. He joined the republic of Sicyon to the Achæan league, which he strengthened by making a treaty of alliance with the Corinthians, and with Ptolemy king of Egypt. He was chosen chief commander of the forces of the Achæans, and drove away the Macedonians from Athens and Corinth. He made war against the Spartans, but was conquered in a battle by their king Cleomenes. To repair the losses he had sustained, he solicited the assistance of Antigonus Dosedon, and drove away Cleomenes from Sparta, who fled to Egypt, where he killed himself. The Ætolians soon after attacked the Achæans; and Aratus, to support his character, was obliged to call to his aid Philip king of Macedonia. His friendship with this new ally did not long continue. Philip showed himself cruel and oppressive, and put to death some of the noblest of the Achæans, and even seduced the wife of the son of Aratus. Aratus, who was now advanced in years, showed his displeasure by withdrawing himself from the society and friendship of Philip. But this rupture was fatal. Philip dreaded the power and influence of Aratus, and therefore he caused him and his son to be poisoned. Some days before his death, Aratus was observed to spit blood; and when apprised of it by his friends, he replied "Such are the rewards which a connexion with kings will produce." He was buried with great pomp by his countrymen; and two solemn sacrifices were annually made to him, the first on the day that he delivered Sicyon from tyranny, and the second on the day of his birth. During those sacrifices, which were called *Arateia*, the priests wore a ribbon bespangled with white and purple spots, and the public school-master walked in procession at the head of his scholars, and was always accompanied by the richest and most eminent senators, adorned with garlands. Aratus died in the 62d year of his age, B. C. 213. He wrote a history of the Achæan league, much commended by Polybius. *Plut. in vita.*—*Paus.* 2, c. 8.—*Cic. de Offic.* 2, c. 23.—*Strab.* 14.—*Liv.* 27, c. 31.—*Polyb.* 2.

ARAXES, [a river of Armenia Major, issuing from Mons Abus, on the side opposite to that whence the southern arm of the Euphrates flows. It runs east until it meets the mountains which separate Armenia from northern Media, when it turns to the north, and after receiving the Cyrus, falls into the Caspian Sea. It is now the *Aras*.—Another in Persia, running by Persepolis, and falling into the Medus, now *Bend Emir*. Xenophon calls the Chaboras by the name of Araxes, (*vid. Chaboras*), and gives the name of Phasis to the Armenian Araxes. *Xen. Anab.*]

ARBÆCES, a Mede who revolted with Bellesis against Sardanapalus, and founded the empire of Media upon the ruins of the Assyrian power, 320 years before the christian era. He reigned above fifty years, and was famous for the greatness of his undertakings, as well as for his valour. *Justin.* 1, c. 3.—*Patere.* 1, c. 6.

ARBELA, (*orum*) now *Irbil*, [a city of Assyria in the province of Adiabene, east of Ninus, near the Zabata or Zab. On the opposite side of this river was fought the decisive battle of Arbela, between Alexander and Darius, Oct. 2d. B. C. 331. The field of battle was the plain of Gaugamela. The latter, however, being an obscure place, this conflict was named after Arbela.]

ARBIS, [*vid. Arabius*.]

ARBUSCŪLA, an actress on the Roman stage, who laughed at the hisses of the populace, while she received the applauses of the knights. *Hor.* 1, *Sat.* 10, v. 77.

ARCADIA, [a country in the centre of the Peloponnesus, and, next to Laconia, the largest of its six provinces. It was very mountainous, though, at the same time, well watered. The most fertile part was towards the south, where the country sloped off and contained many fruitful vales, and numerous streams. The Arcadians were a pastoral people. Hence their attachment to music, and hence also the worship of Pan, as the tutelary deity of the land. Agriculture was also partially attended to. The Arcadians, from their mode of life, were brave and warlike, and frequently carried on a successful warfare with their neighbours, especially the Spartans. They served also as foreign mercenaries, and may be termed in this respect, the Swiss of antiquity. The most ancient name of Arcadia was *Drymotis*, (the woody region,) from *dryos*, *quercus*. The Arcadians themselves carried their origin very far back, and gave their nation the name of *Proseleni* (before the moon.) They seem to have derived the first rudiments of civilization from the Pelasgi, and hence the tradition that a king, named Pelasgus, taught them to build huts, and clothe themselves with the skins of animals. Arcas, a descendant of this same Pelasgus, taught them the art of baking bread, and of weaving. From this second benefactor the people and their country were respectively called Arcades and Arcadia. A republican form of government arose subsequently, after the first

Messenian war: Aristocrates the 2d. having been stoned to death by the Arcadians for his treachery towards the Messenians. The chief cities of Arcadia were Mantinea, Tegea, and Megalopolis. Arcadia eventually attached itself to the Achaean league, and fell under the Roman power. It is commonly believed that a colony of Arcadians settled in Italy in very early times. This, however, is a mere fable, and is contradicted by the inland nature of the country, and by the Arcadians never having been a maritime people. *vid. Pelasgi, and Italy, and also Evander.—Polyb. 4, 20.—Diodor. 4, 34.—Thucyd. 7, 57.—Plin. 4, 5.—Apollodor. 2, 1.—Paus. 8, 4.]*

ARCADIUS, eldest son of Theodosius the Great, succeeded his father A. D. 395, [who at his death divided the empire between his two sons, giving Arcadius the eastern, and Honorius the western division.] After this separation of the Roman empire, the two powers looked upon one another with indifference: and soon after, their indifference was changed into jealousy, and contributed to hasten their mutual ruin. In the reign of Arcadius, Alaricus attacked the western empire, and plundered Rome. Arcadius married Eudoxia, a bold, ambitious woman, and died in the 31st year of his age, after a reign of 13 years, in which he bore the character of an effeminate prince, who suffered himself to be governed by favourites, and who abandoned his subjects to the tyranny of ministers, whilst he lost himself in the pleasures of a voluptuous court.

ARCĀNUM, [an estate of Cicero's brother near Minturnæ.] *Cic. 7, ep. ad Att. 10.*

ARCAS, a son of Jupiter and Callisto. *vid. however, Arcadia.]* He nearly killed his mother, whom Juno had changed into a bear. He reigned in Arcadia, and taught his subjects agriculture, and the art of spinning wool. After his death, Jupiter made him a constellation, with his mother. As he was one day hunting, he met a wood nymph, who begged his assistance, because the tree over which she presided, and on whose preservation her life depended, was going to be carried away by the impetuous torrent of a river. Arcas changed the course of the waters, and preserved the tree, and married the nymph, by whom he had three sons, Azan, Aphidas, and Elatus, among whom he divided his kingdom. The descendants of Azan planted colonies in Phrygia. Aphidas received for his share Tegea, which on that account had been called the inheritance of Aphidas; and Elatus became master of mount Cyllene, and some time after passed into Phocis. *Paus. 8, c. 4.—Hygin. fab. 155 and 176.—Apollod. 3, c. 8.—Strab. 8.—Ovid. Fast. 1, v. 470.—One of Actæon's dogs.*

[ARCE, a city of Phœnicia, east of Tripolis, where Alexander Severus was born.]

ARCESILAUS, son of Battus, king of Cyrene, was driven from his kingdom in a sedition, and died B. C. 575. The second of that name died B. C. 550. *Polyæn. 8, c. 41.—Herodot. 4, c. 159.—One of Alexander's*

generals, who obtained Mesopotamia at the general division of the provinces after the king's death.—A chief of Catania, which he betrayed to Dionysius the elder. *Diod. 14.*—A philosopher of Pitane in Æolia, disciple of Polemon. He visited Sardes and Athens, and was the founder of the middle academy, as Socrates founded the ancient, and Carneades the new one. [He was accustomed to maintain, that whatever certainty there may be in the nature of things, every thing is uncertain to the human understanding.] He acquired many pupils in the character of teacher; but some of them left him for Epicurus, though no Epicurean came to him; which gave him occasion to say, that it is easy to make an eunuch of a man, but impossible to make a man of an eunuch. He was very fond of Homer, and generally divided his time among the pleasures of philosophy, love, reading, and the table. He died in his 75th year, B. C. 241, or 300, according to some. *Diog. in vitâ.—Persius. 3, v. 8.—Cic. d. Finib.*

ARCHÆANAX of Mitylene, was intimate with Pi istratus tyrant of Athens. He fortified Sigeum with a wall from the ruins of ancient Troy. *Strab. 13.*

ARCHAGĀTHUS, son of Archagathus, was slain in Africa by his soldiers, B. C. 285. He poisoned his grandfather Agathocles, tyrant of Syracuse. *Diod. 20.—Justin. 22, c. 5, &c.* says that he was put to death by Archersilas.

ARCHEGĒTES, [a surname of Hercules, in the island of Malta, whither his worship was brought from Tyre. The same title was also given to Apollo.]

ARCHELĀUS, a name common to some kings of Cappadocia. One of them was conquered by Sylla, for assisting Mithridates.—A person of that name married Berenice, and made himself king of Egypt; a dignity he enjoyed only six months, as he was killed by the soldiers of Gabinius, B. C. 56. He had been made priest of Comana by Pompey. His grandson was made king of Cappadocia by Antony, whom he assisted at Actium, and he maintained his independence under Augustus, till Tiberus perfidiously destroyed him.—A king of Macedonia, who succeeded his father Perdiccas the second: as he was but a natural child, he killed the legitimate heirs to gain the kingdom. He proved himself to be a great monarch: he was at last killed by one of his favourites, because he had promised him his daughter in marriage and given her to another, after a reign of 3 years. He patronized the poet Euripides. *Diod. 14.—Justin. 7, c. 4.—Ælian. V. H. 2, 3, 12, 14.—A king of the Jews, [son of Herod the Great.] He married Glaphyre, daughter of Archelaus, king of Macedonia, and widow of his brother Alexander. Augustus banished him for his cruelties, to Vienna, [or Vienne, in Gaul,] where he died. *Diod.*—A king of Lacedæmon, son of Agesilas. He reigned 42 years with Charilaus, of the other branch of the family. *Herodot. 7, c. 204.—Paus. 3,**

c. 5.—A general of Antigonus the younger, appointed governor of Acrocorinthus with the philosopher Persæus. *Polyæn.* 6, c. 2.—A celebrated general of Mithridates against Sylla. *Id.* 8, c. 8.—A philosopher [born either at Miletus or Athens,] son of Apollodorus, and successor to Anaxagoras. He was preceptor to Socrates, and was called *Physicus*, [from the celebrity he acquired in teaching the doctrines of Anaxagoras respecting *natural bodies*.] He supposed that heat and cold were the principles of all things. [In ethics, his fundamental principle was that there was no essential difference between right and wrong, but that it resulted from positive institution, and consequently that all actions are indifferent until human laws declare them to be good or evil.] *Cic. Tusc.* 5.—*Diog. invita.*—*Augustin. de civ. Dei.* 8.—sculptor of Priene, in the age of Claudius. He made an apotheosis of Homer, a piece of sculpture highly admired, and said to have been discovered under ground A. D. 1658.

ARCHEMACHUS, a Greek writer, who published an history of Eubœa. *Athen.* 6.

ARCHEMORUS, or Opheltes, son of Lycurgus, king of Thrace, by Eurydice, was brought up by Hypsipyle, queen of Lemnos, who had fled to Thrace, and was employed as nurse in the king's family. Hypsipyle was met by the army of Adrastus, who was going against Thebes; and she was forced to show them a fountain where they might quench their thirst. To do this more expeditiously, she put down the child on the grass, and at her return found him killed by a serpent. The Greeks were so afflicted at this misfortune, that they instituted games in honour of Archemorus, which were called Nemæan, and king Adrastus enlisted among the combatants, and was victorious. *Apollod.* 2 and 3.—*Paus.* 3, c. 48.—*Stat. Theb.* 6.

ARCHEPTOLEMUS, son of Iphitus, king of Elis, went to the Trojan war, and fought against the Greeks. As he was fighting near Hector, he was killed by Ajax, son of Telamon. *Homer. Il.* 8, v. 128.

ARCHESTRATUS, a tragic poet, whose pieces were first acted during the Peloponnesian war. *Plut. in Arist.*—A follower of Epicurus, who wrote a poem in commendation of gluttony.

ARCHIAS, a Corinthian descended from Hercules. He founded Syracuse B. C. 732. Being told by an oracle to make choice of health or riches, he chose the latter. *Dionys. Hal.* 2.—A poet of Antioch, intimate with Lucullus, [Metellus, Catullus, Crassus, and other persons of the most distinguished rank and character at Rome, whither he came in the consulship of Marius and Catulus, B. C. 102.] He obtained the rank and name of a Roman citizen by the means of Cicero, who defended him in an elegant oration, when his enemies had disputed his privileges of citizen of Rome. He wrote a poem on the Cimbrian war, and began another concerning Cicero's consulship, both are now lost. Some of his epigrams are preserved in the Antholo-

gia. *Cic. pro Arch.*—A polemarch of Thebes, assassinated in the conspiracy of Pelopidas, which he could have prevented, if he had not deferred to the morrow the reading of a letter which he had received from Archias the Athenian high-priest, and which gave him information of his danger. *Plut. in Pelop.*—A high-priest of Athens, contemporary and intimate with the polemarch of the same name. *Id. ibid.*—A Theban taken in the act of adultery, and punished according to the law, and tied to a post in the public place, for which punishment he abolished the oligarchy. *Aristot.*

ARCHIBIÄDES, a philosopher of Athens, who affected the manners of the Spartans, and was very inimical to the views and measures of Phocion. *Plut. in Phoc.*—An ambassador to Byzantium, &c. *Polyæn.* 4, c. 44.

ARCHIBIUS, the son of the geographer Ptolemy.

ARCHIDAMIA, a priestess of Ceres, who on account of her affection for Aristomenes restored him to liberty when he had been taken prisoner by her female attendants at the celebration of their festivals. *Paus.* 4, c. 17.—A daughter of Cleadas, who, upon hearing that her countrymen, the Spartans, were debating whether they should send away their women to Crete against the hostile approach of Pyrrhus, seized a sword, and ran to the senate-house, exclaiming that the women were as able to fight as the men. Upon this the decree was repealed. *Plut. in Pyrr.*—*Polyæn.* 8, c. 8.

ARCHIDAMUS, king of Sparta, son of Anaxidamus, succeeded by Agasicles.—Another, grandson of Leotychidas, by his son Zeuxidamus. He succeeded his grandfather, and reigned in conjunction with Plistoanax. He conquered the Argives and Arcadians, and privately assisted the Phocians in plundering the temple of Delphi. He was called to the aid of Tarentum against the Romans, and killed there in a battle, after a reign of 23 years. *Diod.* 16.—*Xenoph.*—Another, who conquered the Helots, [who had made an insurrection after a violent earthquake.] *Diod.* 11.—A son of Agesilaus, who led the Spartan auxiliaries to Cleombrotus at the battle of Leuctra, [in which action he commanded the left wing and lost his life.]

ARCHIDEMUS, a stoic philosopher, who willingly exiled himself among the Parthians. *Plut. de exil.*

ARCHIDIUM, a city of Crete, named after Archidius, son of Tegeates. *Paus.* 8, c. 53.

ARCHIGALLUS, the high-priest of Cybele's temple, [always chosen from one of the most distinguished families.] *vid. Galli.*

ARCHIGENES, a physician, born at Apamea, in Syria. He lived in the reigns of Domitian, Nerva, and Trajan, and died in the 73d year of his age. [He is highly commended by Galen, and appears to have been in high repute from the frequent and honourable mention of his name in Juvenal. He wrote on Pharmacy, on local affections, on the cure of

chronic diseases, &c. Only a few fragments of his writings remain.] *Juv.* 6, v. 235.

ARCHILOCHUS, a poet of Paros, who wrote elegies, satires, odes, and epigrams, and was the first who introduced iambics in his verses. He had courted Neobule, the daughter of Lycambes, and had received promises of marriage; but the father gave her to another, superior to the poet in rank and fortune; upon which Archilochus wrote such a bitter satire, that Lycambes hanged himself in a fit of despair. The Spartans condemned his verses on account of their indelicacy, and banished him from their city as a petulant and dangerous citizen. Some fragments of his poetry remain, which display vigour and animation, boldness and vehemence in the highest degree, from which reason perhaps Cicero calls virulent edicts, *Archilochia edicta*. [The invention of iambic verse is ascribed to him, and also of Epodes. He is generally ranked among the first victors at the Pythian Games. The estimation in which he was held may be inferred from the fact that Corax of Naxos, by whom he was killed, was expelled from the temple of Apollo at Delphi, though the deed was done in open war. He is supposed to have flourished about 742 B. C.] *Cic. Tusc.* 1.—*Quintil.* 10, c. 1.—*Herodot.* 1, c. 12.—*Horat. art. poet.* v. 79.—*Athen.* 1, 2, &c.—A son of Nestor, killed by Memnon in the Trojan war. *Homer. Il.* 2.—A Greek historian who wrote a chronological table and other works, about the 20th or 30th Olympiad.

ARCHIMÉDES, a famous geometrician of Syracuse, [born B. C. 287,] who invented a machine of glass that faithfully represented the motion of all the heavenly bodies. When Marcellus, the Roman consul, besieged Syracuse, Archimedes constructed machines which suddenly raised up in the air the ships of the enemy from the bay before the city, and let them fall with such violence into the water that they sunk. He set them also on fire with his burning-glasses. When the town was taken, the Roman general gave strict orders to his soldiers not to hurt Archimedes, and even offered a reward to him who should bring him alive and safe into his presence. All these precautions were useless; the philosopher was so deeply engaged in solving a problem, that he was even ignorant that the enemy were in possession of the town; and a soldier, without knowing who he was, killed him, because he refused to follow him, B. C. 212. Marcellus raised a monument over him, and marked upon it a cylinder and a sphere. [In doing this he fulfilled a wish which Archimedes had expressed in his lifetime to a friend, that a sphere and a cylinder, on the discovery of the proportion between which he greatly prided himself, might be marked upon his tomb.] The place of his interment remained long unknown, till Cicero, during his quaestorship in Sicily, found it near one of the gates of Syracuse, surrounded with thorns and brambles. Some suppose that Archimedes raised the site of the towns

and villages of Egypt, and began those mounds of earth by means of which communication is kept from town to town during the inundations of the Nile. [Diodorus Siculus also ascribes to him the invention of the screw-pump, which he communicated to the Egyptians.] The story of his burning-glasses had always appeared fabulous to some of the moderns, till the experiments of Buffon demonstrated it beyond contradiction. These celebrated glasses are supposed to have been reflectors made of metal, and capable of producing their effect at the distance of a bow-shot. The manner in which he discovered how much brass a goldsmith had mixed with gold in making a golden crown for the king is well known. [The ardour of his mind in the pursuit of science is fully evinced by his famous declaration to Hiero, pronounced in consequence of his accurate acquaintance with the powers of the lever, *Δος μου στα και τον κοσμον κινησω*, "Give me a place where I may stand, and I will move the earth."] Many of his works are extant, especially treatises *de sphaerâ & cylindro, circuli dimensio, de lineis spiralibus, de quadraturâ parabolæ, de numero arenæ*, &c. [The best edition of his works, is the splendid one in folio, printed at Oxford in 1792. It was prepared for the press by Joseph Torelli of Verona. A valuable appendix is added by the Rev. Abraham Robertson, of Christ-Church College, Oxford, who had the whole care of the edition.] *Cic. Tusc.* 1, c. 25. *De Nat. D.* 2, c. 34.—*Liv.* 24, c. 34.—*Quintil.* 1, c. 10.—*Vitruv.* 9, c. 3.—*Polyb.* 7.—*Plut. in Marcell.*—*Val. Max.* 8, c. 7.

ARCHIPELAGUS, a part of the sea where islands in great number are interspersed, such as that part of the Mediterranean which lies between Greece and Asia Minor, and is generally called Mare Ægeum, [Lempriere gives the term Archipelagus, as Latinized by Hoffman. It is, however, a modern Greek word, *Archipelago*. There is some doubt whether the original modern term be *Egia Pelago* or *Agia Pelago*; the former a corruption of the word *Ægeum*, the latter derived from the sanctity of the monasteries on Mount Athos and in the islands. The vulgar error of deriving it from *αρχη* and *πελαγος*, is well known.]

ARCHIPPE, a city of the Marsi, destroyed by an earthquake, and lost in the lake of Fucinus, *Plin.* 3, c. 19.

ARCHIPPUS, a king of Italy, from whom perhaps the town of Archippe received its name. *Virg. Æn.* 7, v. 752.—A philosopher of Thebes, pupil of Pythagoras.—A comic poet of Athens, of whose eight comedies only one obtained the prize.—A philosopher in the age of Trajan.

ARCHITIS, a name of Venus, worshipped on mount Libanus.

ARCHON, one of Alexander's generals, who received the province of Babylon, at the general division after the king's death. *Diod.* 18.

ARCHONTES, the name of the chief magis-

trates of Athens. They were nine in number, and none were chosen but such as were descended from ancestors who had been free citizens of the republic for three generations. They were also to be without deformity in all the parts and members of their body, and were obliged to produce testimonies of their dutiful behaviour to their parents, of the services they had rendered their country, and the competency of their fortune to support their dignity. They took a solemn oath that they would observe the laws, administer justice with impartiality, and never suffer themselves to be corrupted. If they ever received bribes, they were compelled by the laws to dedicate to the god of Delphi, a statue of gold of equal weight with their body. They all had the power of punishing malefactors with death. The chief among them was called *Archon*; the year took its denomination from him; he determined all causes between man and wife, and took care of legacies and wills; he provided for orphans, protected the injured, and punished drunkenness with uncommon severity. If he suffered himself to be intoxicated during the time of his office, the misdemeanor was punished with death. The second of the archons was called *Basileus*; it was his office to keep good order, and to remove all causes of quarrel in the families of those who were dedicated to the service of the gods. The profane and the impious were brought before his tribunal; and he offered public sacrifices for the good of the state. He assisted at the celebration of the Eleusian festivals, and other religious ceremonies. His wife was to be [a citizen of the whole blood of Athens,] and of a pure and unsullied life. He had a vote among the Areopagites, but was obliged to sit among them without his crown. The *Polemarch* was another archon of inferior dignity. He had the care of all foreigners, and provided a sufficient maintenance, from the public treasury, for the families of those who had lost their lives in defence of their country. [But because these three magistrates were often, by reason of their youth, not so well skilled in the laws and customs of their country as might have been wished, that they might not be left wholly to themselves, they were each accustomed to make choice of two persons of age, gravity, and reputation, to sit with them on the bench and assist them with their advice. These they called *Παρόγοι* or *assessors*, and obliged them to undergo the same probation as the other magistrates. The six other archons were called by one common name, *Thesmothetæ*, and received complaints against persons accused of impiety, bribery, and ill behaviour. [Indictments before the *Thesmothetæ* were in writing; at the tribunal of the *Basileus*, they were by word of mouth.] They settled all disputes between the citizens, redressed the wrongs of strangers, and forbade any laws to be enforced but such as were conducive to the safety of the state. These officers of state were chosen after the death of king Cod-

rus; their power was originally for life, but afterwards it was limited to ten years, and at last to one year. After some time, the qualifications which were required to be an archon were not strictly observed. Adrian, before he was elected emperor of Romè, was made archon at Athens, though a foreigner; and the same honours were conferred upon Plutarch. The perpetual archons, after the death of Codrus, were Medon, whose office began B. C. 1070; Acastus, 1050; Archippus, 1014; Thersippus, 995; Phorbas, 954; Megacles, 923; Diognetus, 893; Perceles, 865; Ariphron, 846; Thespius, 826; Agamestor, 799; Æschylus, 798; Alcæon, 756; after whose death the archons were decennial, the first of whom was Charops, who began 754; Æsimeles, 744; Clidicus, 734; Hippomenes, 724; Leocrates, 714; Apsander, 704; Eryxian, 694; after whom the office became annual, and of these annual archons Creon was the first. *Aristoph. in Nub. & Avib.—Plut. Sympos. 1.—Demost.—Polux.—Lysias.*

ARCHÛTAS, a musician of Mitylene, who wrote a treatise on Agriculture. *Diog.*—The son of Hestæus of Tarentum, was a follower of the Pythagorean philosophy, and an able astronomer and geometrician. [He flourished about 400 B. C. Among his disciples were Philolaus, Eudoxus, and Plato. In such high estimation did his countrymen hold him for wisdom and valour, that he was chosen seven times general of their armies and governor of Tarentum, contrary to an express law. Aristotle is said to have borrowed from him the "Ten Categories," and many of his ethical principles and maxims. He invented the screw, crane, various hydraulic machines, a flying pigeon or a winged automaton of wood, &c. He perished in a shipwreck on the coast of Apulia. His only remaining work is a treatise on the universe, printed in Greek and Latin at Venice, 1571, in 8vo.] *Horat. 1, od. 28.—Cic. 3, de Orat.—Diog. in Vit.*

ARCITËNENS, an epithet applied to Apollo, from his bearing a bow, with which, as soon as born, he destroyed the serpent Python. *Virg. Æn. 4, v. 75.*

ARCTÏNUS, a Milesian poet, said to have been pupil to Homer. *Dionys. Hal. 1.*

ARCTOPHYLAX, a star near the great bear, called also Bootes. *Cic. de Nat. D. 2, c. 42.*

ARCTOS, a mountain near Propontis, inhabited by giants and monsters.—Two celestial constellations near the north pole, commonly called Ursa Major and Minor, supposed to be Arcas and his mother, who were made constellations. *Virg. G. 1.—Aratus.—Ovid. Fast. 3, v. 107.*

ARCTÛRUS, a star near the tail of the great bear, whose rising and setting were generally supposed to portend great tempests. *Horat. 3, od. 1.* The name is derived from its situation, *αρκτος* *ursus*, *ουρα* *cauda*.

ARDALUS, a son of Vulcan, said to have been the first who invented the pipe. He

gave it to the muses, who on that account have been called *Ardalides* and *Ardalotides*. *Paus.* 2, c. 31.

ARDAXĀNUS, a small river of Illyricum, near Lissus. *Polyb.*

ARDEĀ, formerly *Ardua*, a town of Latium [near the coast, south-east of Lavinium,] built, according to some, by a son of Ulysses and Circe. It was the capital of the Rutuli. Tarquin the Proud was pressing it with a siege when his son ravished Lucretia. A road called *Ardeatina*, branched from the Appian road to Ardea. [The Romans established a colony here A. U. C. 311. It is now called *Ardea*.] *C. Nep. in Atic.* 14.—*Liv.* 1, c. 57, l. 3, c. 71, l. 4, c. 9, &c.—*Virg. Æn.* 7, v. 412.—*Ovid. Met.* 14, v. 573.—*Strab.* 5.

ARDĒI, a people [of Dalmatia] in Illyricum, whose capital was called *Ardea*. *Strab.* 7.

[**ARDISCUS**, a river of Thrace, falling into the Hebrus at Adrianopolis. Now the *Arda*.]

ARDUENNA, *Sylva*, [now *Ardennes*, a forest of Gaul, the longest in that country, reaching, according to Cæsar, from the Rhenus and the territories of the Treveri to those of the Nervii, upwards of 50 miles in length. Others make the extent much larger. If it covered the whole of the intervening space between the countries of the Treveri and Nervii it would greatly exceed 50 miles. The ground is now in many places cleared, and cities built upon it. It is divided into four districts. Its chief town is *Mezieres*.] *Tacit.* 8.—*Ann.* c. 42.—*Cæs. bell. Gall.* 6, c. 29.

ARDUINE, the goddess of hunting among the Gauls, represented with the same attributes as the Diana of the Romans.

ARDYS, a son of Gyges, king of Lydia, who reigned 49 years, took Priene, and made war against Miletus. *Herodot.* 1, c. 15.

ARELĀTUM, [a town of the Salyses on the east side of the Rhodanus at the place where it divides itself into three branches, not far from its mouth. Strabo speaks of it as a commercial emporium, and, according to Pomponius Mela, it was one of the richest cities in Gallia Narbonensis. It was called *Arelas Sextanorum*, from being built by the soldiers of the sixth legion, conducted thither as colonists by the father of Tiberius. It is now *Arles*.] *Strab.* 4.—*Mela*, 3, c. 5.

ARELLIUS, a celebrated painter of Rome in the age of Augustus. *Plin.* 35, c. 10.

ARENE, a city of Messenia, in Peloponnesus. [Stephanus of Byzantium mentions two cities of this name, one in Messenia, and the other in Triphylian Elis.] *Homer. Il.* 2.

ARENĀCUM, [a fortified place on the Rhine in the territories of the Batavi, not far from where the river separates to form the Vahalis. It is now, according to D'Anville, *Aert* or *Aerth*, but Mannert is in favour of *Mannheim*.] *Tacit. Hist.* 5, c. 20.

AREOPAGITÆ, the judges of the Areopagus, a seat of justice on a small eminence near Athens, whose name is derived from *Agros Mars*, the hill of Mars, because Mars was the first who was tried there, for the

murder of Hallirhotius, who had offered violence to his daughter Alcippe. Some say that the place received the name of Areopagus, because the Amazons pitched their camp there, and offered sacrifices to their progenitor Mars, when they besieged Athens; and others maintain, that the name was given to the place because Mars is the god of bloodshed, war, and murder, which were generally punished by that court. The time in which this celebrated seat of justice was instituted is unknown. Some suppose that Cecrops, the founder of Athens, first established it, while others give the credit of it to Cranaus, and others to Solon. The number of judges that composed this august assembly is not known. They have been limited by some to 9, to 31, to 51, and sometimes to a greater number. The most worthy and religious of the Athenians were admitted as members, and such archons as had discharged their duty with care and faithfulness. In the latter ages of the republic, this observance was often violated, and we find some of their members of loose and debauched morals. If any of them were convicted of immorality, if they were seen sitting at a tavern, or had used any indecent language, they were immediately expelled from the assembly, and held in the greatest disgrace, though the dignity of a judge of the Areopagus always was for life. The Areopagites took cognizance of murders, impiety, and immoral behaviour, and particularly of idleness, which they deemed the cause of all vice. They watched over the laws, and they had the management of the public treasury; they had the liberty of rewarding the virtuous, and of inflicting severe punishment upon such as blasphemed against the gods, or slighted the celebration of the holy mysteries. They always sat in the open air, because they took cognizance of murder; and by their laws it was not permitted for the murderer and his accuser to be both under the same roof. This custom also might originate because the persons of the judges were sacred, and they were afraid of contracting pollution by conversing in the same house with men who had been guilty of shedding innocent blood. They always heard causes and passed sentence in the night, that they might not be prepossessed in favour of the plaintiff or of the defendant by seeing them. Whatever causes were pleaded before them, were to be divested of all oratory and fine speaking, lest eloquence should charm their ears, and corrupt their judgment. Hence arose the most just and most impartial decisions, and their sentence was deemed sacred and inviolable, and the plaintiff and defendant were equally convinced of its justice. The Areopagites generally sat on the 27th, 28th, and 29th day of every month. [But if any business happened which required despatch, they assembled in the royal portico, ΒΑΣΙΛΙΚΗ ΣΤΟΑ.] Their authority continued in its original state, till Pericles, who was refused admittance among them, resolved to lessen their conse-

quence, and destroy their power. From that time the morals of the Athenians were corrupted, and the Areopagites were no longer conspicuous for their virtue and justice; and when they censured the debaucheries of Demetrius, one of the family of Phalereus, he plainly told them, that if they wished to make a reform in Athens they must begin at home.

AREOPĀGUS, a hill in the neighbourhood of Athens. *vid. Areopagita.*

ARETHĀNAS, a countryman, whose goat suckled Æsculapius, when exposed by his mother. *Paus.* 2, c. 26.

ARETORĪDES, a patronymic given to the hundred-eyed Argus, as son of Arestor. *Ovid. Met.* 1, v. 584.

ARĒTE, the mother of Aristippus, the philosopher. *Laert.* 2. — A daughter of Dionysius, who married Dion. She was thrown into the sea. *Plut. in Dion.* — A female philosopher of Cyrene, B. C. 37.

ARĒTA, a daughter of Rhexenor, descended from Neptune, who married her uncle, Alcinous, by whom she had Nausicaa. *Hom. Od.* 7 and 8. — *Apollod.* 1.

ARETĒUS, a physician of Cappadocia. [He practised medicine at Rome, but at what period is uncertain, probably between the reigns of Vespasian and Adrian. He was a bold and decisive practitioner. His works which have come down to us imperfect, are held in high estimation. The best edition is that of Boerhaave, L. Bat. 1735. fol.]

ARETAPHĪLA, the wife of Melanippus, a priest of Cyrene. Nicocrates murdered her husband to marry her. She, however, was so attached to Melanippus, that she endeavoured to poison Nicocrates, and at last caused him to be assassinated by his brother Lysander, whom she married. Lysander proved as cruel as his brother, upon which Aretaphila ordered him to be thrown into the sea. After this she retired to a private station. *Plut. de Virtut. Mulier.* — *Polyæn.* 8, c. 38.

ARETĀLES, a Cnidian, who wrote an history of Macedonia, besides a treatise on islands. *Plut.*

ARETHŪSA, a nymph of Elis, and one of Diana's attendants. As she returned one day from hunting, she sat near the Alpheus, and bathed in the stream. The god of the river was enamoured of her, and he pursued her over the mountains and all the country, when Arethusa, ready to sink under fatigue, implored Diana, who changed her into a fountain. The Alpheus immediately mingled his streams with hers, and Diana opened a secret passage under the earth and under the sea, where the waters of Arethusa disappeared, and rose in the island of Ortygia, near Syracuse in Sicily. The river Alpheus followed her also under the sea, and rose also in Ortygia; so that, as mythologists relate, whatever is thrown into the Alpheus in Elis, rises again, after some time, in the fountain Arethusa near Syracuse. [Strabo takes a great deal of unnecessary trouble in proving the impossibility of this story. The most impor-

tant circumstance connected with this fountain is, that it was the occasion of the isle of Ortygia becoming inhabited. Its waters were very sweet, and were protected from the overflowing of the sea. Now, however, the latter has access to them, and they have a salt taste.] *Virg. Alpheus.* — *Ovid. Met.* 5, fab. 10. — *Athen.* 7. — *Paus.* — A lake of upper Armenia, near the fountains of the Tigris. [According to Pliny, it exhaled nitrous vapours. *Plin.* 2, c. 103.]

[**ARETINI**, a people of Etruria, below the Arnus, divided into three classes, *Veteres, Fidentes, and Julienses.* Their towns were, Arretium Vetus, now *Arrero*, Arretium Fidens, now *Castiglione-Aretino*, and Arretium Julium, now *Giovi.*]

ARĒUS, a king of Sparta, preferred in the succession to Cleonymus, brother of Acrotatus, who made an alliance with Pyrrhus. He assisted Athens when Antigonus besieged it, and died at Corinth. *Paus.* 3, c. 6. — *Plut.* — A king of Sparta, who succeeded his father Acrotatus 2d, and was succeeded by his son Leonidas, son of Cleonymus. — A philosopher of Alexandria, intimate with Augustus. *Sueton.*

ARGĒUS, a son of Perdiccas, who succeeded his father in the kingdom of Macedonia. *Justin.* 7, c. 1. — [A mountain of Cappadocia, covered with perpetual snows, and so lofty, that from its summit, according to the ancient writers, both the Euxine and the Mediterranean seas might be seen. It is now called *Argeh-Dag*, and at its foot stood Mazaca, the capital of Cappadocia, called in the time of Tiberius, *Cæsarea ad Argæum*, and now *Kaisarieh.*] *Claudian.*

ARGATHŌNIUS, a king of Tartessus, who, according to *Plin.* 7, c. 48, lived 120 years, and 300 according to *Ital.* 3, v. 396.

ARGENNUM, a promontory of Ionia, [near Halonestus, — also a promontory of Sicily, on the eastern side, now *Cape St. Alessio.*]

ARGI, (*plur. masc.*) *vid. Argos.*

ARGĪA, daughter of Adrastus, married Polyneices, whom she loved with uncommon tenderness. When he was killed in the war, she buried his body in the night, against the positive orders of Creon, for which pious action she was punished with death. Theseus revenged her death by killing Creon. *Hymn.* fab. 69 and 72. — *Stat. Theb.* 12. *vid. Antigone* and *Creon.* — A country of Peloponnesus, called also Argolis, of which Argos was the capital.

ARGĪLUS, a town of Thrace at the mouth of the Strymon, built by a colony of Andrians. *Thucyd.* 4, c. 103. — *Herodot.* 7, c. 115.

ARGINŪSÆ, [small islands below Lesbos, and lying off the promontory of Cana, or *Catoni* in Æolis. They were rendered famous for the victory gained near them by the Athenian fleet under Cæon, over that of the Lacedæmonians in the 26th year of the Peloponnesian war, B. C. 406. Of these three islands, the largest had a town called Arginusa. They are formed of a white, argillaceous soil, and from that circumstance took their names,

αργίσιος shining white, feminine *αργίσιοςσα* contracted *αργίσιοςσα*.]

ARGIPHONTES, a surname given to Mercury, because he killed the hundred-eyed Argus, by order of Jupiter. [The Argicide.]

ARGIPPEI, a nation among the Sauromatians, born bald, and with flat noses. [They lived upon the fruit of a tree called Ponticus, from which, when ripe, they made a thick black liquor called *Aschy*, which they drank clear, or mixed with milk. Of the husks they prepared a kind of cake.] *Herodot.* 4, c. 23.

ARGIVA, a surname of Juno, worshipped at Argos. She had also a temple at Sparta, consecrated to her by Eurydice, the daughter of Lacedæmon. *Paus.* 4, c. 13.—*Virg. Æn.* 3, v. 547.

ARGIVI, the inhabitants of the city of Argos and the neighbouring country. The word is indiscriminately applied by the poets to all the inhabitants of Greece.

ARGUS, a steward of Galba, who privately interred the body of his master in his gardens. *Tacit. Hist.* 1, c. 49.

ARGO, the name of the famous ship which carried Jason and his 54 companions to Colchis, when they resolved to recover the golden fleece. The derivation of the word Argo has been often disputed. Some derive it from Argos, the person who first proposed the expedition, and who built the ship. Others maintain that it was built at Argos, whence its name. Cicero, *Tusc.* 1, c. 20, calls it Argo, because it carried Grecians, commonly called Argives. Dioid. 4, derives the word from *αργος*, which signifies *swift*. Ptolemy says, but falsely, that Hercules built the ship, and called it Argo, after a son of Jason, who bore the same name. The ship Argo had 50 oars. [It could not however have been a very large vessel if the ancient tradition be true, according to which, the Argonauts were able to carry it on their backs from the Danube, to the Adriatic.] According to many authors, she had a beam on her prow, cut in the forest of Dodona by Minerva, which had the power of giving oracles to the Argonauts. This ship was the first that ever sailed on the sea, as some report. After the expedition was finished, Jason ordered her to be drawn aground at the isthmus of Corinth, and consecrated to the god of the sea. The poets have made her a constellation in heaven. Jason was killed by a beam which fell from the top, as he slept on the ground near it. *Hygin. fab.* 14, *A. P.* 2, c. 37.—*Catull. de Nupt. Pel. & Thet.*—*Val. Flac.* 1, v. 93, &c.—*Phædr.* 4, fab. 6.—*Seneca in Medea.*—*Apollon. Argon.*—*Apollod.*—*Cic. de Nat. D.*—*Plin.* 7, c. 56.—*Manil.* 1.

ARGOLICUS SINUS, a bay on the coast of Argolis, [now the *Gulf of Napoli*.]

ARGOLIS and **ARGIA**, a country of Peloponnesus between Arcadia and the Ægean sea: Its chief city was called Argos. [This ancient kingdom has not unaptly been termed the cradle of the Greeks, since it first received the foreign colonies by whom they

were civilized, and it became the theatre of most of the events recorded in the early annals of Greece.]

ARGONAUTÆ, a name given to those ancient heroes who went with Jason on board the ship Argo to Colchis, about 79 years before the taking of Troy, or 1263 B. C. [*vid.* the end of this article.] The causes of this expedition arose from the following circumstance:—Athamas, king of Thebes, had married Ino, the daughter of Cadmus, whom he divorced to marry Nephele, by whom he had two children, Phryxus and Helle. As Helle was subject to certain fits of madness, Athamas repudiated her, and took a second time Ino, by whom he had soon after two sons, Learchus and Melicerta. As the children of Nephele were to succeed to their father by right of birth, Ino conceived an immortal hatred against them, and she caused the city of Thebes to be visited by a pestilence, by poisoning all the grain which had been sown in the earth. Upon this the oracle was consulted; and as it had been corrupted by means of Ino, the answer was, that Nephele's children should be immolated to the gods. Phryxus was apprised of this, and he immediately embarked with his sister Helle, and fled to the court of Æetes, king of Colchis, one of his near relations. In the voyage Helle died, and Phryxus arrived safe at Colchis, and was received with kindness by the king. The poets have embellished the flight of Phryxus, by supposing that he and Helle fled through the air on a ram which had a golden fleece and wings, and was endowed with faculties of speech. This ram, as they say, was the offspring of Neptune's amours, under the form of a ram, with the nymph Theophane. As they were going to be sacrificed, the ram took them on his back, and instantly disappeared in the air. On their way Helle was giddy, and fell into that part of the sea which from her was called the Hellespont. When Phryxus came to Colchis, he sacrificed the ram to Jupiter, or, according to others, to Mars, to whom he also dedicated the golden fleece. He soon after married Chalciopé, the daughter of Æetes; but his father-in-law envied him the possession of the golden fleece, and therefore to obtain it he murdered him. Some time after this event, when Jason, the son of Æson, demanded of his uncle Pelias the crown which he usurped, (*vid.* Belias, Jason, Æson.) Pelias said that he would restore it to him, provided he avenged the death of their common relation Phryxus, whom Æetes had lately murdered in Colchis. Jason, who was in the vigour of youth, and of an ambitious soul, cheerfully undertook the expedition, and embarked with all the young princes of Greece in the ship Argo. [The Argo took her departure from Aphetæ at the entrance of the Sinus Pagasius or Pelagicus. The modern name of the place is *Fetio*.] They stopped at the island of Lemnos, where they remained two years, and raised a new race of men from the Lemnian women, who had murdered their husbands. (*vid.* Hypsipyle.) After they

had left Lemnos, they visited Samothrace, where they offered sacrifices to the gods, and thence passed to Troas and to Cyzicum. Here they met with a favourable reception from Cyzicus the king of the country. The night after their departure, they were driven back by a storm again on the coast of Cyzicum, and the inhabitants, supposing them to be their enemies the Pelasgi, furiously attacked them. In this nocturnal engagement the slaughter was great, and Cyzicus was killed by the hand of Jason, who, to expiate the murder he had ignorantly committed, buried him in a magnificent manner, and offered a sacrifice to the mother of the gods, to whom he built a temple on mount Dindymus. From Cyzicum they visited Bebrycia, otherwise called Bithynia, where Pollux accepted the challenge of Amycus king of the country, in the combat of the Cestus, and slew him. They were driven from Bebrycia by a storm, to Salmydessa, on the coast of Thrace, where they delivered Phineus, king of the place, from the persecution of the harpies. Phineus directed their course through the Cyanean rocks or the Symplegades, (*vid.* Cyanæ,) and they safely entered the Euxine sea. They visited the country of the Mariandynians, where Lycus reigned, and lost two of their companions, Idmon and Tiphys their pilot. After they had left this coast, they were driven upon the island of Arecia, where they found the children of Phryxus, whom Æetes their grandfather had sent to Greece to take possession of their father's kingdom. From this island they at last arrived safe in Æa, the capital of Colchis. Jason explained the causes of his voyage to Æetes; but the conditions on which he was to recover the golden fleece were so hard, that the Argonauts must have perished in the attempt, had not Medea, the king's daughter, fallen in love with their leader. She had a conference with Jason, and after mutual oaths of fidelity in the temple of Hecate, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason married her and carried her with him to Greece. He was to tame two bulls which had brazen feet and horns, and which vomited clouds of fire and smoke, and to tie them to a plough made of adamant stone, and to plough a field of two acres of ground never before cultivated. After this he was to sow in the plain the teeth of a dragon, from which an armed multitude were to rise up, and to be all destroyed by his hands. This done, he was to kill an ever-watchful dragon, which was at the bottom of the tree on which the golden fleece was suspended. All these labours were to be performed in one day; and Medea's assistance, whose knowledge of herbs, magic and potions, was unparalleled, easily extricated Jason from all danger, to the astonishment and terror of his companions, and of Æetes, and the people of Colchis, who had assembled to be spectators of this wonderful action. He tamed the bulls with ease, ploughed the field, sowed the dragon's teeth, and when the

armed men sprang from the earth, he threw a stone in the midst of them, and they immediately turned their weapons one against the other, till they all perished. After this he went to the dragon, and by means of enchanted herbs and a draught which Medea had given him, he lulled the monster to sleep, and obtained the golden fleece, and immediately set sail with Medea. He was soon pursued by Absyrtus the king's son, who came up to them, and was seized and murdered by Jason and Medea. The mangled limbs of Absyrtus were strewed in the way through which Æetes was to pass, that his further pursuit might be stopped. After the murder of Absyrtus, they entered the Palus Mæotis, and by pursuing their course towards the left, according to the foolish account of poets, who were ignorant of geography, they came to the island Peucestes, and to that of Circe. [The belief for a long time prevailed, that there was a communication between the Palus Mæotis and the Oceanus, or earth-encompassing stream. This communication, the old poets made to be a narrow passage or strait, but later writers the river Tanais. The writer of the Orphic Argonauts makes the Argonauts pass up the Phasis into the Palus Mæotis, thence into the main Oceanus, and thence directing their course to the west, to come to the British isles and the Atlantic, and reach at least the columns of Hercules.] Circe informed Jason that the cause of all his calamities arose from the murder of Absyrtus, from which she refused to expiate him. Soon after they entered the Mediterranean by the columns of Hercules, and passed the straits of Charybdis and Scylla, where they must have perished, had not Tethys, the mistress of Peleus, one of the Argonauts, delivered them. They were preserved from the Sirens by the eloquence of Orpheus, and arrived in the island of the Phæacians, where they met the enemy's fleet, which had continued their pursuit by a different course. It was therefore resolved, that Medea should be restored, if she had not been actually married to Jason; but the wife of Alcinoüs, the king of the country, being appointed umpire between the Colchians and Argonauts, had the marriage privately consummated by night, and declared that the claims of Æetes to Medea were now void. From Phæacia the Argonauts came to the bay of Ambracia, whence they were driven by a storm upon the coast of Africa, and after many disasters, at last came in sight of the promontory of Melea, in the Peloponnesus, where Jason was purified from the murder of Absyrtus, and soon after arrived safe in Thessaly. The impracticability of such a voyage is well known. Apollonius Rhodius gives another account equally improbable. He says, that they sailed from the Euxine up one of the mouths of the Danube, and that Absyrtus pursued them by entering another mouth of the river. After they had continued their voyage for some leagues, the waters decreased, and they were obliged to carry the ship Argo across

the country to the Adriatic, upwards of 150 miles. Here they met with Absyrtus, who had pursued the same measures, and conveyed his ships in like manner over the land. Absyrtus was immediately put to death; and soon after the beam of Dodona (*vid. Argo*.) gave an oracle, that Jason should never return home if he was not previously purified of the murder. Upon this they sailed to the island of *Æa*, where Circe, who was the sister of *Æetes*, expiated him without knowing who he was. There is a third tradition which maintains, that they returned to Colchis a second time, and visited many places of Asia. This famous expedition has been celebrated in the ancient ages of the world; it has employed the pen of many writers, and among others, of Diodorus Siculus, Strabo, Apollodorus, and Justin; and among the poets, of Onomacritus, more generally called Orpheus. Apollonius Rhodius, Pindar, and Valerius Flaccus, have extensively given an account of its most remarkable particulars. The number of the Argonauts is not exactly known. Apollodorus and Diodorus say that they were 54. Tzetzes admits the number of 50, but Apollodorus mentions only 45. The following list is drawn from the various authors who have made mention of the Argonautic expedition. Jason, son of *Æson*, as is well known, was the chief of the rest. His companions were Acastus son of Pelias, Actor son of Hippasus, Admetus son of Pheres, *Æsculapius* son of Apollo, *Ætalides* son of Mercury and Eupoleme, Almenus son of Mars, Amphiarus son of *Æeleus*, Amphidamus, son of Aleus, Amphion son of Hyperasius, Aneus a son of Lycurgus, and another of the same name, Areus, Argus the builder of the ship *Argo*, Argus son of Phryxus, Armenus, Ascalaphus son of Mars, Asterion son of Cometes, Asterius son of Neleus, Augeas son of Sol, Atalanta daughter of *Sheceneus*, disguised in a man's dress, Autolycus son of Mercury, Azorus, Buphagus, Butes son of Teleon, Calais son of Boreas, Canthus son of Abas, Castor son of Jupiter, Ceneus son of Elatus, Cepheus son of Aleus, Cius, Clytius, and Iphitus sons of Eurythus, Coronus, Deucalion son of Minos, Echion son of Mercury and Antianira, Ergynus son of Neptune, Euphemus son of Neptune and Macionassa, Eribotes, Euryalus son of Cisteus, Eurydamas and Eurythion sons of Iras, Eurytus son of Mercury, Glaucus, Hercules son of Jupiter, Idas son of Aphareus, Ialmenus son of Mars, Idmon son of Abas, Iolaus son of Iphiclus, Iphiclus son of Thestius, Iphiclus son of Philacus, Iphis son of Alector, Lynceus, son of Aphareus, Iritus son of Naubolus, Laertes son of Arcesius, Laocoon, Leodatus son of Bias, Leitus son of Actor, Meleager, son of *Æneus*, Menœtius son of Actor, Mopsus son of Amphyus, Nauplius son of Neptune, Neleus the brother of Peleus, Nestor son of Neleus, Oileus the father of Ajax, Orpheus son of *Æger*, Palemon son of *Ætolus*, Peleus and Telamon sons of *Æacus*, Periclimenes son of Neleus, Peneleus son of Hipalmus, Philoctetes

son of *Pæan*, Phlias, Pollux son of Jupiter, Polyphemus son of Elates, Pœas son of Thaumacrus, Phanus son of Bacchus, Phalerus son of Alcon, Phocus and Priapus sons of Ceneus one of the Lapithæ, Talaus, Tiphys son of Aginus, Staphilus son of Bacchus, two of the name of Iphitus, Theseus son of *Ægeus*, with his friend Pirithous. Among these *Æsculapius* was physician, and Tiphys was pilot. [Bryant considers the account of the *Argo*, a manifest tradition from the ark of Noah. Sir Isaac Newton thinks that the Argonautic expedition was an embassy sent by the Greeks, during the intestine divisions of Egypt, in the reign of Amenophis or Memnon, to persuade the nations upon the coasts of the Mediterranean and Euxine to revolt from Egypt, and shake off the yoke imposed by Sesostris. Many consider it to have been a mere commercial enterprise. Dr. Gillies is of opinion that it was prompted merely by a wish on the part of the young chieftains of Greece to visit foreign parts and retort on their inhabitants the injuries which Greece had suffered from strangers. Be the cause, however, what it may, the beneficial effects of this expedition soon displayed themselves in a more rapid progress towards civilization.]

ARGOS, (*sing. neut. & Argi, masc. plur.*) an ancient city, capital of Argolis in Peloponnesus, about two miles from the sea, on the bay called *Argolicus sinus*. Juno was the chief deity of the place. The kingdom of Argos was founded by Inachus 1856 years before the christian era, and after it had flourished for about 550 years it was united to the crown of Mycenæ. Argos was built, according to Euripides. *Iphig. in Aulid.* v. 152, 534, by seven cyclops who came from Syria. These cyclops were not Vulcan's workmen. The nine first kings of Argos were called *Inachides*, in honour of the founder. Their names were Inachus, Phoroneus, Apis Argus, Chryasus, Phorbas, Triopas, Stelenus and Gelanor. Gelanor gave a kind reception to Danaus, who drove him from his kingdom in return for his hospitality. The descendants of Danaus were called *Belides*. Agamemnon was king of Argos during the Trojan war; and 80 years after the Heracleidæ seized the Peloponnesus, and deposed the monarchs. The inhabitants of Argos were called *Argivi* and *Argolici*; and this name has been often applied to all the Greeks without distinction. [The term Argos appears to have been an old Pelasgic word, signifying *kingdom*. Hence the name is met with in different parts of Greece originally occupied by the Pelasgi.] *Plin.* 7, c. 56.—*Paus.* 2, c. 15, &c.—*Horat.* 1, od. 7.—*Ælian.* V. H. 9, c. 15.—*Strab.* 8. *Mela*, 1, c. 13, &c. 1. 2, c. 3.—*Virg. Æn.* 1, v. 40, &c.—[A city of Acarnania called Argos Amphilocheum, at the south-eastern extremity of the Sinus Ambracius, founded by Amphilocheus, son of Amphiarus. According to others, it was founded by Alcæmon, and called after his brother. The adjacent country bears the name of *Filoquia*, at the present day.]

ARGUS, a king of Argos, who reigned 70 years.—A son of Arestor, whence he is often called *Arrestorides*. He married Ismene, the daughter of the Asopus. As he had an hundred eyes, of which only two were asleep at one time, Juno set him to watch Io, whom Jupiter had changed into a heifer; but Mercury, by order of Jupiter, slew him by lulling all his eyes asleep with the sound of his lyre. Juno put the eyes of Argus on the tail of the peacock, a bird sacred to her. *Moschus Idyl.*—*Ovid. Met.* 1, fab. 12 and 13.—*Propert.* 1, v. 585, &c. el. 3.—*Apollod.* 1, c. 9, l. 2, c. 1.—A son of Danaus, who built the ship Argos. *Id.* 14.—A son of Jupiter and Niobe, the first child which the father of the gods had by a mortal. He married Evadne the daughter of Strymon. *Id.* 15.—A dog of Ulysses, who knew his master after an absence of 20 years. *Homer. Od.* 17, v. 300.

ARGYLLA, an ancient name of Cære, in Etruria. *Virg. Æn.* 7, v. 652, l. 8, v. 478.

ARGYNNIS, a name of Venus, which she received from *Argynnus*, a favourite youth of Agamemnon who was drowned in the Cephissus. *Propert.* 3, el. 5, v. 52.

ARGÿRA, a nymph greatly beloved by a shepherd called Selimnus. She was changed into a fountain, and the shepherd into a river of the same name, whose waters make lovers forget the object of their affections *vid.* Selimnus. *Paus.* 7, c. 23.—A city of Troas.—Also the native place of Diodorus Siculus, in Sicily.

ARGÿRASÏDES, Macedonian soldiers who received this name from their silver bucklers. [According to Quintus Curtius they formed the second corps of Alexander's army, the phalanx being the first.] *Curt.* 4, c. 13.

ARGÿRE, [a country of India on the other side of the Ganges.—Also a town of India, and the metropolis of the island Jabadios or *Sumatra*. It is called by Ptolemy *Argentæa*, and its site corresponds, according to D'Anville, with the modern *Ashem*.]

[**ARGÿRIPA**, a town of Apulia, built by Diomedes after the Trojan war, and called by Polybius *Argipana*. *vid.* Arpi.]

ARÿA, a country of Asia. [It was properly a particular province, but the name was given to a country of large extent, answering to the present *Khorasin*, comprising several provinces, and bounded on the west by Media on the north by Hyrcania and Parthia, on the east by Bactria, and on the south by Carmania and Gedrosia. The capital was *Artacoana*, now *Herat*.] *Mela*, 1, c. 2, l. 2, c. 7.—The wife of Pætus Cæcinnæ, of Padua, a Roman senator who was accused of conspiracy against Claudius, and carried to Rome by sea. She accompanied him, and in the boat she stabbed herself, and presented the sword to her husband, who followed her example. *Plin.* 7.

ARIADNE, daughter of Minos 2d, king of Crete, by Pasiphae, fell in love with Theseus, who was shut up in the labyrinth to be devoured by the Minotaur, and gave him a

clue of thread, by which he extricated himself from the difficult windings of his confinement. After he had conquered the Minotaur, he carried her away according to the promise he had made, and married her; but when he arrived at the island of Naxos he forsook her, though she was already pregnant and repaid his love with the most endearing tenderness. Ariadne was so disconsolate upon being abandoned by Theseus, that she hung herself, according to some; but Plutarch says, that she lived many years after, and had some children by Ænarus, the priest of Bacchus. According to some writers, Bacchus loved her after Theseus had forsaken her, and he gave her a crown of seven stars, which, after her death, was made a constellation. The Argives showed Ariadne's tomb, and when one of their temples was repaired, her ashes were found in an earthen urn. *Homer. Od.* 11, v. 320, says, that Diana detained Ariadne at Naxos *Plut. in Thes.*—*Ovid. Met.* 8, fab. 2.—*Heroid.* 10. *De Art. Am.* 2, *Fast.* 3, v. 462.—*Catull. de Nupt. Pel. & Thet.* ep. 61.—*Hygin.* fab. 14, 43, 270.—*Apollod.* 3, c. 1.

ARÿEUS, an officer who succeeded to the command of the surviving army after the death of Cyrus the younger, after the battle of Cunaxa. He made peace with Artaxerxes. *Xenoph.*

ARIANTAS, [a king of Scythia, who, in order to ascertain the number of the Scythians, commanded each of his subjects on pain of death, to bring him the point of an arrow. The heap thus collected was left as a monument of the transaction.]

ARIAMNES, a king of Cappadocia, son of Ariarathes 3d.

ARIARATHES, a king of Cappadocia, who joined Darius Ochus in his expedition against Egypt, where he acquired much glory.—His nephew, the 2d of that name, defended his kingdom against Perdiccas, the general of Alexander, but he was defeated and hung on a cross in the 81st year of his age, 321 B. C.—His son, Ariarathes the 3d, escaped the massacre which attended his father and his followers; and after the death of Perdiccas, he recovered Cappadocia, by conquering Amyntas the Macedonian general. He was succeeded by his son Ariamnes.—Ariarathes the 4th, succeeded his father Ariamnes, and married Stratonice, daughter of Antiochus Theos. He died after a reign of twenty-eight years, B. C. 220, and was succeeded by his son Ariarathes the 5th, a prince who married Antiochia, the daughter of king Antiochus whom he assisted against the Romans. Antiochus being defeated, Ariarathes saved his kingdom from invasion by paying the Romans a large sum of money, remitted at the instance of the king of Pergamus.—His son, the 6th of that name, called *Philopater*, from his piety, succeeded him 166 B. C. An alliance with the Romans shielded him against the false claims that were laid to his crown by one of the favourites of Demetrius king of Syria. He was maintained on the throne by Attalus, and assisted his friends at Rome

against Aristonicus the usurper of Pergamus; but he was killed in the war B. C. 130, leaving six children, five of whom were murdered by his surviving wife Laodice.—The only one who escaped, Ariarathes 7th, was proclaimed king, and soon after married Laodice, the sister of Mithridates Eupator, by whom he had two sons. He was murdered by an illegitimate brother, upon which his widow Laodice gave herself and kingdom to Nicomedes king of Bithynia. Mithridates made war against the new king, and raised his nephew to the throne. The young king, who was the 8th of the name of Ariarathes, made war against the tyrannical Mithridates, by whom he was assassinated in the presence of both armies, and the murderer's son, a child eight years old, was placed on the vacant throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes 9th, king; but Mithridates expelled him, and restored his own son. The exiled prince died of a broken heart; and Nicomedes of Bithynia, dreading the power of the tyrant, interested the Romans in the affairs of Cappadocia. The arbiters wished to make the country free; but the Cappadocians demanded a king, and received Ariobarzanes, B. C. 91. On the death of Ariobarzanes, his brother ascended the throne, under the name of Ariarathes 10th; but his title was disputed by Sisenna, the eldest son of Glaphyra, by Archelaus, priest of Comana. M. Antony, who was umpire between the contending parties, decided in favour of Sisenna; but Ariarathes recovered it for a while, though he was soon after obliged to yield in favour of Archelaus, the second son of Glaphyra, B. C. 36. *Diod.* 18.—*Justin.* 13 and 29.—*Strab.* 12.

ARICIA, an Athenian princess, niece to Ægeus, whom Hippolytus married after he had been raised from the dead by Æsculapius. He built a city in Italy, which he called by her name. He had a son by her, called Virbius. *Orid. Met.* 15, v. 41.—*Virg. Æn.* 7, v. 762, &c.—A very ancient town of Italy, now *Riccìa*, built by Hippolytus, son of Theseus, after he had been raised from the dead by Æsculapius, and transported into Italy by Diana. In a grove, in the neighbourhood of Aricia, Orestes built a temple to Diana, where he established the same rites as were in the temple of that goddess in Tauris. The priest of this temple, called *Rex*, was always a fugitive, and the murderer of his predecessor, and went always armed with a dagger, to prevent whatever attempts might be made upon his life by one who wished to be his successor. [According to Strabo, the priest was always a runaway slave.] The Arician forest, frequently called *nemorensis* or *memoralis sylva*, was very celebrated, and no horses would ever enter it, because Hippolytus had been killed by them. Egeria, the favourite nymph, and invisible protectress of Numa, generally resided in this famous grove, which was situated on the Appian way, beyond mount Albanus. *Ovid. Met.* 15, *Fast.* 3, v.

263.—*Lucan.* 6, v. 74.—*Virg. Æn.* 7, v. 761, &c.

ARICINA, a surname of Diana, from her temple near Aricia. [*vid.* Aricia.]—The mother of Octavius. *Cic.* 3, *Phil.* c. 6.

ARIDÆUS, a companion of Cyrus the younger. After the death of his friend, he reconciled himself to Artaxerxes, by betraying to him the surviving Greeks in their return. *Diod.*—An illegitimate son of Philip, who, after the death of Alexander, was made king of Macedonia, till Roxane, who was pregnant by Alexander, brought into the world a legitimate male successor. Aridæus had not the full enjoyment of his senses; and therefore Perdicas, one of Alexander's generals, declared himself his protector, and even married his sister, to strengthen their connection. He was seven years in possession of the sovereign power, and was put to death, with his wife Eurydice, by Olympias. *Justin.* 9, c. 8.—*Diod.*

ARIMĀSPI, [a people of Scythia, who, according to Herodotus, had but one eye, and waged a continual contest with the griffins who collected the gold, which, according to the same writer, was found in vast quantities in the vicinity of this people. The name is derived by him from two Scythian words, *Arima*, one, and *Spu*, an eye. It means nothing more than that these people were expert archers, closing one eye in taking aim.

ARIMĀZES, a powerful prince of Sogdiana, who treated Alexander with much insolence, and even asked whether he could fly to aspire to so extensive a dominion. He surrendered, and was exposed on a cross with his friends and relations. *Curt.* 7, c. 11.

ARIMĪNUM, [a city of Umbria in Italy, at the mouth of the river Ariminus, on the coast not far to the south-east of the Rubicon. It was founded by the Umbri, and afterwards inhabited partly by them and partly by the Pelasgi. It was taken by the Galli Senones. The Romans sent a colony to it A. U. C. 485. In this place Cæsar is said to have harangued his troops, after having crossed the Rubicon; and here the tribunes of the commons, who were in his interest, met him. It is now called *Rimini*.]

ARIMĪNUS, a river of Umbria in Italy, rising in the Apennine mountains, [and falling into the sea at Ariminum.] *Plin.* 3, c. 15.

ARIMPHÆI, a people of Scythia, near the Riphæan mountains, who lived chiefly upon berries in the woods, and were remarkable for their innocence and mildness. *Plin.* 6, c. 7.

ARIOBARZĀNES, a man made king of Cappadocia by the Romans, after the troubles, which the false Ariarathes had raised, had subsided. Mithridates drove him from his kingdom, but the Romans restored him. He followed the interest of Pompey, and fought at Pharsalia against J. Cæsar. He and his kingdom were preserved by means of Cicero. *Cic.* 5, *ad Attic.* ep. 29.—*Horat.* ep. 6, v. 38.—*Flor.* 3, c. 5.—A satrap of Phrygia, who, after the death of Mithridates, invaded the kingdom of Pontus, and kept it

for twenty-six years. He was succeeded by the son of Mithridates. *Diod.* 17.—A general of Darius, who defended the passes of Susa with 15,000 foot against Alexander. After a bloody encounter with the Macedonians, he was killed as he attempted to seize the city of Persepolis. *Diod.* 17.—*Curt.* 4 and 5.—A Mede of elegant stature and great prudence, whom Tiberius appointed to settle the troubles of Armenia. *Tacit. Ann.* 2, c. 4.

ARIOMARDUS, a son of Darius, in the army of Xerxes when he went against Greece. *Herodot.* 7, c. 78.

ARIOMÉDES, a pilot of Xerxes.

ARION, a famous lyric poet and musician, son of Cyclos, of Methymna, in the island of Lesbos. [He was accustomed to spend the most of his time with Periander king of Corinth. On a sudden however, feeling desirous of visiting Italy and Sicily, he sailed to those countries, and amassed there great riches. He set sail from Tarentum, after this, in order to return to Corinth, but the mariners formed a plot against him, when they were at sea, to throw him overboard, and seize his riches. Arion, discovering the plot, begged earnestly for his life to be spared, and gave them up all his wealth.] The mariners, however, were not to be prevailed upon; and Arion, seeing them inflexible in their resolutions, begged that he might be permitted to play some melodious tune; and as soon as he had finished it, he threw himself into the sea. A number of Dolphins had been attracted round the ship by the sweetness of his music; and it is said, that one of them carried him safe on his back to Tænarus, whence he hastened to the court of Periander, who ordered all the sailors to be crucified at their return. [Some suppose that he threw himself from the vessel before it had quite left the harbour, and hence that he easily swam to land; and that after coming to land, he immediately entered on board another vessel which had the figure of a dolphin as an ornament, and this vessel being a swift sailor, arrived at Corinth before the other ship.] *Hygin. fab.* 194.—*Herodot.* 1, c. 23 and 24.—*Ælian. de Nat. An.* 13, c. 45.—*Ital.* 11. *Propert.* 2, el. 26, v. 17.—*Plut. in Symp.*—A horse, sprung from Ceres and Neptune. Ceres, when she travelled over the world in quest of her daughter Proserpine, had taken the figure of a mare, to avoid the importuning address of Neptune. The god changed himself also into a horse, and from their union arose a daughter called Hera, and the horse Arion, which had the power of speech, the feet on the right side like those of a man, and the rest of the body like a horse. Arion was brought up by the Nereides, who often harnessed him to his father's chariot, which he drew over the sea with uncommon swiftness. Neptune gave him to Copeus, who presented him to Hercules. Adrastus, king of Argos, received him as a present from Hercules, and with this wonderful animal he won the prize at the Nemean games. Arion there-

fore, is often called the horse of Adrastus. *Paus.* 8, c. 25.—*Propert.* 2, el. 34, v. 37.—*Apollod.* 3, c. 6.

ARIOVISTUS, [a king of the Germans, who invaded Gaul, conquered a considerable part of the country, and subjected the inhabitants to the most cruel and oppressive treatment. Cæsar marched against him, brought him to an action, and gained so complete a victory, that very few of the army of Ariovistus, among whom was the king himself, effected their escape. His subsequent history is not known. The name is probably derived from the German words, *Heer*, an army, and *Fürst*, a leader or prince.] *Cæs.* 1. *Bell. Gall.*—*Tacit.* 4, *Hist.*

ARISBA, a town of Lesbos, destroyed by an earthquake. *Plin.* 5, c. 31.—A colony of the Mityleneans in Troas, destroyed by the Trojans before the coming of the Greeks. *Virg. Æn.* 9, v. 264.—*Homer.* *Il.* 7.—The name of Priam's first wife, divorced that the monarch might marry Hecuba.

ARISTÆNETUS, [a writer who flourished in the 5th century. He was a native of Nicæa in Bithynia, and the friend of Libanius. He perished in the earthquake which destroyed Nicomedia, A. D. 358, in which city he was filling at the time an office of magistracy. He wrote Letters, which are not greatly esteemed. The major part is little else than a series of passages from Plato, Lucian, and some other writers. The best edition is that of Abresch, Zwollæ. 8vo. 1749, enriched with the emendations of Tollius, D'Orville, and Valckenaer.]

ARISLÆUM, a city of Thrace at the foot of mount Hæmus. *Plin.* 4, c. 11.

ARISTÆUS, son of Apollo and the nymph Cyrene, was born in the deserts of Lybia, and brought up by the Seasons, and fed upon nectar and ambrosia. His fondness for hunting procured him the surname of Nomus and Agreus. After he had travelled over the greatest part of the world, Aristæus came to settle in Greece, where he married Autonoe, the daughter of Cadmus, by whom he had a son called Actæon. He fell in love with Euridyce, the wife of Orpheus, and pursued her in the fields. She was stung by a serpent that lay in the grass, and died, for which the gods destroyed all the bees of Aristæus. In this calamity he applied to his mother, who directed him to seize the sea-god Proteus, and consult him how he might repair the losses he had sustained. Proteus advised him to appease the manes of Euridyce by the sacrifice of four bulls and four heifers; and as soon as he had done it, and left them in the air, swarms of bees immediately sprang from the rotten carcasses, and restored Aristæus to his former prosperity. Some authors say that Aristæus had the care of Bacchus when young, and that he was initiated in the mysteries of this god. Aristæus went to live on mount Hæmus, where he died. He was, after death, worshipped as a demi-god. Aristæus is said to have learned from the nymphs the cultivation of olives.

and the management of bees, &c. which he afterwards communicated to the rest of mankind. *Virg. G. 4. v. 317.*—*Diod. 4.*—*Justin. 13, c. 7.*—*Ovid. Fast. 1, v. 368.*—*Cic. de Nat. D. 3, c. 18.*—*Paus. 10, c. 17.*—*Hygin. fab. 161, 180, 247.*—*Apollod. 3, c. 4.*—*Herod. 4, c. 4, &c.*—*Polyæn. 1, c. 24.*—A general who commanded the Corinthian forces at the siege of Potidæa. He was taken by the Athenians, and put to death.

ARISTAGÖRAS, a writer who composed an history of Egypt. *Plin. 36, c. 12.*—A son-in-law of Histæus, tyrant of Miletus, who revolted from Darius, and incited the Athenians against Persia, and burnt Sardis. This so exasperated the king, that every evening before supper he ordered his servants to remind him of punishing Aristagoras. He was killed in battle against the Persians, B. C. 499. *Herodot. 5, c. 30, &c. l. 7, c. 8.*—*Polyæn. 1, c. 14.*—A man of Cyzicus.—Another of Cumæ. *Herodot. 4.*

ARISTANDER, a celebrated soothsayer, greatly esteemed by Alexander. *Plut. in Alex.*—*Plin. 17, c. 25.*

ARISTARCHE, a matron of Ephesus, who by order of Diana sailed to the coasts of Gaul with the Phocæans, and was made priestess. *Strab. 4.*

ARISTARCHUS, a celebrated grammarian, [a native of Samothrace,] but residing chiefly at Alexandria, under Ptolemy Philometor, who intrusted him with the education of his son. He was famous for his critical powers, and he revised the poems of Homer with such severity, that ever after all severe critics were called *Aristarchi*. [He criticised also the works of Pindar, Aratus, and other poets. To him the ancient commentators on Homer ascribe the division of the Iliad and Odyssey into books, according to the order and number of the Greek letters. It was his practice, in revising Homer, to mark those verses which he thought unworthy of him with an obelisk, and those which he deemed particularly excellent with an asterisk.] He wrote above 800 commentaries on different authors, much esteemed in his age. In his old age he became dropsical, upon which he starved himself, and died in his 72d year, B. C. 157, [in the isle of Cyprus.] He left two sons, called Aristarchus and Aristagoras, both famous for their stupidity. *Horat. de Art. poet. v. 499.*—*Ovid. 3, ex Pont. ep. 9, v. 24.*—*Cic. ad Fam. 3, ep. 11, ad Attic. 1, ep. 14.*—*Quintil. 10, c. 1.*—A tragic poet of Tegea in Arcadia, about 454 years B. C. He composed 70 tragedies, of which two only were rewarded with the prize. One of them, called Achilles, was translated into Latin verse by Ennius. *Suidas.*—[An astronomer of Samos, flourished about the middle of the 3d century before Christ. He is well known to have maintained the modern opinion with regard to the motion of the earth round the sun, and its revolution about its own centre or axis. He also taught that the annual orbit of the earth is but a point, compared with the distance of the fixed stars. He estimated

the apparent diameter of the sun at the 720th part of the zodiac. He found also that the diameter of the moon bears a greater proportion to that of the earth, than that of 43 to 08, but less than that of 19 to 60, so that the diameter of the moon, according to his statement, should be somewhat less than a third part of the earth. The only one of his works now extant is a treatise on the magnitudes and distances of the sun and moon. The best edition is that of Wallis, Oxon. 1683, in 8vo.]

ARISTÆAS, a poet of Proconnesus, who, as fables report, appeared seven years after his death to his countrymen, and 540 years after to the people of Metapontum in Italy, and commanded them to raise him a statue near the temple of Apollo. He wrote an epic poem on the Arimaspi in three books, and some of his verses are quoted by Longinus. *Herodot. 4, c. 13.*—*Strab. 14.*—*Max. Tyr. 22.*—A geometrician, intimate with Euclid.—A poet, son of Demochares, in the age of Cræsus.—[An officer under Ptolemy Philadelphus, to whom is ascribed a Greek work still extant, entitled "A history of the interpreters of Scripture," giving an account of the manner in which the Septuagint was written. The best edition is that printed at Oxford, in 1692, in 8vo.]

ARISTËRA, an island [south-east of the peninsula of Argolis. It is well known at the present day under its modern name of *Hydra*.] *Paus. 2, c. 34.*

ARISTIDES, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of *Justi*. He was rival to Themistocles, by whose influence he was banished for ten years, B. C. 484; but before six years of his exile had elapsed, he was recalled by the Athenians. He was at the battle of Salamis, and was appointed chief commander with Pausanias against Mardonius, who was defeated at Plataea. Although he had long managed the common treasury of Greece, yet he died so poor, that the expenses of his funeral were defrayed at the public charge, and his two daughters, on account of their father's virtues, received a dowry from the public treasury when they were come to marriageable years. Poverty, however, seemed hereditary in the family of Aristides, for the grandson was seen in the public streets, getting his livelihood by explaining dreams. The Athenians became more virtuous in imitating their great leader; and from the sense of his good qualities, at the representation of one of the tragedies of Æschylus, on the mentioning of a sentence concerning moral goodness, the eyes of the audience were all at once turned from the actor to Aristides. When he sat as judge, it is said that the plaintiff, in his accusation, mentioned the injuries his opponent had done to Aristides, "mention the wrongs you have received," replied the equitable Athenian, "I sit here as judge, and the law-suit is yours, and not mine." *C. Nep. & Plut. in Vita.*—An historian of Miletus, fonder of stories and of anecdotes

than of truth. He wrote an history of Italy, of which the 49th volume has been quoted by *Plut. in Parall.* —An Athlete, who obtained a prize at the Olympiad, Nemean, and Pythian games. *Paus.* 6, c. 16. —A painter of Thebes in Bœotia, in the age of Alexander the Great. [He is said to have been the first who painted *mind*, and expressed the affections and passions.] —A Greek orator who wrote 50 orations, besides other tracts. When Smyrna was destroyed by an earthquake, he wrote so pathetic a letter to M. Aurelius, that the emperor ordered the city immediately to be rebuilt. [The inhabitants honoured Aristides, as the founder of their new city, with a brazen statue in the forum.] His works consist of hymns in prose in honour of the gods, funeral orations, apologues, panegyrics, and harangues, the best edition of which is that of Jebb, 2 volumes 4to. Oxon. 1722, and that in a smaller size, in 12mo. 3 vols. of Canterus, apud P. Steph. 1604. —A philosopher of Mysia, intimate with M. Antoninus. —An Athenian, who wrote treatises on animals, trees, and agriculture.

ARISTILLUS, a philosopher of the Alexandrian school, who, about 300 years B. C. attempted with Timocharis to determine the place of the different stars in the heavens, and to trace the course of the planets.

ARISTIPPUS, the elder, a philosopher of Cyrene, disciple to Socrates, and founder of the Cyrenaic sect, [flourished about 392 B. C.] He was for some time highly esteemed by Socrates, but his fondness for effeminate and luxurious indulgence gave great offence to the philosopher, and at length produced a cessation of intercourse between them. He was the first disciple of the Socratic school who took money for teaching. He afterwards was compelled to leave Athens in consequence of the freedom of his manners, and visited, among other parts, the island of Sicily. Here he became one of the flatterers of Dionysius, and gained a large share of royal favour. He left Syracuse before the expulsion of the tyrant, but whether he ever returned to his own country, and when and how he died, are circumstances about which nothing certain is known.] Many of his sayings and maxims are recorded by *Diogenes*, in his life. *Horat.* 2, Sat. 3, v. 100. —His grandson, of the same name, called *the younger*, was a warm defender of his opinions, and supported that the principles of all things were pain and pleasure. He flourished about 363 years B. C. —A tyrant of Argos, whose life was one continued series of apprehension. He was killed by a Cretan in a battle against Aratus, B. C. 242. *Diog.*

M. ARISTIVS, a satirist, who wrote a poem called *Cyclops*.

ARISTO. *vid.* Ariston.

ARISTOBŪLUS, a name common to some of the high-priests and kings of Judæa, &c. *Joseph.* —A brother of Epicurus. —One of Alexander's attendants, who wrote the king's life, replete with adulation and untruth. —[An Alexandrian Jew, preceptor of Ptolemy

Euergetes, flourished about 145 B. C. He was an admirer of the Greek philosophy, and united the study of the Aristotelian system with that of the Mosaic law.]

ARISTŒCLES, a peripatetic philosopher of Messeniâ, who reviewed, in a treatise on philosophy, the opinions of his predecessors. He also wrote on rhetoric, and likewise nine books on morals. —This name is common to many Greeks, of whom few or no particulars are recorded.

ARISTOCĪDES, a tyrant of Orchomenus, who, because he could not win the affection of Stymphalis, killed her and her father, upon which all Arcadia took up arms and destroyed the murderer.

ARISTOCRATES, a king of Arcadia, put to death by his subjects for offering violence to the priestess of Diana. *Paus.* 3, c. 5. His grandson of the same name, was stoned to death for taking bribes, during the second Messenian war, and being the cause of the defeat of his Messenian allies, B. C. 682. *Id. ibid.*

ARISTODĒMUS, son of Aristomachus, was one of the Heraclidæ. He, with his brothers Temenus and Cresphontes, invaded Peloponnesus, conquered it, and divided the country among themselves, 1104 years before the christian era. He married Argia, by whom he had the twins Procles and Eurysthenes. He was killed by a thunderbolt at Naupactus, though some say that he died at Delphi in Phocis. *Paus.* 2, c. 18, l. 3, c. 1 and 16. —*Herodot.* 7, c. 204, l. 8, c. 131. —A king of Messenia, who maintained a famous war against Sparta. After some losses, he recovered his strength, and greatly weakened the power of the enemy. [*vid.* Partheniæ.] Aristodemus put his daughter to death for the good of his country; being afterwards persecuted in a dream by her manes, he killed himself, after a reign of six years and some months, in which he had obtained much military glory, B. C. 724. *Paus. in Messen.*

ARISTOGĒNES, a physician of Cos, who obtained great reputation by the cure of Demetrius Gonatas, king of Macedonia. —A Thasian who wrote 24 books on medicine.

ARISTOGITON and HARMODIUS, [two Athenians whose names were rendered memorable in the annals of Athens. An intimate friendship subsisted between them, which the tyrant Hipparchus endeavoured to disturb. Harmodius and Aristogiton thereupon determined to kill both Hipparchus and his brother Hippias. On the morning of the Panathenæa, on which they intended to execute their project, Hippias was seen talking to one of the conspirators. As they were afraid that their plot was discovered, they immediately killed Hipparchus, and Hippias escaped. Aristogiton was put to the torture, in order to force him to declare his accomplices. The most intimate friends of Hippias were named by him, and immediately put to death. Though Harmodius and Aristogiton perished, yet their example infused a spirit into the Athenians, which displayed itself in the ba-

nishment of Hippias, three years after this event, about 510 B. C.] They received immortal honours from the Athenians, and had statues raised to their memory. These statues were carried away by Xerxes when he took Athens. The conspiracy of Aristogiton was so secretly planned and so wisely carried into execution, that it is said a courtesan bit her tongue off not to betray the trust reposed in her. [According to the common opinion, Hipparchus possessed the tyranny when he was killed. This is contradicted by Thucydides, 6, 54, who proves that Hippias was the eldest. Plato (in Hipparch.) says that Hipparchus was the eldest. The Athenians passed a law forbidding any man from assuming the names of Aristogiton or Harmodius.] *Paus.* 1, c. 29.—*Herodot.* 5, c. 55.—*Plut. de* 10. *Orat.*—An Athenian orator, surnamed *Kovv*, for his impudence. He wrote orations, against Timarchus, Timotheus, Hyperides, and Thrasyllus.

ARISTOMACHE, the wife of Dionysius of Syracuse. *Cic. Tus.* 5, c. 20.—The wife of Dion

ARISTOMACHUS, an Athenian who wrote concerning the preparation of wine. *Plin.* 14, c. 9.—A man so excessively fond of bees, that he devoted 58 years of his life in raising swarms of them. *Plin.* 11, c. 9.—The son of Cleodæus and grandson of Hylus, whose three sons, Cresphontes, Temenus, and Aristodemus, called Heraclidæ, conquered Peloponnesus. *Paus.* 2, c. 7, 1. 3, c. 15.—*Herodot.* 6, 7 and 8.—A man who laid aside his sovereign power at Argos, at the persuasion of Aratus. *Paus.* 2, c. 8.

ARISTOMENES, a commander of the fleet of Darius on the Hellespont, conquered by the Macedonians. *Curt.* 4, c. 1.—A famous general of Messenia, who encouraged his countrymen to shake off the Lacedæmonian yoke, under which they had laboured for above 30 years. [Thus commenced the second Messenian war, B. C. 685, which terminated, B. C. 668. In the first battle, the Messenians obtained the victory through the personal exertions of Aristomenes, and unanimously saluted him King. He refused, however, to assume the title, and chose that of general.] He acquired the surname of *Just.* from his equity, to which he joined the true valour, sagacity and perseverance of a general. He once, in the night-time, entered Sparta without being known, [and to intimidate the Spartans, affixed to the walls of the temple of Minerva, a buckler with an inscription, "Aristomenes has dedicated this to the goddess, from the spoils of the Lacedæmonians."] He was so dexterous in eluding the vigilance of the Lacedæmonians, who had taken him captive, that he twice escaped from them. [After the conclusion of the second Messenian war, which, like the first, ended disastrously for his country, he sent the Messenians under the conduct of his son to Sicily, where they founded Messana, while he remained in Greece himself, watching an opportunity to retaliate on the Spartans.

Such was his reputation, that when Damagetus, a person of the first rank at Rhodes, consulted the oracle at Delos whom he should marry, he was told to espouse the daughter of the most worthy of the Greeks, meaning Aristomenes. On a visit to his son-in-law Aristomenes died, and a magnificent tomb was erected for him at Rhodes.]

ARISTON, a tyrant of Methymna, who being ignorant that Chios had surrendered to the Macedonians, entered into the harbour, and was taken and put to death. *Curt.* 4, c. 9.—A philosopher of Chios, pupil to Zeno the stoic, and founder of a sect which continued but a little while. He supported that the nature of the divinity is unintelligible. It is said that he died by the heat of the sun, which fell too powerfully upon his bald head. In his old age he was much given to sensuality. *Diog.*—A lawyer in Trajan's reign, whose eulogium has been written by Phry, 22 *epist. lib.* 1.—A peripatetic philosopher of Alexandria, who wrote concerning the course of the Nile. *Strab.*—A native of Pella, in the age of Adrian, who wrote on the rebellion of the Jews.

ARISTONAUTE, [a small town of Achaia, north of Pellene, and at the bottom of a small gulph, called by Pausanias, the port of Pellene.] *Paus.* 2.

ARISTONICUS, son of Eumenes, by a concubine of Ephesus, 126 B. C. invaded Asia and the kingdom of Pergamus which Attalus had left by his will to the Roman people. He was conquered by the consul Perpenna, and strangled in prison. *Justin.* 36, c. 4.—*Flor.* 2, c. 20.—A grammarian of Alexandria, who wrote a commentary on Hesiod and Homer, besides a treatise on the Museum, established at Alexandria by the Ptolemies.

[ARISTÓNUS, an eminent Grecian sculptor. He made a statue of Jupiter at Olympia, whose face was turned towards the rising sun.] *Plin.* 34.

ARISTONYMUS, a comic poet under Philadelphus, keeper of the library of Alexandria. He died of a retention of urine, in his 77th year. *Athen.*

ARISTOPHĀNES, a celebrated comic poet. [The place of his birth is not known; it is generally supposed, however, that he was not a native of Athens, but that he resided there and obtained the rights of citizenship.] He wrote 54 comedies, of which only eleven have come down to us. He lived in the age of Socrates, Demosthenes, and Euripides, B. C. 434, and lashed the vices of his age with a masterly hand. The wit and excellence of his comedies are well known; but they abound sometimes too much with obscenity, and his attack upon the venerable character of Socrates has been always censured, and with justice. [*vid.* Mitchell's Aristophanes, Preliminary Discourse, in which an attempt is made to defend the poet from this charge.] As a reward for his mental greatness, the poet received a crown of olive in a public assembly; but if he deserved praise, he me-

rited blame for his licentiousness, which spared not even the gods, and was so offensive to his countrymen, that Alcibiades made a law at Athens, which forbade the comic writers from mimicking or representing on the stage any living character by name. Aristophanes has been called the prince of ancient comedy, as Menander of the new. The play called *Nubes* is pointed against Socrates, and the philosopher is exposed to ridicule, and his precepts placed in a most ludicrous point of view, by the introduction of one of his pupils in the characters of the piece. It is said that St. Chrysostom used to keep the comedies of Aristophanes under his pillow, on account of the brilliancy of the composition. Plutarch has made a comparison between the princes of the new and old comedy, which abounds with many anecdotes concerning these original characters. [Aristophanes has found a strenuous defender in his late able translator Mr. Mitchell. It is maintained that in his satirical, and even his indecent vein, he acted upon established principles, which, however inconsistent with our notions upon such subjects, found a sanction in the very religion of the times. His audience, it is said, came to the exhibition with a previous knowledge that they were to consider what they saw merely as harmless caricature; and as these plays were acted only once, it became necessary that the impression made should be a strong one, especially as the Athenians were a seeing and hearing, not a reading people. Mr. Mitchell, however, is justly censurable for the overcolouring of which he is guilty in drawing the character of Socrates, and into which he has been led by the idea that the reputation of Aristophanes was only to be elevated by destroying in some measure that of the Athenian sage. The sketch he has given of Socrates is nothing more than a gross and clumsy caricature, outraging every notion of correctness and propriety. As regards the productions of Aristophanes, the student will find a list of them, as far as can be correctly given, in Brunck's edition of this poet, in which the number is reduced to about 35. As to the comedy of the clouds, it may not be amiss to observe that it failed on its first representation. Whether it ever came to a second exhibition is very doubtful. The play originally condemned has reached our times, together with part of an address to the audience evidently intended for the second performance. The student will find a defence of Aristophanes, besides the one mentioned above, in Porson's Review of Brunck's edition, *Museum Criticum*, No. 6.] The best editions of the works of Aristophanes are Kuster's, fol. Amst. 1710, and the 12mo. L. Bat. 1670, and that of Brunck, 4 vols. 8vo. Argent. 1783, which would still be more perfect, did it contain the valuable scholia. [These have subsequently appeared in the edition of Inverniz, Lips. 1794, 3 vols. 8vo.] *Quintil.* 10, c. 1.—*Patric.* 1, c. 16.—*Horat. l. Sat.* 4, v. 1.—A grammarian of Byzantium, keeper of the

library of Alexandria under Ptolemy Euergetes. [He is said to have been the first who introduced the accentual marks into the Greek language. He is placed by Suidas in the 145th Olympiad, about 200 years B. C.]

ARISTOPHON, a painter in the age of Socrates. He drew the picture of Alcibiades softly reclining on the bosom of the courtesan Nemea, and all the people of Athens ran in crowds to be spectators of the masterly piece. He also made a painting of Mars leaning on the arm of Venus. *Plut. in Alc.—Athen.* 13.—*Plin.* 35, c. 11.—A comic poet in the age of Alexander, many of whose fragments are collected in Athenæus.

ARISTOTELEIA, [annual feasts in honour of Aristotle, celebrated by the inhabitants of Stagira, in gratitude for his having procured from Alexander, the re-building and re-peopling of that city, which had been demolished by king Philip.]

ARISTOTÈLES, a famous philosopher, son of the physician Nicomachus by Phestias, born at Stagira, 85 years after the birth of Socrates, and B. C. 384. He lost his parents in early youth, but inherited from them a large fortune. At the age of 17 he went to Athens, to hear Plato's lectures, where he soon signalized himself by the brightness of his genius. [Plato often called him the Mind of his school, and when Aristotle happened to be absent, observed "Intellect is not here," and complained that he lectured to a deaf audience. He continued to reside with Plato for 20 years, even to his master's death, alike regardless of the honours of a court, to which the rank and connections of his family might have opened to him the road in Macedonia, and indifferent to the glory of a name, which his great abilities might have attained by establishing a separate school and founding a new sect. Little credit is due to the story of a quarrel between him and Plato, and also to that of his opening a school in opposition to his master during his life. On the death of Plato he left Athens, and some time after was chosen by Philip, preceptor to his son Alexander, which office he discharged with the greatest ability during 8 years, until his pupil's accession to the throne. The letter which Philip wrote to Aristotle, when he chose him preceptor to his son, was couched in the following terms: "Be informed that I have a son, and that I am thankful to the Gods, not so much for his birth, as that he was born in the same age with you: for if you will undertake the charge of his education, I assure myself that he will become worthy of his father, and of the kingdom which he will inherit." After Aristotle had left his pupil, they carried on a friendly correspondence, in which the philosopher prevailed upon Alexander to employ his power and wealth in the service of philosophy. Alexander, accordingly, employed several thousand persons in different parts of Europe and Asia, to collect animals of various kinds, birds, beasts, and fishes, and sent them to Aristotle, who, from the information

which this collection afforded him, wrote fifty volumes on the history of animated nature, only a small portion of which are now extant. A mutual alienation and jealousy, however, arose between the philosopher and his prince, after the death of Callisthenes, the nephew of the former. Upon his return to Athens, Aristotle resolved to found a new sect in opposition to the Academy. He chose for his school a grove in the suburbs of Athens, called the Lycæum; and from his walking about as he discoursed with his pupils, his followers were termed Peripatetics. His more abstruse discourses were delivered in the morning to his select disciples; this he called his morning walk. He delivered lectures to a more promiscuous auditory in the evenings, when the Lycæum was open to all young men without distinction: this he termed his evening walk. Both were much frequented. Aristotle continued his school in the Lycæum for twelve years. After the death of Alexander, having no longer the power of that prince to protect him, his adversaries instigated Eurymedon, a priest, to accuse him of holding and propagating impious tenets. In consequence of this he retired with a few of his disciples to Chalcis, where he remained until his death. He died at the age of 63. Many idle tales are related concerning the manner of his death, (*vid. Euripus*) but it is most likely that it was the effect of premature decay, in consequence of excessive watchfulness and application. His body was interred at Stagyræ, where his memory was honoured with an altar and a tomb. Aristotle was twice married. By his second wife he had a son named Nicomachus, to whom he addressed his "Greater Morals." His person was slender, he had small eyes and a shrill voice, and when he was young, hesitated in his speech. He endeavoured to supply the defects of his natural form by an attention to dress, and commonly appeared in a costly habit, with his beard shaven, his hair cut, and rings on his fingers. Concerning his character nothing can be more contradictory than the accounts of different writers; some making him a model of every virtue, others the most infamous of human beings. The truth appears to be, that his virtues were neither of that exalted kind which command admiration, nor his faults so highly criminal as not to admit of some apology. He is certainly entitled to the praise of deep erudition; but, on the other hand, is justly censurable for giving oftentimes a partial and unfair representation of the opinions of his predecessors. While he deserves, in point of genius and indefatigable industry, to be ranked in the first class of men, his reputation as a philosopher is, in some measure, tarnished by a too daring spirit of contradiction and innovation, and in morals, by an artful conformity to the manners of the age in which he lived. In religion he ought not certainly to be regarded as an atheist, though it must be owned that it is impossible to reconcile his notions of Deity with just conceptions of the divine na-

ture, and attributes. His doctrine concerning fate seems to have been construed by his opponents into a denial of the necessity of prayers and sacrifices, and was consequently deemed inimical to the public institutions of religion. Most of the subjects which he discusses are in the highest degree abstruse; but the obscurity necessarily arising from the nature of these subjects is increased by the manner of the Stagyræite. He almost constantly affects close periods and a concise diction, and leaves much to be supplied by the reader himself. His transitions are frequent and abrupt, and his use of new terms in a technical sense is not unfrequent. Most of his writings have reached us. They embrace Logical, Physical, Metaphysical, Mathematical, and Moral subjects, besides treatises on Government, Rhetoric, and the Art of Poetry, the latter an excellent performance. His works and library were left by him to Theophrastus, who, at his death, bequeathed them to Neleus of Scepsis. Some of them were sold to Ptolemy, and shared the fate of the Alexandrian library. The heirs of Neleus, in order to secure the rest from being seized by the kings of Pergamum, who were collecting a library, buried them in a subterranean cavern, where they lay 130 years, and suffered much injury. They were afterwards sold to Apellicon of Teos, who had the manuscripts transcribed, and with injudicious industry, supplied from his own conjectures and those of his copyists, such passages as were become illegible. It is impossible to say how many corruptions were thus introduced into the text. After the death of Apellicon, Sylla, at the taking of Athens, B. C. 85, seized his library, and had it conveyed to Rome. Here Tyrannio, a grammarian, obtaining permission to make use of the manuscripts of Aristotle, employed ignorant amanuenses to take copies, which he suffered to pass out of his hands without correction. These errors have been increased by the officiousness of later transcribers and commentators. His treatises have been published separately, but the best edition of his entire works is that of Duval, 2 vols. folio, Paris, 1619. Tyrwhitt's edition of the Poetics, Oxon. 4to. 1794, and Wilkinson's of the Ethics, Oxon. 1715, 8vo. are both excellent. [*Diog. in vita.*—*Plut. in Alex. and de Alex. fort. &c.*—*Cic. Acad. Quest. 4. de Orat. 3. de Finib. 5.*—*Quantil. 1, 2, 5, 10.*—*Ælian. V. H. 4.*—*Justin. 12.*—*Justin. Martyr.*—*August. de Civ. Dei. 8.*—*Plin. 4, 5, &c.*—*Athen.*—*Val. Max. 5, c. 6, &c.*—There were besides seven of the same name, A magistrate of Athens.—A commentator on Homer's Iliad.—An orator of Sicily, who answered the panegyric of Isocrates.—A friend of Æschines.—A man of Cyrene who wrote on poetry.—A schoolmaster mentioned in Plato's life, written by Aristoxenus.—An obscure grammarian. *Diog. de Aristot.*

ARISTOXENUS, a celebrated musician, disciple of Aristotle, and born at Tarentum. He wrote 453 different treatises on philoso-

phy, history, &c. and was disappointed in his expectations of succeeding in the school of Aristotle, for which he always spoke with ingratitude of his learned master. [This is denied by Aristocles the Peripatetic, in Eusebius, who affirms that he always spoke of Aristotle in terms of great respect.] Of all his works nothing remains but three books upon music, the most ancient on that subject extant.—A philosopher of Cyrene. *Athn.*—A physician whose writings are quoted by Galen.

ARISTUS, a Greek historian of Salamis, who wrote an account of Alexander's expedition. *Strab.* 14.—*Arrian.* 7.

ARIUS, [a river of Aria, on which was situate Artacoana, the capital of the country; It is now the *Heri.*]—A celebrated writer, the author of the Arian controversy, that denied the eternal divinity and consubstantiality of the Word. Though he was greatly persecuted for his opinions, he gained the favour of the emperor Constantine, and triumphed over his powerful antagonist Athanasius. He died the very night he was going to enter the church of Constantinople in triumph. Pressed by nature, he went aside to ease himself; but his bowels gushed out, and he expired on the spot, A. D. 336. [It is very probable that his death was occasioned by poison or some other violence. His heresy, however, did not die with him, but found a protector in Constantius, who succeeded his father in the empire of the east. It was eventually suppressed by Theodosius the Great. In their sentiments, the Arians acknowledged one God, the Father; that the Son was a created being; and that the Holy Ghost was a ray or emanation from the Deity.]

ARMENIA, a large country of Asia, divided into Upper and Lower Armenia, called also Major, [was bounded on the south by Mesopotamia; on the east by Media; on the north by Iberia and Albania; and on the west by Pontus and Armenia Minor; which last was separated from it by the Euphrates.] Lower Armenia, or Minor, is bounded by Cappadocia, Armenia Major, Syria, Cilicia, and the Euphrates. The Armenians were a long time under the dominion of the Medes and Persians, till they were conquered with the rest of Asia, by Alexander and his successors. [Armenia Major was wrested from Antiochus the Great, during his minority, by its governor, Artaxies, and made an independent kingdom. In the Mithridatic war, Tigranes was their king. Upon his overthrow by Lucullus and Pompey, the kingdom, though continued to his successors, remained in effect under the controul of the Romans, until Trajan reduced it to a province, and made the Tigris the eastern boundary of the Roman empire. It was soon after, however, governed by its own kings, and having been abandoned by the Romans, was made a Persian province by Sapor. It was subdued by the Saracens, A. D. 667, and by the Turks, A. D. 1522.—Armenia Minor, in its manners and customs, differed in no respect from Ar-

menia Major. It was a very mountainous country, and divided by the Romans into 4 provinces. It is now also held by the Turks, who call it *Genech*. Armenia Major is the present *Turcomania*.] *Herodot.* 1, c. 194, l. 5, c. 49.—*Curt.* 4, c. 12, l. 5, c. 1.—*Strab.* 1 and 11.—*Mela*, 3, c. 5 and 8.—*Plin.* 6, c. 4. &c.—*Lucan.* 2.

ARMILUSTRIUM, a festival at Rome, on the 19th of October, [during which they sacrificed completely armed, and to the sound of trumpets. It was intended for the expiation of the armies, and the prosperity of the arms of the Roman people. It is said to have been first observed among the Athenians.] *Varro de L. L.* 5, c. 3.—*Liv.* 27, c. 37.

ARMINIUS, a warlike general of the Germans, who supported a bloody war against Rome for some time. [His name is rendered famous by the defeat of Varus, and the slaughter of three Roman legions. (*vid.* Varus.) He was afterwards defeated in two successive actions by Germanicus. In attempting, after the Roman armies were withdrawn from Germany, to grasp at sovereign power, he involved his country in a civil war, and fell at last by the treachery of one of his relations. His true name seems to have been *Hermann* or *Heeremann*, i. e. *General*, Latinised by the Romans into *Arminius*.]

ARMORICA, [a name originally applied by the Romans to the entire coast of Gaul, from the Pyrenees to the Rhine; it was afterwards, upon the conquest of the country, given in particular to that part of the coast which lay between the Liger and Sequana, and at last exclusively confined to *Bretagne*. The term is derived from the Celtic *Ar-Mor*, i. e. *on the sea*.]

ARNE, a city of Lycia, called afterwards *Xanthus*.—A daughter of *Æolus*, who gave her name to two towns, one in Thessaly, the other in Bœotia. *Strab.* 1 and 2.—*Paus.* 9, c. 40.—*Met.* 6. fab. 4.

ARNOBIUS, a philosopher in Dioclesian's reign, who became a convert to christianity. He applied for ordination, but was refused by the bishops till he gave them a proof of his sincerity. Upon this he wrote his celebrated treatise, in which he exposed the absurdity of irreligion, and ridiculed the heathen gods. Opinions are various concerning the purity of his style, though all agree in praise of his extensive erudition. The book that he wrote, *de Rhetoricâ Institutione*, is not extant. The best edition of his treatise *Adversus Gentes* is the 4to. printed L. Bat. 1651. [*Ex recens. Ant. Tysii*]

ARNUS, a river of Etruria, [rising in the Umbrian Appenines, and falling into the Mediterranean. It is now the *Arno*. On its banks stood *Florentia*, the modern *Florence*, and at its mouth *Pisæ*, now *Pisa*.] *Liv.* 22, c. 2.

[**AROMATA**, or *AROMATUM promontorium*, the most eastern land of the continent of Africa, now *Cape Guardafui*.]

ARPI, a city of Apulia, built by *Diomedes* after the Trojan war. [It is said to have

been called Argyrippe by the inhabitants, and that this was a corruption from Argos Hippion, a name given to it by Diomedes in remembrance of his native city.] *Justin.* 20, c. 1—*Virg. Æn.* 10, v. 28.

ARPINUM, a town of Latium, famous for giving birth to Cicero and Marius. [It lay south-east of Anagnia, and is now *Arpino*.] The words *Arpine chartæ* are sometimes applied to Cicero's works. *Mart.* 10, ep. 19—*Juv.* 8, v. 237.—*Cic. Rull.* 3.—A town of Magna Græcia.

ARRHABÆUS, the king of a nation in the neighbourhood of Macedonia, who greatly distressed Archelaus. *Aristot.* 5. *Polit.* c. 10.

ARRIĀNUS, a philosopher of Nicomedia, priest of Ceres and Proserpine, and disciple of Epictetus, called a second Xenophon from the elegance and sweetness of his diction, and distinguished for his acquaintance with military and political life. He wrote seven books on Alexander's expedition, [an "Account of the affairs of India,"] the periplus of the Euxine and Red Sea, four books on the disputations of Epictetus, [a treatise on hunting, a work on tactics, &c.] He flourished about the 140th year of Christ, and was rewarded with the consulship and government of Cappadocia, by M. Antoninus. The best edition of Arrian's *Expediitio Alexandri*, is the fol. Gronovii, L. Bat. 1704, [and that of Schmiæder, *Lips.* 1793, 8vo. Of the *Historia Indica*, that of Schmiæder, *Hal.* 1793, 8vo. Of his moral treatise on the Enchiridion, that of Upton, *Lond.* 1739, 4to. and of the rest of his works, that of Blanchard, *Amst.* 1683, 8vo. which contains also his *Tactica*, moral treatise, &c.]—A poet who wrote an epic poem in twenty-four books on Alexander; also another poem on Attalus, king of Pergamus. He likewise translated Virgil's *Georgics* into Greek verse.

ARSĀCES, a man of obscure origin, [who incited the Parthians to revolt from Antiochus Theos, and was elevated to the throne on account of his successes. He defeated and made prisoner Seleucus Callinicus, and laid the foundation of the Parthian empire, about 250 B. C.] He added the kingdom of the Hyrcani to his newly-acquired possessions, and spent his time in establishing his power, and regulating the laws. After death he was made a god of his nation, and all his successors were called, in honour of his name, *Arsacide*. *Justin.* 41, c. 5 and 6.—*Strab.* 11 and 12.—His son and successor bore the same name. He carried war against Antiochus the son of Seleucus, who entered the field with 100,000 foot, and 20,000 horse. He afterwards made peace with Antiochus, and died B. C. 217. *Id.* 41, c. 5.—The third king of Parthia, of the family of the Arsacidæ, bore the same name, and was also called Priapatrus. He reigned twelve years, and left two sons, Mithridates and Phraates. Phraates succeeded as being the elder, and at his death he left his kingdom to his brother, though he had many children; observing that a monarch ought to have in view, not

the dignity of his family, but the prosperity of his subjects. *Justin.* 31, c. 5.—A king of Pontus and Armenia, in alliance with the Romans. He fought long with success against the Persians, till he was deceived by the snares of king Sapor, his enemy, who put out his eyes, and soon after deprived him of life. *Marcellin.*—The eldest son of Artabanus, appointed over Armenia by his father, after the death of king Artaxias. *Tacit. Hist.* 6.

ARSACIDE, a name given to some of the monarchs of Parthia, in honour of Arsaces, the founder of the empire. Their power subsisted till the 229th year of the christian era, when they were conquered by Artaxerxes king of Persia. [*vid.* Artabanus.] *Justin.* 41.

ARSAMOSĀTA, a town of Armenia Major. [in the south-western angle of the district Sophene. It is now *Simsat* or *Shimsat*.] *Tacit. Hist.* 6.

ARSĀNES, the son of Oechus, and father of Codomanus.

ARSĀNĀS, [a river of Armenia Major, which D'Anville and Mannert, but especially the latter, consider as another name for the southern arm of the Euphrates. *vid.* Euphrates.—There was another of the same name lower down, which flowed from the north-west through Sophene, and entered the Euphrates below Melitene, on which Arsamosata was situate. This is now the *Arsen*.]

ARSES, the youngest son of Oechus, whom the Eunuch Bagoas raised to the throne of Persia, and destroyed with his children, after a reign of three years. *Diod.* 17.

ARSĀ, a wood of Etruria, famous for a battle between the Romans and the Veientes. *Plut. in Popl.*—A small river between Illyricum and Histria, falling into the Adriatic. [The limit of Italy in that quarter, after Histria was added to Italy by Augustus.]—A river of Italy, flowing through Campania.

ARSINŌE, the sister and wife of Ptolemy Philadelphus, worshipped after death under the name of Venus Zephyritis. Dinochare began to build her a temple with loadstones, in which there stood a statue of Arsinoe suspended in the air by the power of the magnet; but the death of the architect prevented its being perfected. *Plin.* 34, c. 14.—A daughter of Ptolemy Lagus, who married Lysimachus, king of Macedonia. After her husband's death, Ceraunus, her own brother, married her, and ascended the throne of Macedonia. He previously murdered Lysimachus and Philip, the sons of Arsinoe by Lysimachus, in their mother's arms. Arsinoe was some time after banished to Samothrace. *Justin.* 17, c. 1, &c.—A younger daughter of Ptolemy Auletes, sister to Cleopatra. Antony dispatched her to gain the good graces of her sister. *Hirt. Alex.* 4.—*Appian.*—The wife of Magas king of Cyrene, who committed adultery with her son-in-law. *Justin.* 26, c. 3.—A daughter of Lysimachus. *Paris.*—A town of Egypt, situated near the lake of Mœris, on the west.

ern shore of the Nile, where the inhabitants paid the highest veneration to the crocodiles. They nourished them in a splendid manner, and embalmed them after death, and buried them in the subterraneous cells of the labyrinth. [Hence it was called Crocodilopolis. It is succeeded by the modern *Faioum*, built at the distance of about a league north-east of its dilapidated walls. *vid.* Crocodilopolis. —Another in Egypt, on the west side of the *Sinus Arabicus*, near its extremity, and not far from the modern *Suez*. From this spot Ptolemy Philadelphus cut a canal to one of the branches of the Nile.] *Strab.*—A town of Cilicia—of *Eolia*—of Syria—of Cyprus—of Lycia, &c.

[*ARSISSA PALUS*, a great lake in the southern part of Armenia Major, now the *Lake of Van*. It was on its northern side embellished with cities which were better known to the Byzantine writers than they had been before, viz. *Chaliat* or *Athlat*, *Arzes* or *Argish*, and *Perkri*.]

ARTABANUS, son of Hystaspes, was brother to Darius the first. He dissuaded his nephew Xerxes from making war against the Greeks, and at his return, he assassinated him with the hopes of ascending the throne. Darius, the son of Xerxes, was murdered in a similar manner; and Artaxerxes, his brother, would have shared the same fate, had he not discovered the snares of the assassin, and punished him with death. *Diod. 11.—Justin. 3, c. 1, &c.—Herodot. 4, c. 38, l. 7, c. 10, &c.*—A king of Parthia after the death of his nephew Phraates 2d. He undertook a war against a nation of Scythia, in which he perished. His son Mithridates succeeded him. *Justin. 42, c. 2.*—A king of Media, and afterwards of Parthia, after the expulsion of Vonones, whom Tiberius had made king there. He invaded Armenia, from whence he was driven away by one of the generals of Tiberius. He was expelled from his throne, which Tiridates usurped; and some time after, he was restored to his ancient power, and died A. D. 48. *Tacit. Ann. 5, &c.*—A king of Parthia, very inimical to the interests of Vespasian.—Another king of Parthia, who made war against the emperor Caracalla, who had attempted his life on pretence of courting his daughter. [With this Artabanus, who is styled the 4th, and who was defeated and stripped of his kingdom by Artaxerxes, the Parthian empire terminated.] *Dio.—Herodian.*

ARTABAZANES or **ARTAMENES**, the eldest son of Darius, when a private person. He attempted to succeed to the Persian throne, in preference to Xerxes. *Justin.*

ARTABAZUS, a son of Pharnaces, general in the army of Xerxes. He fled from Greece upon the ill success of Mardonius. *Herodot. 7, 8, and 9.*—A general who made war against Artaxerxes 2d, and was defeated. He was afterwards reconciled to his prince, and became the familiar friend of Darius 3d. After the death of this prince, he surrendered himself up with his sons to Alexander, who

treated him with much humanity and confidence. *Curt. 5, c. 9 and 12, l. 6, c. 5, l. 7, c. 3 and 5, l. 8, c. 1.*

ARTABRI and **ARTABRITÆ**, a people of Lusitania, who received their name from Artabrum, a promontory on the coast of Spain, now called *Cape Finisterre*. *Sil. 3, v. 362.*

ARTACÆAS, an officer in the army of Xerxes, the tallest of all the troops, the king excepted.

ARTACE, a town and seaport near Cyzicus. It did not exist in the age of Pliny. There was in its neighbourhood a fountain called Artacia. *Herodot. 4, c. 14.—Procep. de Bell. Pers. 1, c. 25.—Strab. 13.—Plin. 5, c. 32.*—A city of Phrygia.—A fortified place of Bithynia.

ARTACÈNE, a country of Assyria, near Arbela, where Alexander conquered Darius. *Strab. 16.*

[**ARTACOËNA**, the capital of Aria, now *Herat*, situate on the river Arius, now the *Heri*.]

ARTAGERAS [or **ARTAGICERTA**, a town of Armenia Major, north-east of Amida, where Caius Cæsar, a nephew of Augustus, was dangerously wounded by one Addrucus. It is now probably *Ardis*. *Vell. Paterc. 2, 103.*] *Strab.*

ARTAGERSES, a general in the army of Artaxerxes, killed by Cyrus the younger. *Plut. in Artax.*

ARTANES, a king of the southern parts of Armenia. *Strab. 11.*—A river of Thrace flowing into the Ister. *Herodot. 4, c. 49.*—[A river of Bithynia.]

ARTAPHERNES, a general whom Darius sent into Greece with Datis. He was conquered at the battle of Marathon, by Miltiades. *vid. Datis. C. Nep. in Mill.—Herodot. 6.*

ARTAVASDES, a son of Tigranes, king of Armenia Major, who wrote tragedies, and shone as an elegant orator and faithful historian. He lived in alliance with the Romans, but Crassus was defeated partly on account of his delay. He betrayed M. Antony in his expedition against Parthia, for which Antony reduced his kingdom, and carried him to Egypt, where he adorned the triumph of the conqueror led in golden chains. He was some time after murdered. *Strab. 11.*—The crown of Armenia was given by Tiberius to a person of the same name, who was expelled.—Augustus had also raised to the throne of Armenia a person of the same name. *Tacit. Ann. 2.*

ARTAXA and **ARTAXIAS**, a general of Antiochus the Great, who erected the province of Armenia into a kingdom, by his reliance on the friendship of the Romans. King Tigranes was one of his successors. *Strab. 11.*

ARTAXĀTA, (*orum*) now *Ardesch*, a strongly fortified town of Upper Armenia, the capital of the empire, where the kings generally resided.] It was built upon a plain which Hannibal recommended as a proper site for the capital to king Artaxes. Near it ran the Araxes.] It was burnt by Corbulo.

and rebuilt by Tiridates, who called it *Neronea*, in honour of Nero. *Strab.* 11.

ARTAXERXES 1st, succeeded to the kingdom of Persia after his father Xerxes. [Herodotus informs us that the name Artaxerxes signified in Persian, "a great warrior." In modern Persian the name, it is thought, would be, *Ardezir Xa*, or *Ardshir Scha*, i. e. according to Reland, *Magnus Leo, Rex*. Hence the name Xerxes alone will signify "a warrior," or "a lion."] He destroyed Artabanus, who had murdered Xerxes, and attempted to destroy the royal family to raise himself to the throne. He made war against the Bactrians, and re-conquered Egypt, that had revolted with the assistance of the Athenians, and was remarkable for his equity and moderation. [He was called *Μακροχρησ* (Longimanus), from the extraordinary length of his arms, according to Strabo, which, on his standing straight, could reach his knees; but, according to Plutarch, because his right hand was longer than his left.] He reigned 29 years, and died B. C. 425. *C. Nep. in Reg.*—*Plut. in Artax.*—The second of that name, king of Persia, was surnamed Mnemon, on account of his extensive memory. He was son of Darius the second, by Parysatis the daughter of Artaxerxes Longimanus, and had three brothers, Cyrus, Ostanes, and Oxathres. His name was Arsaces, which he changed into Artaxerxes when he ascended the throne. His brother Cyrus was of such an ambitious disposition, that he resolved to make himself king, in opposition to Artaxerxes. Parysatis always favoured Cyrus; and when he had attempted the life of Artaxerxes, she obtained his pardon by her entreaties and influence. [Artaxerxes was born before his father's accession to the throne, but Cyrus was born the son of a king, hence his mother favoured his claim. On a similar ground, Xerxes had been preferred by Darius Hystaspes, to his elder brother Artabazanes.] Cyrus, who had been appointed over Lydia and the sea-coasts, assembled a large army under various pretences, and at last marched against his brother at the head of 100,000 barbarians and 13,000 Greeks. He was opposed by Artaxerxes with 900,000 men, and a bloody battle was fought at Cunaxa, in which Cyrus was killed. [though in fact victorious, for he had routed with his body-guard, the guards of the king, while the Greeks were in full pursuit of that part of the king's army which had been opposed to them. The loss of the battle was owing partly to the rash impetuosity of Cyrus, in charging the royal guards, and partly to the circumstance of the Greeks having pursued too far the barbarians opposed to them.] It has been reported, that Cyrus was killed by Artaxerxes, who was so desirous of the honour, that he put to death two men for saying that they had killed him. The Greeks who had assisted Cyrus against his brother, though at the distance of above 600 leagues from their country, made their way through the territories of the enemy; and nothing is more famous in the Grecian history, than the

retreat of the ten thousand. [*vid. Xenophon.*] After he was delivered from the attacks of his brother, Artaxerxes stirred up a war among the Greeks against Sparta, and exerted all his influence to weaken the power of the Greeks. He married two of his own daughters, called Atossa and Amestris, and named his eldest son Darius to be successor. Darius however conspired against his father, and was put to death; and Ochus, one of the younger sons, called also Artaxerxes, made his way to the throne by causing his elder brothers Ariaspes and Arsames to be assassinated. It is said that Artaxerxes died of a broken heart in consequence of his son's unnatural behaviour, in the 94th year of his age, after a reign of 46 years, B. C. 359. Artaxerxes had 150 children by his 350 concubines, and only four legitimate sons. *Plut. in vita.*—*C. Nep. in Reg.*—*Justin.* 10, c. 1, &c.—*Diod.* 13, &c.—The 3d, surnamed Ochus, succeeded his father Artaxerxes 2d, and established himself on his throne by murdering about 80 of his nearest relations. He punished with death one of his officers who conspired against him; and recovered Egypt which had revolted, destroyed Sidon, and ravaged all Syria. He made war against the Cadusii, and greatly rewarded a private man called Codomanus for his uncommon valour. But his behaviour in Egypt, and his cruelty towards the inhabitants, offended his subjects, and Bagoas at last obliged his physician to poison him, B. C. 337, and afterwards gave his flesh to be devoured by cats, and made handles for swords with his bones. Codomanus, on account of his virtues, was soon after made king by the people; and that he might seem to possess as much dignity as the house of Artaxerxes, he reigned under the name of Darius the third. *Justin.* 10, c. 3.—*Diod.* 17.—*Ælian.* V. H. 6, c. 8.

ARTAXERXES OF ARTAXÄRES 1st, a common soldier of Persia, [who killed Artabanus, the last of the Arsacidæ, and founded a new dynasty, called the Sassanidæ, from his father's name Sassan, A. D. 226. As soon as his authority was well established, he attempted to recover the provinces invaded by the Romans. Alexander Severus opposed him with three numerous armies. One of these was destroyed by the superior force of his opponent, another perished by famine and fatigue, and the third, commanded by the Emperor himself, retired ingloriously to Antioch, greatly diminished by disease. Artaxerxes, however, weakened even by his victories, was compelled to abandon his project.] *Herodian.* 5.—One of his successors, son of Sapor [the 2d,] bore his name, and reigned eleven years, during which he distinguished himself by his cruelties.

ARTAXIAS, a son of Artavasdes, king of Armenia, was proclaimed king by his father's troops. He opposed Antony, by whom he was defeated, and became so odious that the Romans, at the request of the Armenians, raised Tigranes to the throne.—Another, son of Polemon, whose original name was

Zeno. After the expulsion of Vonones from Armenia, he was made king by Germanicus. *Tacit. 6, Ann. c. 31.*—A general of Antiochus. *vid. Artaxa.*

ARTAXCES, a Persian appointed governor of Sestos by Xerxes. He was hung on a cross by the Athenians for his cruelties, [after his son had been stoned to death in his presence.] *Herod. 7 and 9.*

ARTEMIDORUS, a native of Ephesus, who wrote an history and description of the earth, in eleven books. He flourished about 104 years B. C.—A physician in the age of Adrian.—A man in the reign of [Antoninus Pius] who wrote a learned work on the interpretation of dreams, still extant; the best edition of which is that of Rigaltius, Paris, 4to. 1604, to which is annexed *Achmetis Oneirocritica*. [An edition of the *Oneirocritica* of Artemidorus was published in 1305, at Leipzig, in 2 vols, 8vo. with the commentaries of Rigaltius and Reiske, by J. G. Reiff.]—A man of Cnidus, son to the historian Theopompus. He had a school at Rome, and he wrote a book on illustrious men, not extant. [In teaching eloquence he became acquainted with some of Brutus's friends, and procured intelligence of the conspiracy against Cæsar. He wrote down an account of it, and gave it to the dictator from among the crowd as he was going to the senate, but Cæsar put it with other papers which he held in his hand, thinking it to be of no material consequence.] *Plut. in Cæs.*

ARTEMIS, the Greek name of Diana. Her festivals, called Artemisia, were celebrated in several parts of Greece, particularly at Delphi, where they offered to the goddess a mullet, which, as was supposed, bore some affinity to the goddess of hunting, because it is said to hunt and kill the sea-hare. There was a solemnity of the same name at Syracuse; it lasted three days, which were spent in banqueting and diversions. *Athen. 7.*

ARTEMISIA, a daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus and the neighbouring country. She assisted Xerxes in his expedition against Greece with a fleet, and her valour was so great that the monarch observed that all his men fought like women, and all his women like men. The Athenians were so ashamed of fighting against a woman, that they offered a reward of 10,000 drachms for her head. It is said that she was fond of a youth of Abydos, called Dardanus, and that, to punish his disdain, she put out his eyes while he was asleep, and afterwards leaped down the promontory of Leucas. *Herodot. 7, c. 99, l. 8, c. 68, &c.—Justin. 2, c. 12.*—There was also another queen of Caria of that name, often confounded with the daughter of Lygdamis. She was daughter of Hecatomnus king of Caria, or Halicarnassus, and was married to her own brother Mausolus, famous for his personal beauty. She was so fond of her husband, that at his death she drank in her liquor his ashes after his body had been burned, and erected to his memory a monument, which

for its grandeur and magnificence, was called one of the seven wonders of the world. This monument she called *Mausoleum*, a name which has been given from that time to all monuments of unusual splendour. She invited all the literary men of her age, and proposed rewards to him who composed the best elegiac panegyric upon her husband. The prize was adjudged to Theopompus. She was so inconsolable for the death of her husband, that she died through grief two years after. *Vitruv.—Strab. 14.—Plin. 25, c. 7, l. 36, c. 5.*

ARTEMISIUM, a promontory of Eubœa, [on the north-western side of the island. It had a temple sacred to Artemis (Diana,) whence its name. Off this coast, which was called *Artemisium litus*, the Greeks obtained their first victory over the fleet of Xerxes on the same day with the action at Thermopylæ.] *Herodot. 7, c. 175, &c.*—A lake near the grove Aricia, with a temple sacred to Artemis, whence the name.

ARTEMITA, a city, [according to Strabo, 500 stadia east of Seleucia in Assyria.—Another in Armenia Major, near its southern boundary, now *Van*. It lay at the south-eastern extremity of the Arsissa Palus, now *Lake of Van*.]—An island opposite the mouth of the Achelous. *Strab.*

ARTEMON, an historian of Pergamus.—A native of Clazomenæ, who was with Pericles at the siege of Samos, where it is said he invented the battering-ram, the *testudo*, and other equally valuable military engines.—A native of Magnesia, who wrote the history of illustrious women.—A Syrian whose features resembled, in the strongest manner, those of Antiochus [Theos.] The queen, after the king's murder, made use of Artemon to represent her husband in a lingering state, that, by his seeming to die a natural death, she might conceal her guilt and effect her wicked purpose. *vid. Antiochus.*

ARTIMPASA, a name of Venus among the Scythians. *Herodot. 4, c. 59.*

ARTOBAZANES, a son of Darius, [and brother of Xerxes. The name is more commonly, however, written Artabazanes, which see.] *Herodot. 7, c. 2 and 3.*

ARTORIUS, a physician of Augustus, who, on the night previous to the battle of Philippi, saw Minerva in a dream, who told him to assure Augustus of the victory. *Val. Max. 1, c. 7.*

ARVÆLES OR AMBARVÆLES, a name given to twelve priests who celebrated the festivals called Ambarvalia. [This order of priests is said to have been instituted by Romulus in honour of his nurse Acca Laurentia, who had 12 sons, and when one of them died, Romulus, to console her, offered to supply his place, and called himself and the rest of her sons, *Frates Arvales*. Their office was for life, and continued even in captivity and exile. They wore a crown made of the ears of corn, and a white woollen wreath around their temples. (*vid. Ambarvalia*.) The hymn sung by these priests was discovered in 1778, in

opening the foundations of the sacristy of St. Peters, inscribed on a stone.] *Varro de L. L.* 4

ARVERIS, a god of the Egyptians, son of Isis and Osiris.

ARVERNI, a powerful people of Gaul [whose territories lay between the sources of the Elaver, or *Allier*, and Duranium, or *Dordogne*, branches of the Liger and Garumna. The district is now *Auvergne*. Their capital was Augustunometum, now *Clermont*. They were a powerful nation, and were only conquered after great slaughter.] *Cæs. Bell. Gal.* 7.—*Strab.* 14.

ARVISIUM and **ARVISUS**, a promontory of Chios, famous for its wine. [The true orthography is *Ariusius*. This wine was esteemed the best of all the Greek wines.] *Virg. Ecl.* 5.

ARUNS, an Etrurian soothsayer in the age of Marius. *Lucan.* 1, v. 586.—A brother of Tarquin the Proud. He married Tullia, who murdered him to espouse Tarquin, who had assassinated his wife.—A son of Tarquin the Proud, who, in the battle that was fought between the partizans of his father and the Romans, attacked Brutus the Roman consul. [The combatants slew each other.] *Liv.* 2, c. 6.—A son of Porsena king of Etruria, sent by his father to take Aricia. *Liv.* 2, c. 14.

ARUNTIVS, a Roman who ridiculed the rites of Bacchus, for which the god inebriated him to such a degree that he offered violence to his daughter Medullina, who murdered him when she found that he acted so dishonourably to her virtue. *Plut. in Par. Gall.*—A man who wrote an account of the Punic wars in the style of Sallust, in the reign of Augustus. *Tacit. Ann.* 1.—*Senec. ep.* 14.—Paterculus, a man who gave Æmylius Censorinus, tyrant of Ægesta, a brazen horse to torment criminals. The tyrant made the first experiment upon the body of the donor. *Plut. in Par. Gall.*—Stella, a poet descended of a consular family in the age of Domitian.

ARUSPEX. *vid.* Haruspex.

ARKĀTA, a [town of Armenia Major, situated on the Araxes east of Artaxata, towards the confines of Media.] *Strab.* 11.

ARYANDES, a Persian, appointed governor of Egypt by Cambyses. He was put to death [by Darius, for issuing a silver coinage in his own name.] *Herodot.* 4, c. 166.

ARYPTÆVS, a prince of the Molossi, who privately encouraged the Greeks against Macedonia, and afterwards embraced the party of the Macedonians.

ASANDER, a man who separated by a wall. Chersonesus Taurica from the continent. *Strab.* 7.

ASEBTE or **ABYSTE**, a people of Libya above Cyrene. [Herodotus says that they were remarkable beyond all the Lybians for their use of chariots drawn by four horses. The custom of harnessing four horses to a chariot, was confessedly borrowed from the Africans by the Greeks.] *Herodot.* 4, c. 170.—*Plut.* 4, c. 3.

ASCALĀPHUS, a son of Mars and Astyoche, who was among the Argonauts, and went to the Trojan war at the head of the Orchomenians, with his brother Ialmenus. He was killed by Deiphobus. *Homer. Il.* 2, v. 13, l. 9, v. 32, l. 13, v. 518.—A son of Acheron by Gorgyra or Orphne, stationed by Pluto to watch over Proserpine in the Elysian fields. When Ceres had obtained from Jupiter her laughter's freedom and return upon earth, provided she had eaten nothing in the kingdom of Pluto, Ascalaphus discovered that she had eaten seven pomegranate seeds; upon which Proserpine was ordered by Jupiter to remain six months with Pluto, and the rest of the year with her mother. Proserpine was so displeased with Ascalaphus, that she sprinkled water on his head, and immediately turned him into an owl. *Apollod.* 1, c. 5, l. 2, c. 5.—*Ovid. Met.* 5, tab. 8.

ASCĀLON, [a maritime town of Palestine, 320 furlongs from Jerusalem, been Azotus to the north, and Gaza to the south. Venus Urania was worshipped in this city. Her temple was pillaged, according to Herodotus, by the Scythians, B. C. 630. Here also was worshipped the goddess Derceto. In this city Herod the Great was born, hence called Ascalonites. The port was at some distance from the city. Ascalon is now a small village, called *Scalona*.] *Joseph. de Bell. Jud.* 3, c. 2.—*Theophrast. Il. Pl.* 7, c. 4.

ASCANIA, an island of the Ægean sea.—A city of Troas, built by Ascanius.

ASCANIUS, son of Æneas by Creusa, was saved from the flames of Troy by his father, whom he accompanied in his voyage to Italy. He was afterwards called Iulus. He behaved with great valour in the war which his father carried on against the Latins, and succeeded Æneas in the kingdom of Latinus, and built Alba, to which he transferred the seat of his empire from Lavinium, which latter city he resigned to Lavinia and her son Sylvius. The descendants of Ascanius reigned in Alba for above 420 years, under 14 kings, till the age of Numitor. Ascanius reigned 38 years; 30 at Lavinium, and eight at Alba; and was succeeded by Sylvius Posthumus, son of Æneas by Lavinia. Iulus, the son of Ascanius, disputed the crown with him; but the Latins gave it in favour of Sylvius, as he was descended from the family of Latinus, and Iulus was invested with the office of high-priest, which remained a long while in his family. [Neither Æneas nor any of his race ever set foot in Italy. *vid.* Italia, end of the article.] *Liv.* 1, c. 3.—*Virg. Æn.* 1, &c.—According to *Dionys. Hal.* 1, c. 15, &c. the son of Æneas by Lavinia was also called Ascanius.—A river of Bithynia, [by which the lake Ascanius discharged its waters into the sea. On the banks of the lake stood Nicæa, now *Ismick*.] *Virg. G.* 3, v. 270.

ASCĀ. [This is a general term used in geography; applied to the inhabitants of the torrid zone, because the sun is twice a year vertical to them, and they have then no

shadow. The word comes from *α* *privative*, and *σκια*, a shadow.]

ASCLEPIA, festivals in honour of Asclepius, or Æsculapius, celebrated all over Greece, when prizes for poetical and musical compositions were honourably distributed. [The people of Epidaurus celebrated them with peculiar solemnity.]

ASCLEPIADES, a rhetorician in the age of Eumenes, who wrote an historical account of Alexander. *Arrian*.—A disciple of Plato.—A philosopher, disciple to Stilpo, and very intimate with Menedemus. The two friends lived together, and that they might not be separated when they married, Asclepiades married the daughter, and Menedemus, though much the younger, the mother. When the wife of Asclepiades was dead, Menedemus gave his wife to his friend, and married another. He was blind in his old age, and died in Eretria. *Plut*.—A physician of Bithynia, B. C. 90, who acquired great reputation at Rome, and was the founder of a sect in physic. He relied so much on his skill, that he laid a wager he should never be sick, and won it, as he died of a fall, in a very advanced age. Nothing of his medical treatises is now extant.—An Egyptian, who wrote hymns on the gods of his country, and also a treatise on the coincidence of all religions.—A native of Alexandria, who gave an history of the Athenian archons.—The writer of a treatise on Demetrius Phalereus.—A disciple of Isocrates, who wrote six books on those events which had been the subject of tragedies.—A physician [and friend of Cæsar Octavianus, (Augustus), by whose advice the latter left his camp the evening before the battle of Philippi, and thereby probably saved his life, as that part of the army was cut to pieces by Brutus. Asclepiades perished in a shipwreck, and a magnificent tomb was erected to him at Smyrna by the emperor]—A tragic poet.—Another physician of Bithynia, under Trajan. He lived 70 years, and was a great favourite at the emperor's court.

ASCLEPIODORUS, a painter in the age of Apelles, 12 of whose pictures of the gods were sold for 300 minæ each, to an African prince. *Plin*. 35.

ASCLEPIUS, *vid.* Æsculapius.

ASCLETARION, an astrologer in the age of Domitian, who said that he should be torn by dogs. The emperor ordered him to be put to death, and his body carefully secured; but as soon as he was set on the burning pile, a sudden storm arose which put out the flames, and the dogs came and tore to pieces the astrologer's body. *Sueton. in Domit.* 15.

ASCOLIA, a festival in honour of Bacchus, celebrated about December, by the Athenian husbandmen, who generally sacrificed a goat to the god, because that animal is a great enemy to the vine. They made a bottle with the skin of the victim, which they filled with oil and wine, and afterwards leaped upon it with one foot. He who could first fix himself upon it was victorious, and received the

bottle as a reward. This was called *ασκολιζειν, παρα το επι τον ασκον αλλεουαι*, leaping upon the bottle, whence the name of the festival is derived. It was also introduced in Italy, where the people besmeared their faces with the dregs of wine, and sang hymns to the god. They always hanged some small images of the god on the tallest trees in their vineyard, and these images they called *Oscilla*. [What the *Oscilla* were has never been clearly ascertained. Some commentators think that they were bunches of flowers, others that it was the custom at the feasts of Bacchus, to swing on ropes, like children. Heyne thinks that they were small images of bark, hung up from a belief on the part of the rustics, that in whatever direction they turned, under the impulse of the wind, they brought fertility.] *Virg. G.* 2, v. 384.—*Polux.* 9, c. 7

ASCONIUS PEDIANUS, [a Roman grammarian born at Patavium, and lived in the time of Augustus. He was the friend of Virgil and the acquaintance of Quintilian and Livy. His notes on Cicero's orations are judicious, and still exist, though in a mutilated state. Some additional fragments have been recently discovered by Mai, in the Ambrosian Library at Milan.]

ASCRA, a town of Bœotia, [at the foot of mount Helicon. At this place Hesiod was brought up, being carried thither at a very early age from Cumæ in Æolia. Hence it is frequently styled his country, and he is often called the *Ascrean* bard.] The town received its name from Ascrea, a nymph, mother of Cœclus by Neptune.—*Strab.* 9.—*Paus.* 9, c. 29.—*Paterc.* 4.

ASCULUM, now *Ascoli*. a town of Picenum.—[Another in Apulia, north-west of Venusia, where the Romans first obtained success against Pyrrhus. Historians, however, differ in their accounts. Plutarch makes Pyrrhus to have been victorious, but Eutropius affirms that he was totally defeated. Dionysius of Halicarnassus states that both sides claimed the victory.]

ASDRUBAL, a Carthaginian, son-in-law of Hamilcar. He distinguished himself in the Numidian war, and was appointed chief general on the death of his father-in-law, and for eight years presided with much prudence and valour over Spain, which submitted to his arms with cheerfulness. Here he laid the foundation of new Carthage, and saw it complete. To stop his progress towards the east, the Romans, in a treaty with Carthage, forbade him to pass the Iberus, which was faithfully observed by the general. He was killed in the midst of his soldiers, B. C. 230, by a slave whose master he had murdered. The slave was caught and put to death in the greatest torments, which he bore with patience, and even ridicule. Some say that he was killed in hunting. *Ital.* 1, v. 165.—*Appian. Iberin.*—*Polyb.* 2.—*Liv.* 21, c. 2, &c.—A son of Hamilcar, who came from Spain with a large reinforcement for his brother Annibal. He crossed the Alps and entered

Italy; but some of his letters to Annibal having fallen into the hands of the Romans, the consuls M. Livius Salinator and Claudius Nero, attacked him suddenly near the Metaurus, [in Umbria,] and defeated him, B. C. 207. He was killed in the battle, and 56,000 of his men shared his fate, and 5400 were taken prisoners; about 8000 Romans were killed. The head of Asdrubal was cut off, and some days after thrown into the camp of Annibal, who, in the moment that he was in the greatest expectations for a promised supply, exclaimed at the sight, "I recognise the fortune of Carthage," and then retired, B. C. 203, into the extremity of Italy. *Liv.* 21, 23, 27, &c.—*Polyb.*—*Horat.* 4, od. 4.—A Carthaginian general, surnamed *Calvus*, appointed governor of Sardinia, and taken prisoner by the Romans. *Liv.*—Another, son of Giscon, appointed general of the Carthaginian forces in Spain, in the time of the great Annibal. He made head against the Romans in Africa, with the assistance of Syphax, but he was soon after defeated by Scipio. He died B. C. 206. [He was the father of Sophonisba.] *Liv.*—[Another, who defended Carthage in its last siege by Scipio the younger, and, foreseeing its fate, surrendered himself to the Romans.] Scipio showed him to the Carthaginians, upon which his wife, with a thousand imprecations, threw herself and her two children into the flames of the temple of Æsculapius, which she and others had set on fire. *Liv.* 51.—A Carthaginian general conquered by L. Cæcilius Metellus in Sicily, in a battle in which he lost 130 elephants. These animals were led in triumph all over Italy by the conquerors.

ASELLIO (Sempronius,) an historian and military tribune, who wrote an account of the actions in which he was present [at Numantia and elsewhere]. *Dionys. Hal.*

ASIA, one of the three parts of the ancient world, [separated from Europe by the Ægean, the Euxine, the Palus Mæotis, the Tanais or Don, and the *Dwna*; from Africa by the Red Sea and Isthmus of *Suez*.] It received its name from Asia, the daughter of Oceanus. [The conjecture of Bochart, who derives this name from a Hebrew or Phœnician word signifying *the middle*, has no foundation in history. The name of Asia was applied by Homer, Herodotus, and Euripides, to a district of Lydia, watered by the Cayster, and in which the geographers of a later age distinguished a tribe called Asiones, and a city called Asia. It appears probable that the Greeks, in proportion as their knowledge was enlarged, extended this name by little and little, from the district to which it was applied, until it embraced the whole of Asia Minor, and ultimately the other extensive countries of the east. In a similar manner Africa and Italy seem to have obtained their respective names.] This part of the globe has given birth to many of the greatest monarchies of the universe; and to the inhabitants of Asia we are indebted for most of the arts and sciences. The soil is fruitful,

and abounds with all the necessaries as well as luxuries of life. Asia was divided into many different empires, provinces, and states, of which the most conspicuous were the Assyrian and Persian monarchies. The Assyrian monarchy, according to Eusebius, lasted 1240 years, and according to Justin, 1300 years, down to the year of the world 4380. The empire of Persia existed 228 years, till the death of Darius the 3d, whom Alexander the Great conquered. The empire of the Medes lasted 259 years, according to Eusebius, or less, according to others, till the reign of Astyages, who was conquered by Cyrus the Great, who destroyed the power of the Medes, and founded the Persian monarchy. It was in Asia that the military valour of the Macedonians and the bold retreat of the 10,000 Greeks were so conspicuously displayed. It is in that part of the world that we are to look for the more visible progress of luxury, despotism, sedition, effeminacy, and dissipation. Asia was generally divided into Major and Minor. Asia Major was the most extensive, and comprehended all the eastern parts; and Asia Minor was a large country in the form of a peninsula, whose boundaries may be known by drawing a line from the bay of Issus, in a northern direction, to the eastern part of the Euxine Sea. Asia Minor has been subject to many revolutions. It was tributary to the Scythians for upwards of 1500 years, and was a long time in the power of the Lydians, Medes, &c. The western parts of Asia Minor were the receptacle of all the ancient emigrations from Greece, and was filled with Grecian colonies. [The term Asia Minor was not in use among the ancients. The general name for Upper and Lower Asia, was simply Asia. Lower Asia is now called Anatolia, or rather *Anadoli*, from *ανατολη*, *oriens*. It comprised the provinces between the Euxine and Mediterranean Seas.] *Strab.*—*Mela.*—*Justin.*—*Plin.*—*Tacit.*, &c.—One of the Oceanides, who married Japetus, and gave her name to one of the three quarters of the ancient globe. *Apollod.* 1, c. 2.—One of the Nereides. *Hygin.*—A mountain of Laconia. *Paus.* 3, c. 24.

ASIA PALUS, [a marsh in Lydia, through which the Cayster flowed. *vid.* beginning of the preceding article.] *Virg. Æn.* 7, v. 701.

ASIATICUS, a Gaul, in the age of Vitellius. *Tacit. Hist.* 2.—The surname of one of the Scipios and others, for their conquests or campaigns in Asia.

ASINARIA, a festival in Sicily, in commemoration of the victory obtained over Demosthenes and Nicias, at the river Asinarius.

ASINARIUS, a river of Sicily where the Athenian generals, Demosthenes and Nicias, were taken prisoners, [now the *Falunera*.]

ASINE, [a town of Argolis, north-west of Hermione, on the Sinus Argolicus, or Gulf of *Nauplia*.—Another in Messenia, south-west of Messene, founded by the inhabitants of the former place, when driven from their

city by the Argives. — Another in Cyprus. — Another in Cilicia.]

ASINIUS GALLUS, son of Asinius Pollio the orator, married Vipsania after she had been divorced by Tiberius. This marriage gave rise to a secret enmity between the emperor and Asinius, who starved himself to death, either voluntarily, or by order of his imperial enemy. He had six sons by his wife. He wrote a comparison between his father and Cicero, in which he gave a decided superiority to the former. *Tacit. 1 and 5. Ann.—Dio. 58.—Plin. 7, ep. 4.*—Pollio, an excellent orator, poet, and historian, intimate with Augustus. He triumphed over the Dalmatians, and wrote an account of the wars of Cæsar and Pompey, in 17 books, besides poems. He refused to answer some verses against him by Augustus, "because," said he, "you have the power to proscribe me, should my answer prove offensive." He died in the 30th year of his age, A. D. 4. He was consul with Cn. Domitius Calvinus, A. U. C. 714. It is to him that the fourth of Virgil's *Bucolics* is inscribed. *Quintil.—Sueton. in Cæs. 30 and 55.—Dio. 27, 49, 55.—Senec. de Tranq. Ani. & ep. 10.—Plin. 7, c. 30.—Tacit. 6.—Paterc. 2.—Plut. in Cæs.*

ASÍUS, a poet of Samos, who wrote about the genealogy of ancient heroes and heroines. *Paus. 7, c. 14.*

ASŌPIA, [a district of Sicyonia, near Philius.] *Paus. 2, c. 1.*

ASŌPIÁDES, a patronymic of Æacus, son of Ægina, the daughter of Asopus. *Ovid. Met. 7, v. 484.*

ASŌPIS, the daughter of the Asopus.

ASŌPUS, a river of Thessaly, [rising in Mount Oeta and falling into the Sinus Maliacus.] *Strab. 8.*—A river of Bœotia, [rising in Mount Cithæron near Platæa, and flowing into the Euripus. The plain along its northern bank was called Parasopias.] *Paus. 9, c. 4.*—A river of Asia, flowing into the Lycus near Laodicea. —A river of Peloponnesus, [rising on the frontiers of Arcadia, near Mount Cyllene, and falling into the Sinus Corinthiacus or *Gulf of Lepanto*, east of Sicyon.] —A son of Neptune, who gave his name to a river of Peloponnesus. Three of his daughters are particularly celebrated, Ægina, Salamis, and Ismene. *Apollod. 1, c. 9, l. 3, c. 12.—Paus. 2, c. 12.*

ASPA [or **ASPADĀNA**], a town of Parthia, now *Isphan*.

ASPAMITHRES, a favourite eunuch of Xerxes, who conspired with Artabanus to destroy the king and the royal family, &c. *Ctesias.*

ASPARAGIUM, [a town of Macedonia, on the southern bank of the Apsus or *Crevasta*, about 34 miles south from Dyrrachium.]

ASPASĪA, a daughter of Hermitimus of Phocæa, famous for her personal charms and elegance. She was priestess of the sun, mistress to Cyrus, and afterwards to his brother Artaxerxes. [Plutarch and Justin relate that when Darius, the son of Artaxerxes, was declared his successor, and, according to the

customary privilege allowed him, asked Aspasia from his father, this female, being allowed to make her election, preferred the son, upon which Artaxerxes made her a priestess of Diana, in order to keep her from his son, who thereupon rebelled. But this story is not generally credited.] She was called *Milto*, (i. e. *Vermilion*,) on account of the beauty of her complexion. *Ælian. V. H. 12, c. 1.—Plut. in Artax.*—Another woman, daughter of Axiochus, born at Miletus. She came to Athens, where she taught eloquence, and Socrates was proud to be among her scholars. She so captivated Pericles by her mental and personal accomplishments, that he became her pupil, and at last took her for his mistress and wife. He was so fond of her, that he made war against Samos at her instigation. The behaviour of Pericles towards Aspasia greatly corrupted the morals of the Athenians, and introduced dissipation and lasciviousness into the state. She, however, possessed the merit of superior excellence in mind as well as person, and her instructions helped to form the greatest and most eloquent orators of Greece. Some have confounded the mistress of Pericles with Aspasia the daughter of Hermitimus. *Plut. in Periel.—Quintil. 11.*—The wife of Xenophon was also called Aspasia, if we follow the improper interpretation given by some to *Cic. de Inv. 1, c. 31.*

ASPASIUS, a peripatetic philosopher in the 2d century, whose commentaries on different subjects were highly valued. —A sophist, who wrote a panegyric on Adrian.

ASPASTES, a satrap of Carmania, suspected of infidelity to his trust while Alexander was in the east. *Curt. 7, c. 20.*

ASPATHINES, one of the seven noblemen of Persia who conspired against the usurper Smerdis, *Herodot. 3, c. 70, &c.*—A son of Prexaspes. *Id. 7.*

ASPENDUS, a town of Pamphylia, near the mouth of the river Eurymedon. *Cic. in Verr. 1, c. 20.* The inhabitants sacrificed swine to Venus.

ASPHALTĪTES, a lake. *vid. Mare Mortuum.*

ASPIS, [a town of Hispania Tarraconensis, north-west of Ilicis, which lay above Carthago-Nova on the coast. It is now *Aspe*. —An island on the coast of Ionia, opposite Lebedus, now *Psili-bourum*.]

ASPLĒDON, a son of Neptune by the nymph Midon. He gave his name to a city of Bœotia, [north-east of Orchomenus,] whose inhabitants went to the Trojan war. *Homer. Il. 2, v. 18.—Paus. 9, c. 38.*

ASFORĒNUS, a [district] of Asia Minor, near Pergamus, where the mother of the gods was worshipped, and called *Asporena*. *Strab. 13.*

ASSA: a town [in the island of Cephalenia.] **ASSARĀCUS**, a Trojan prince, son of Tros by Callirhoe. He was father to Capys, the father of Anchises. The Trojans were frequently called the descendants of Assaracus, *Gens Assaraci.—Homer. Il. 20.—Virg. Æn.*

1.—Two friends of Æneas in the Rutulian war. *Virg. Æn.* 10, v. 124.

ASSŌRĪS, a town of Sicily, [north-east of Enna.—A town of Macedonia, in Mygdonia.]

ASSOS, a town [of Mysia, on the coast, west of Adramyttium. It is now *Asso*.]

ASSYRIA, [a country originally of small extent, but afterwards greatly enlarged. It was bounded, according to Ptolemy, on the north by part of Armenia, and Mount Niphates; on the west by the Tigris; on the south by Susiana; and on the east by part of Media, and the mountains Choatra and Zagros. The country within these limits is called by some of the ancients Adiabene, and by others Aturia or Atyria. Assyria is now called *Kurdistan*, from the descendants of the ancient Carduchi, who occupied the northern parts.] The Assyrian empire is the most ancient in the world. It was founded by Ninus or Belus, B. C. 2059, according to some authors, and lasted till the reign of Sardanapalus, the 31st sovereign since Ninus, B. C. 320. According to Eusebius, it flourished for 1240 years: according to Justin, 1300 years; but Herodotus says that its duration was not above 5 or 600 years. Among the different monarchs of the Assyrian empire, Semiramis greatly distinguished herself, and extended the boundaries of her dominions as far as Æthiopia and Libya. In ancient authors, the Assyrians are often called Syrians, and the Syrians Assyrians. The Assyrians assisted Priam in the Trojan war, and sent him Memnon with an army. The king of Assyria generally styled himself king of kings, as a demonstration of his power and greatness. *vid. Syria. Strab.* 16.—*Herodot.* 1 and 2.—*Justin.* 1.—*Plin.* 6, c. 13 and 26.—*Ptol.* 1, c. 2.—*Diod.* 2.—*Mela*, 1, c. 2.

[ASTABŌRAS, a river of Æthiopia, falling into the Nile. It is now called the *Tacazzé*.]

ASTACUS, a town of Bithynia, [on the Sinus Astacenus,] built by Astacus, son of Neptune and Olbia, or rather by a colony from Megara and Athens. Lysimachus destroyed it, and carried the inhabitants to the town of Nicomedia, which was then lately built. *Paus.* 5, c. 12.—*Arrian.*—*Strab.* 17.—A city of Acarnania. *Plin.* 5.

ASTĀPA, a town of Hispania Bætica, [east of Hispalis, famed for its vigorous defence against the Romans A. U. C. 546. It is now *Estepa La Vieja*.] *Liv.* 38, c. 20.

ASTĀPUS, a river of Æthiopia, falling into the Nile. [Now the *Abawi*. It flows through Nubia, rising in a place called Coloe Palus, or *Bahr Dembea*. This is the river which Mr. Bruce mistook for the Nile.]

ASTARTE, a powerful divinity of Syria. She had a famous temple at Hierapolis in Syria, which was served by 300 priests, who were always employed in offering sacrifices. [Cicero and Suidas suppose her to be one of the four Venuses whom the former enumerates. According to Lucian, she was the moon. The Sidonians represented her under the figure of a hen covering her young

with her wings. The Astarte mentioned by Cicero, was exhibited in Phœnicia with a quiver and arrows. Among the Assyrians she was sometimes termed a goddess, and sometimes a god, on account of the ambiguity of gender in the oriental languages.] *Lucian de Deâ Syriâ.*—*Cic. de Nat. D.* 3, c. 23.

ASTER, a dexterous archer of [Methone,] who offered his service to Philip king of Macedonia. Upon being slighted, he retired into the city, and aimed an arrow at Philip, who pressed it with a siege. The arrow, on which was written [*Ἀστὴρ Φιλίππου βασιμον πεμπει βέλους*,] struck the king's eye, and put it out; and Philip, to return the pleasantry, threw back the same arrow, with [a message appended to it, that if Philip took the town he would hang Aster. The conqueror kept his word.]

ASTERĪA, a daughter of Ceus, one of the Titans, by Phœbe, daughter of Cœlus and Terra. She married Perses, son of Crius, by whom she had the celebrated Hecate. She enjoyed for a long time the favours of Jupiter, under the form of an eagle; but falling under his displeasure, she was changed into a quail, called *Ortyx* by the Greeks; whence the name of *Ortygia*, given to that island in the Archipelago where she retired. [*vid. Delos.*] *Ovid. Met.* 6, fab. 4.—*Hygin.* fab. 58.—*Apollod.* 1, c. 2, &c.—A town of Greece, whose inhabitants went to the Trojan war. *Homer. Il.* 2, v. 782.—One of the daughters of Danaus, who married Chætus, son of Egyptus. *Apollod.* 2.—One of the daughters of Atlas, mother of Cœnomaus, king of Pisa. *Hygin.* fab. 250.

ASTERĪON and ASTERĪUS, a river of Peloponnesus, which flowed through the country of Argolis. This river had three daughters, Eubœa, Prosymna, and Acræa, who nursed the goddess Juno. *Paus.* 2, c. 17.—A statuary, son of Æschylus. *Paus.*—A son of Minos 2d, king of Crete, by Pasiphae. He was killed by Theseus, though he was thought the strongest of his age. Apollodorus supposes him to be the same as the famous Minotaur. According to some, Asterion was son of Teutamus, one of the descendants of Æolus, and they say that he was surnamed Jupiter because he had carried away Europa, by whom he had Minos the 1st. *Diod.* 4.—*Apollod.* 3.—*Paus.* 2, c. 31.

ASTERŌPE and ASTERŌPEĀ, one of the Pleiades, who were beloved by the gods and most illustrious heroes, and made constellations after death.—A daughter of Pelias, king of Iolchos, who assisted her sisters to kill her father, whom Medea promised to restore to life. Her grave, [and those of her sisters,] were seen in Arcadia in the time of *Pausanias*, 8, c. 11.

ASTERŪSIUS, a mountain at the south of Crete.—A town of Arabia Felix.

ASTIŌCHUS, a general of Lacedæmon, who conquered the Athenians near Cnidus, and took Phocæa and Cumæ, B. C. 411.

ASTRÆA, a daughter of Astræus, king of Arcadia, or, according to others, of Titan.

Saturn's brother, by Aurora. Some make her daughter of Jupiter and Themis, and others consider her the same as Rhea, wife of Saturn. She was called *Justice*, of which virtue she was the goddess. She lived upon the earth, as the poets mention, during the golden age, which is often called the age of *Astræa*; but the wickedness and impiety of mankind drove her to heaven in the brazen and iron ages, and she was placed among the constellations of the zodiac, under the name of *Virgo*. She is represented as a virgin, with a stern but majestic countenance, holding a pair of scales in one hand, and a sword in the other. *Senec. in Octav.—Ovid. Met. 1, v. 149.—Arat. 1. Phenom. v. 93.—Hesiod.—Theog.*

ASTRÆUS, [a river of Macedonia, passing by Berea, and falling into the Erigon above Pella. It is now the *Vistriza*.]

ASTU, a Greek word which signifies *city*, generally applied, by way of distinction, to Athens, which was the most capital city of Greece. The word *urbs* is applied with the same meaning of superiority to Rome, and *polis* to Alexandria, the capital of Egypt, as also to Troy.

ASTŪRA, a small river and village of Latium, [near the coast, below Antium. In the neighbourhood was a villa of Cicero, to which he retired from the proscription of Antony, and whence he proposed to transport himself out of the reach of his enemies. *vid. Cicero.*]

ASTŪRES, a people of Hispania *Tarracensis*, [lying west and south-west of the *Cantabri*. They occupied the eastern half of modern *Asturias*, the greater part of the kingdom of *Leon*, and the northern half of *Palencia*. Their capital was *Asturica Augusta*, now *Astorga*.]

ASTYÆGE, a daughter of Hypseus, who married Periphas, by whom she had some children, among whom was Antion, the father of Ixion.

ASTYÆGES, son of Cyaxares, was the last king of Media. He was father to Mandane, whom he gave in marriage to Cambyses, an ignoble person of Persia, because he was told by a dream that his daughter's son would dispossess him of his crown. From such a marriage he hoped that none but mean and ignorant children could be raised; but he was disappointed, and though he had exposed his daughter's son by the effects of a second dream, he was deprived of his crown by his grandson, after a reign of 35 years. Astyages was very cruel and oppressive; and Harpagus, one of his officers, whose son he had wantonly murdered, encouraged Mandane's son, who was called Cyrus, to take up arms against his grandfather, and he conquered him and took him prisoner, 559 B. C. Xenophon, in his *Cyropædia*, relates a different story, and asserts that Cyrus and Astyages lived in the most undisturbed friendship together. [But Xenophon's work is a mere historical romance, containing far more of fiction than true narrative.] *Justin. 1, c. 4, &c.—Herodot. 1. c.*

74, 75, &c.—A grammarian who wrote a commentary on Callimachus.

ASTYANAX, a son of Hector and Andromache. He was very young when the Greeks besieged Troy; and when the city was taken his mother saved him in her arms from the flames. Ulysses, who was afraid lest the young prince should inherit the virtues of his father, and one day avenge the ruin of his country upon the Greeks, seized him, and threw him down from the walls of Troy. According to Euripides, he was killed by Menelaus; and Seneca says, that Pyrrhus, the son of Achilles, put him to death. Hector had given him the name of Scamandrius; but the Trojans, [out of gratitude to the father, their chief defender, and as a compliment to his valour, called the son Astyanax, or the prince of the city.] *Homer. Il. 6, v. 400, l. 22, v. 500.—Virg. Æn. 2, v. 457, l. 3, v. 489.—Ovid. Met. 13, v. 415.—A writer in the age of Gallienus.*

ASTYDĀMAS, an Athenian, pupil to Isocrates. He wrote 240 tragedies, of which only 15 obtained the poetical prize.—A Milesian, three times victorious at Olympia. He was famous for his strength, as well as for his voracious appetite. He was once invited to a feast by king Ariobarzanes, and he ate what had been prepared for nine persons. *Athen. 10.*—Two tragic writers bore the same name, one of whom was disciple to Socrates.—A comic poet of Athens.

ASTYDĀMĪA, or **ASTYADAMĪA**, daughter of Amyntor, king of Orchomenos in Bœotia, married Acastus son of Pelias, who was king of Iolchos. She became enamoured of Peleus, son of Æacus, who had visited her husband's court; and because he refused to gratify her passion, she accused him of attempting her virtue. Acastus readily believed his wife's accusation; but as he would not violate the laws of hospitality by punishing his guest with instant death, he waited for a favourable opportunity, and dissembled his resentment. At last they went in a hunting party to mount Pelion, where Peleus was tied to a tree, by order of Acastus, that he might be devoured by wild beasts. Jupiter was moved at the innocence of Peleus, and sent Vulcan to deliver him. When Peleus was set at liberty, he marched with an army against Acastus, whom he dethroned, and punished with death the cruel and false Astydamia. She is called by some Hippolyte, and by others Cretheis. *Apollod. 3, c. 13.—Pinder. Mem. 4.*—A daughter of Ormenus, carried away by Hercules, by whom she had Tlepolemus. *Ovid. Heroid. 9, v. 50.*

ASTŪLUS, one of the centaurs, who had the knowledge of futurity. He advised his brothers not to make war against the Lapithæ. *Ovid. Met. 12, v. 338.*

ASTYPALÆA, [one of the Cyclades, south-east of the island of Cos. According to Cicero, divine honours were rendered here to Achilles. It was called Pyrrha when the Carians possessed it, and afterwards Pylæa. Its name Astypalæa is said to have been deriv-

ed from that of a sister of Europa. It was also called Theôn-trapeza, or, the table of the Gods, because its soil was fertile, and almost enamelled with flowers. It is now *Stenpolia*.] *Paus.* 7, c. 4.—*Strab.* 14.

[ASTÿRA or ASTÿRON, a village of Troas, near mount Ida, near which was a grove sacred to Diana Astryamé.—A town of Æolis.—Another in Phœnicia.]

ASÿCHIS, a king of Egypt, who succeeded Mycernius, and made a law, that whoever borrowed money must deposit his father's body in the hands of his creditors, as a pledge of his promise of payment. He built a magnificent pyramid. *Herodot.* 2, c. 136.

ATANÛLUS, [a wind which was frequent in Apulia, and very destructive to the productions of the earth, which it scorched or withered up. It is the same with the modern *Sirocco*.] *Horat.* 1, Sat. 5, v. 78.

ATABÿRIS, a mountain in Rhodes, where Jupiter had a temple, whence he was surnamed Atabyrius. [Ancient fables speak of brazen oxen at this place, which by their bellows announced approaching calamity. The meaning of the fable is said to have been, that the priests of this temple pretended to be possessed of the spirit of prophecy.] *Strab.* 14.

[ATACINI, a people of Gallia Narbonensis, south and south-east of the Volsæ Tectosages. They inhabited the banks of the Atax or *Aude*, whence their name. Their capital was Narbo, now *Narbonne*.]

ATALANTA, a daughter of Schœneus king of Scyros. According to some, she was the daughter of Iasus or Iasius, by Clymene; but others say that Menalion was her father. This uncertainty of not rightly knowing the name of her father has led the mythologists into error, and some have maintained that there were two persons of that name, though their supposition is groundless. Atalanta was born in Arcadia, and, according to Ovid, she determined to live in perpetual celibacy; but her beauty gained her many admirers, and to free herself from their importunities, she proposed to run a race with them. They were to run without arms, and she was to carry a dart in her hand. Her lovers were to start first, and whoever arrived at the goal before her, would be made her husband; but all those whom she overtook, were to be killed by the dart with which she had armed herself. As she was almost invincible in running, many of her suitors perished in the attempt, till Hippomenes the son of Macareus proposed himself as her admirer. Venus had presented him with three golden apples from the garden of the Hesperides, or, according to others, from an orchard in Cyprus; and as soon as he had started in the course, he artfully threw down the apples at some distance one from the other. While Atalanta, charmed at the sight, stopped to gather the apples, Hippomenes hastened on his course, arrived first at the goal, and obtained Atalanta in marriage. These two fond lovers, in the impatience of consummating their nuptials, enter-

ed the temple of Cybele; and the goddess was so offended at their impiety, and at the profanation of her house, that she changed them into two lions. Apollodorus says that Atalanta's father was desirous of raising male issue, and that therefore she was exposed to wild beasts as soon as born. She was, however, suckled by a she-bear, and preserved by shepherds. She dedicated her time to hunting, and resolved to live in celibacy. She killed two centaurs, Hyleus and Rhæcus, who attempted her virtue. She was present at the hunting of the Calydonian boar, which she first wounded, and she received the head as a present from Meleager, who was enamoured of her. She was also at the games instituted in honour of Pelias, where she conquered Peleus; and when her father, to whom she had been restored, wished her to marry, she consented to give herself to him who could overcome her in running, as has been said above. She had a son called Parthenopæus, by Hippomenes. Hyginus says that that son was the fruit of her love with Meleager: and Apollodorus says, she had him by Milanion, or, according to others, by the god Mars. [vid. Meleager.] *Apollod.* 1, c. 8, l. 3, c. 9, &c.—*Paus.* 1, c. 36, 45, &c.—*Hygin.* fab. 99, 174, 195, 270.—*Ælian.* V. H. 13.—*Diod.* 4.—*Ovid. Met.* 8, fab. 4, l. 10, fab. 11.—*Euripid.* in *Phœnias*.—An island near Eubœa and Loeris. *Paus.*

ATARANTES, a people of Africa, ten days' journey from the Garamantes. There was in their country a hill of salt with a fountain of sweet water upon it. [Some editions read *Allantes*, among others that of Schweighæuser; Valckenaer and Larcher, however, are of opinion, that Herodotus speaks of a nation distinct from the Atlantes.] *Herodot.* 4, c. 134.

ATARBÛCHIS, [a city of Egypt, sacred to Venus, in one of the small islands of the Delta called Prosopitis.]

ATARGËTIS, or [ATERGËTIS, called also *Dereeto*, a goddess of the Syrians, supposed to be the mother of Semiramis. She was represented with the face and breasts of a woman, but the rest of her body resembled a fish. She is supposed to be the same with *Astarte*. Some maintain that she was the same not only with *Astarte*, but with *Venus*, *Juno*, *Minerva*, and the celestial *Venus* of the Assyrians.]

ATARNA, [a town of Mysia, on the coast opposite to Lesbos. It was a village in Pliny's time: D'Anville calls it *Atarneus*.]

ATAS and ATHAS, a youth of wonderful velocity, who is said to have run 75 miles between noon and the evening. *Martial.* 4, ep. 19.—*Plin.* 7.

ATAX, now *Aude*, a river of Gallia Narbonensis, rising in the Pyrenean mountains, and falling into the Mediterranean sea. *Mela.* 2.

ATE, the goddess of all evil, and daughter of Jupiter. She raised such jealousy and sedition in heaven among the gods, that Jupiter dragged her away by the hair, and banished her for ever from heaven, and sent her to dwell on earth, where she incited man-

kind to wickedness, and sowed commotions among them. *Homer. Il.* 19. She is the same as the Discord of the Latins.

ATELLA, a town of Campania, [south-west of Capua,] famous for a splendid amphitheatre, where interludes were first exhibited, and thence called *Atellanæ Fabulæ*. [These were a kind of Latin farces. They became in time so licentious and impudent, that the senate was obliged to suppress them. *vid. Osci.*] *Juv.* 6.

ATHAMĀNES, an ancient people of Epirus, who existed long before the Trojan war, and still preserved their name and customs in the age of Alexander. [Athamania is placed by D'Anville between Pindus on the east and a parallel chain on the west.] *Ovid. Met.* 15, v. 311.—*Strab.* 7.—*Plin.* 2, c. 103.—*Mela*, 2, c. 3.

ATHĀMAS, a king of Thebes in Bœotia, was son of Æolus. He married Themisto, whom some call Nephele, and Pindar, Demotice, and by her he had Phryxus and Helle. Some time after, on pretence that Nephele was subject to fits of madness, he married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino became jealous of the children of Nephele, because they were to ascend their father's throne in preference to her own, therefore she resolved to destroy them; but they escaped from her fury to Colchis, on a golden ram. (*vid. Phryxus and Argonautæ.*) According to the Greek scholiast on Lycophron, v. 22, Ino attempted to destroy the corn of the country; and, as if it were the consequence of divine vengeance, the soothsayer, at her instigation, told Athamas, that before the earth would yield her usual increase, he must sacrifice one of the children of Nephele to the gods. The credulous father led Phryxus to the altar, where he was saved by Nephele. The prosperity of Ino was displeasing to Juno, and more particularly because she was descended from Venus. The goddess, therefore, sent Tisiphone, one of the furies, to the house of Athamas, who became inflamed with such sudden fury, that he took Ino to be a lioness, and her two children to be whelps. In this fit of madness he snatched Learchus from her, and killed him against a wall; upon which Ino fled with Melicerta, and with him in her arms, she threw herself into the sea from a high rock, and was changed into a sea deity. After this, Athamas recovered the use of his senses; and as he was without children, he adopted Coronus and Aliartus, the sons of Thersander his nephew. *Hygin.* fab. 1, 2, 5, 239.—*Apollod.* 1, c. 7 and 9.—*Ovid. Met.* 4, v. 467, &c. *Fast.* 6, v. 489.—*Paus.* 9, c. 34.

ATHAMANTIĀDES, a patronymic of Melicerta, Phryxus, or Helle, children of Athamas. *Ovid. Met.* 13, v. 319. *Fast.* 4, v. 903.

ATHANASIUS, a bishop of Alexandria, celebrated for his sufferings, and the determined opposition he maintained against Arius and his doctrine. His writings, which were numerous, and some of which have perished, contain a defence of the mystery of the Trinity, the divinity of the Word and of the Holy

Ghost, and an apology to Constantine: The creed which bears his name, is supposed by some not to be his composition. [It is now generally allowed not to have been his. Dr. Waterland supposes it was made by Hilary, bishop of Arles. It was first printed in Greek in 1540, and several times afterwards, to 1671. It has been questioned whether this creed was ever received by the Greek and Oriental churches: in America the Episcopal church has rejected it. As to its matter, it is given as a summary of the true orthodox faith: unhappily, however, it has proved a fruitful source of unprofitable controversy.] Athanasius died 2d May, 373 A. D. after filling the archiepiscopal chair 47 years, and leading alternately a life of exile and of triumph. The latest [and best] edition of his works is that of the benedictines, 3 vols. fol. Paris, 1698. [This is the edition of the learned Montfaucon.]

ATHĒNE, the name of Minerva among the Greeks; and also among the Egyptians, before Cecrops had introduced the worship of the goddess into Greece. *Paus.* 1, c. 2.

ATHĒNÆ, a celebrated city of Attica, founded about 1556 years before the christian era by Cecrops and an Egyptian colony. It was called *Cecropia* from its founder, and afterwards *Athēnæ* in honour of Minerva, who had obtained the right of giving it a name in preference to Neptune. [It was first called Athens in the reign of Erechthonius. The town was first erected on the summit of a high rock, probably as a protection against attacks from the sea. Afterwards, when the number of inhabitants was increased, the whole plain was filled with buildings, which were called from their situation, *ἡ κατὰ πόλιν*, or, the lower city; and Cecropia was then named *ἡ ἀνω πόλις*, or, *Ἀκροπόλις*, the upper city.] It was governed by 17 kings, in the following order:—after a reign of 50 years, Cecrops was succeeded by Cranaus, who began to reign 1506 B. C.; Amphictyon, 1497; Erichthonius, 1487; Pandion, 1437; Erichtheus, 1397; Cecrops 2d, 1347; Pandion 2d, 1307; Ægeus, 1283; Theseus, 1235; Menestheus, 1205; Demophoon, 1182; Oxyntes, 1149; Aphidas, 1137; Thymoetes, 1136; Melanthus, 1128; and Codrus, 1091, who was killed after a reign of 21 years. The history of the twelve first of these monarchs is mostly fabulous. After the death of Codrus, the monarchical power was abolished, and the state was governed by 13 perpetual, and, 317 years after, by 7 decennial, and lastly, B. C. 684, after an anarchy of 3 years, by annual magistrates, called archons. [*vid. Archontes.*] Under this democracy, the Athenians signalized themselves by their valour in the field, their munificence, and the cultivation of the fine arts. They were deemed so powerful by the Persians, that Xerxes, when he invaded Greece, chiefly directed his arms against Athens, which he took and burnt. Their military character was chiefly displayed in the battles of Marathon, of Salamis, of Plataea, and of Mycale. After these immortal vic-

ories, they rose in consequence and dignity, and they demanded the superiority in the affairs of Greece. The town was rebuilt and embellished by Themistocles, and a new and magnificent harbour erected. [*vid. Piræus.*] Their success made them arrogant, and they raised contentions among the neighbouring states, that they might aggrandize themselves by their fall. The luxury and intemperance, which had been long excluded from the city by the salutary laws of their countrymen Draco and Solon, crept by degrees among all ranks of people, and soon after all Greece united to destroy that city which claimed a sovereign power over all the rest. The Peloponnesian war, though at first a private quarrel, was soon fomented into an universal war; and the arms of all the states of Peloponnesus, (*vid. Peloponnesiacum Bellum.*) were directed against Athens, which, after 23 years of misfortune and bloodshed, was taken the 24th April, 404 years before the Christian era, by Lysander. After this, the Athenians were oppressed by 30 tyrants, and for a while laboured under the weight of their own calamities. [*vid. Thrasybulus.*] They recovered something of their usual spirit in the age of Philip, and boldly opposed his ambitious views; but their short-lived efforts were not of great service to the interests of Greece, and they fell into the hands of the Romans, B. C. 36. The Athenians have been admired in all ages for their love of liberty, and for the great men that were born among them; but favour here was attended with danger; and there are very few instances in the history of Athens, that can prove that the jealousy and frenzy of the people did not prosecute and disturb the peace of the man who had fought their battles, and exposed his life in the defence of his country. Perhaps, not one single city in the world can boast in such a short space of time, of such a number of truly illustrious citizens, equally celebrated for their humanity, their learning, and their military abilities. The Romans, in the more polished ages of their republic, sent their youths to finish their education at Athens, and respected the learning, while they despised the military character of the inhabitants. The reputation the Athenian schools had acquired under Socrates and Plato, was maintained by their degenerate and less learned successors; and they flourished with diminished lustre, till an edict of the emperor Justinian suppressed, with the Roman consulship, the philosophical meetings of the academy. It has been said by Plutarch, that the good men whom Athens produced were the most just and equitable in the world; but that its bad citizens could not be surpassed in any age or country, for their impiety, perfidiousness, or cruelties. Their criminals were always put to death by drinking the juice of hemlock. The ancients, to distinguish Athens in a more peculiar manner, called it *Astu*, one of the eyes of Greece, the learned city, the school of the world, the common patroness of Greece. The Athenians

thought themselves the most ancient nation of Greece, and supposed themselves the original inhabitants of Attica, for which reason they were called *αυτοχθονες* produced from the same earth which they inhabited, *γνησιους* sons of the earth, and *πτερυγες* grasshoppers. They sometimes wore golden grasshoppers in their hair as badges of honour, to distinguish them from other people of later origin and less noble extraction, because those insects are supposed to be sprung from the ground. [The Athenians appear to have called themselves *Autochthones*, from the fact of their country having never, with the exception of the Pelasgi, been held for any length of time by a foreign tribe.] The number of men able to bear arms at Athens in the reign of Cecrops was computed at 20,000, and there appeared no considerable augmentation in the more civilized age of Pericles; but in the time of Demetrius Phalereus there were found 21,000 citizens, 10,000 foreigners, and 40,000 slaves. Among the numerous temples and public edifices none was more celebrated than that of Minerva, which, after being burnt by the Persians, was rebuilt by Pericles, with the finest marble, and still exists a venerable monument of the hero's patriotism, and of the abilities of the architect. *Cic. ad Attic. in Verr. &c.—Thucyd. 1, &c.—Justin. 2, &c.—Diod. 13, &c.—Ælian. V. H.—Plin. 7, c. 56.—Xenop. Memorab.—Plut. in vitis, &c.—Strab. 9, &c.—Paus. 1, &c.—Val. Max.—Liv. 31, &c.—C. Nep. in Mill. &c.—Polyb.—Patercul.*

ATHENÆA, festivals celebrated at Athens in honour of Minerva. One of them was called *Panathenæa*, and the other *Chalcea*; for an account of which see those words.

ATHENÆUM, a place at Athens, sacred to Minerva, [or, more properly, set apart for the exercises over which she presided,] where the poets, philosophers, and rhetoricians generally declaimed and repeated their compositions. It was public to all the professors of the liberal arts. The same thing was adopted at Rome by Adrian, who made a public building for the same laudable purposes. [The ancient Athenæa were in the form of amphitheatres.]

ATHENÆUS, a Greek cosmographer.—A peripatetic philosopher of Cilicia in the time of Augustus. *Strab.*—A Spartan sent by his countrymen to Athens, to settle the peace during the Peloponnesian war.—A grammarian of Naucratis, who composed an elegant and miscellaneous work, called *Deipnosophistæ*, replete with very curious and interesting remarks and anecdotes of the manners of the ancients, and likewise valuable for the scattered pieces of ancient poetry it preserves. [The fable of the work is as follows: A great number of learned men, among whom we find the celebrated Galen, assembled at the table of Larensius, a liberal and wealthy Roman, where they bestow as large a portion of erudition upon every part of the entertainment as the memory or commonplace book of the author could supply. The

number of theatrical pieces alone which Athenæus appears to have consulted in compiling his work, was probably not less than 2000: the middle Comedy furnished him with 800 of these. Athenæus declares himself a little posterior to the poet Oppian, which fixes the time when he flourished at about the beginning of the 3d century of the christian era. His work has been the prey of successive compilers, furnishing abundant materials to Ælian; the idea and form of his Saturnalia to Macrobius; and much of his learning to Eustathius. A single manuscript is all that remains, exclusive of an abridgment of the work, whose age is uncertain. This manuscript was brought from Greece by Cardinal Bessarion. After his death it passed to St. Mark's library at Venice, and from thence, during the successes of the French, was carried to Paris. There are many copies of it in Europe. It wants the first two books, the beginning of the 3d, a few leaves of the 11th, and part of 2 leaves of the 15th book. This deficiency has been in part supplied by the abridgment: but the text, especially the poetical part, still remain in a very unsettled state, owing to the want of more manuscripts.] Athenæus wrote, besides, an history of Syria and other works, now lost. He died A. D. 194. The best editions of his works are that of Causaubon, fol. 2 vols. Lugd. 1612, by far superior to the editions of 1595 and 1657, [and that of Schweighæuser, Argentorati, 1801-7, in 14 vols. 8vo.] — A brother of king Eumenes 2d, famous for his paternal affection. — [A mathematician, who flourished B. C. 200; his country is not known. He wrote a treatise on machines of war, which is preserved in the collection of Ancient Mathematicians, published at Paris in 1693, in fol.] — A physician of Cilicia, in the age of Pliny, who made heat, cold, wet, dry, and air, the elements, instead of the four commonly received.

ATHENAGÓRAS, a christian philosopher, [a native of Athens, and flourished towards the close of the second century,] who wrote a treatise on the resurrection, and an apology for the christians, still extant. He died A. D. 177. The best edition of his works is that of Dechair, 8vo. Oxon. 1706. — The romance of Theagenes and Charis is falsely ascribed to him. [This romance was the production of a Frenchman named *Martin Fumée*. It was published in 1599 and 1612 in French, and purported to be a translation from a Greek manuscript brought from the east. No such manuscript ever existed.]

ATHENION, a peripatetic philosopher, 108 B. C. — [A Greek historical painter, who flourished B. C. 300.]

ATHENODÓRUS, a philosopher intimate with Augustus, [born at Cana near Tarsus in Cilicia.] The emperor often profited by his lessons, and was advised by him always to repeat the 24 letters of the Greek alphabet before he gave way to the impulse of anger. [Zosimus attributes the mild plan of government adopted by Augustus to the

influence of the counsels of Athenodorus.] Athenodorus died in his 82d year, much lamented by his countrymen, [for whom he had obtained many favours from Augustus, especially relief from some of the taxes by which they were oppressed.] *Suet.* — A poet who wrote comedy, tragedy, and elegy, in the age of Alexander. *Plut. in Alex.* — [A stoic philosopher of Tarsus, a native, as is thought, of Pergamus. He was keeper of the library at Pergamus, and the intimate friend of Cato of Utica, by whom he was prevailed upon to take an active part in the war which the latter had undertaken for the restoration of Roman freedom. He died with Cato, according to Strabo.]

ATHËSIS, now *Adige*, a river of Cisalpine Gaul, [rising in the Rætian Alps, and falling into the Adriatic, north of the Po.] *Virg. Æn.* 9, v. 680.

ATHOS, [a mountain in the district Chalcidice of Macedonia. It is situate on a peninsula between the Sinus Strymonicus or *Gulf of Contessa*, and the Sinus Singiticus or *Gulf of Monte Santo*. It is so high that according to Plutarch and Pliny, it projected its shadow, at the summer solstice on the market-place of Myrina, the capital city of the island of Lemnos, though at the distance of 87 miles. On this account a brazen cow was erected at the termination of the shadow, with this inscription,

Αθως καλυπτει πλευρα Λημνιας βοως.]

When Xerxes invaded Greece, he made a trench of a mile and a half in length at the foot of the mountain, into which he brought the sea-water, and conveyed his fleet over it, so that two ships could pass one another, thus desirous either to avoid the danger of sailing round the promontory, or to show his vanity and the extent of his power. [This trench is said to have been cut in the vicinity of the cities Acanthus and Sana. Traces of it were to be seen for a long time after. The neck of land through which it was cut was seven stadia in breadth; according to Herodotus, twelve. The fleet of Mardonius had previously met with a severe loss in doubling this same promontory.] A sculptor, called Dinocrates, offered Alexander to cut mount Athos, and to make with it a statue of the king holding a town in his left hand, and in the right a spacious basin, to receive all the waters which flowed from it. Alexander greatly admired the plan but objected to the place; and he observed that the neighbouring country was not sufficiently fruitful to produce corn and provisions for the inhabitants which were to dwell in the city in the hand of the statue. Athos is now called *Monte Santo*, famous for monasteries said to contain some ancient and valuable manuscripts. [Dr. Clarke brought away several of these, and among the rest, a manuscript of Plato, which has not, however, answered the expectations that had been formed of it.] *Herodot.* 6, c. 44, l. 7, c. 21, &c. — *Lucan.* 2, v. 672. — *Ælian. de Anim.* 13, c. 20, &c. — *Plin.* 4, c. 10. — *Æschin. contra Ctesiph.*

ATHYMBRA, a city of Caria, afterwards called Nyssa. *Strab.* 14.

ATIA, a law enacted A. U. C. 690, by T. Atius Labienus, the tribune of the people. It abolished the Cornelian law, and put in full force the Lex Domitia, by transferring the right of electing priests from the college of priests to the people.—The mother of Augustus. *vid.* Accia.

ATILIA LEX, gave the prætor and a majority of the tribunes, power of appointing guardians to those minors who were not previously provided for by their parents. It was enacted about A. U. C. 443.—Another, A. U. C. 443, which gave the people power of electing 16 tribunes of the soldiers in four legions. *Liv.* 9, c. 30.

ATILIUS, a freed man, who exhibited combats of gladiators at Fidenæ. The amphitheatre, which contained the spectators, fell during the exhibition, and about 50,000 persons were killed or mutilated. *Tacit.* 4, *Ann.* c. 62.

ATILLA, the mother of the poet Lucan. She was accused of conspiracy by her son, who expected to clear himself of the charge. *Tacit.* *Ann.* 15, c. 56.

ATINIA LEX, was enacted by the tribune Atinius, [A. U. C. 623.] It gave a tribune of the commons the privilege of a senator and the right of sitting in the senate.

ATLANTES, a people of Africa in the neighbourhood of mount Atlas, who lived on nothing that had life, and were said not to have their sleep at all disturbed by dreams. They daily cursed the sun at his rising and at his setting, because his excessive heat scorched and tormented them. *Herodot.*

ATLANTIDES or **ATLANTËI**, a people of Africa, near mount Atlas. They boasted of being in possession of the country in which all the gods of antiquity received their birth. Uranus was their first king, whom, on account of his knowledge of astronomy, they enrolled in the number of their gods. *Diod.* 3. [This people, of whom Diodorus speaks, if they ever existed, must have been distinct from the Atlantes of Herodotus.]—The daughters of Atlas, seven in number, Maia, Electra, Taygeta, Asterope, Merope, Aleyone, and Celæno. They married some of the gods and most illustrious heroes, and their children were founders of many nations and cities. The Atlantes were called nymphs, and even goddesses, on account of their great intelligence and knowledge. The name of Hesperides was also given them, on account of their mother Hesperis. They were made constellations after death. *vid.* Pleiades.

ATLANTIS, a celebrated island mentioned by the ancients. Its situation is unknown, and even its existence doubted by some writers. [Plato gives an account of this island in his *Timæus* and *Critias*. According to him, it was a large island in the western ocean, opposite the straits of Gades or *Gibraltar*. He speaks of it as having been in a high degree fertile and productive. It sunk at last under water, and for a long time after-

wards, the sea in that quarter was full of shoals. Admitting that Atlantis was situate in the ocean which at present bears its name, the most probable opinion seems to be that it extended from the Canaries to the Azores, and that these islands are the remains of it not swallowed up by the sea. A diligent examination, however, of ancient authorities, seems strongly to countenance the opinion that Atlantis was a powerful and flourishing region, suddenly engulfed by some sub-aqueous convulsion of nature, and not an actual island. Was it the ancient land of Lectonia, which at present lies buried beneath the waters of the Mediterranean? (*vid.* Lectonia.) or was it a highly civilized and populous region in the vicinity of the Caspian, and inundated by it? The central plain of Asia seems to have been the cradle of our race, and there, if any where, ought we to look for the first powerful and flourishing communities. May not the Atlantic Sea of which the Egyptians made mention to Plato have been the vast sea which once covered so much of Asia?]

ATLAS, one of the Titans, son of Japetus and Clymene, one of the Oceanides. He was brother to Epimetheus, Prometheus, and Menætius. His mother's name, according to Apollodorus, was Asia. He married Pleione, daughter of Oceanus, or Hesperis, according to others, by whom he had seven daughters, called Atlantides. (*vid.* Atlantides.) He was king of Mauritania, and master of a thousand flocks of every kind, as also of beautiful gardens, abounding in every species of fruit, which he had intrusted to the care of a dragon. Perseus, after the conquest of the Gorgons, passed by the palace of Atlas, and demanded hospitality. The king, who was informed by an oracle of Themis that he should be dethroned by one of the descendants of Jupiter, refused to receive him, and even offered him violence. Perseus, who was unequal in strength, showed him Medusa's head, and Atlas was instantly changed into a large mountain. This mountain, which runs across the deserts of Africa, east and west, is so high that the ancients have imagined that the heavens rested on its top, and that Atlas supported the world on his shoulders. [The chain of Atlas is highest and broadest in the kingdom of Morocco, where it rises in some places to the height of 13,000 feet above the level of the sea.] Hyginus says that Atlas assisted the giants in their wars against the gods, for which Jupiter compelled him to bear the heavens on his shoulders. The fable that Atlas supported the heavens on his back, arises from his fondness for astronomy, and his often frequenting elevated places and mountains, whence he might observe the heavenly bodies. [It is doubted whether the true Atlas may not have been *Mount Altai* in Independent Tartary, and the fables relating to it, together with its name, have been in process of time transferred to the African mountain.] The daughters of Atlas were carried away by Busiris king of Egypt, but redeemed by Hercules, who received as a re-

ward from the father the knowledge of astronomy, and a celestial globe. This knowledge Hercules communicated to the Greeks; whence the fable has further said, that he eased for some time the labour of Atlas, by taking up on his shoulders the weight of the heavens. According to some authors, there were two other persons of that name, a king of Italy, father of Electra, and a king of Arcadia, father of Maia, the mother of Mercury. *Virg. Æn.* 4, v. 481, l. 8, v. 186 — *Ovid. Met.* 4, fab. 17. — *Diod.* 3. — *Lucan.* 9, v. 667, &c. — *Val. Flacc.* 5. — *Hygin.* 83, 125, 155, 157, 192. — *Aratus in Astron.* — *Apollod.* 1. — *Hesiod. Theog.* v. 508, &c. — A river flowing from mount Hæmus into the Ister. — *Herodot.* 4, c. 49.

ATOSSA, a daughter of Cyrus, who was one of the wives of Cambyses, Smerdis, and afterwards of Darius, by whom she had Xerxes. She was cured of a dangerous cancer by Democedes. She is supposed by some to be the Vashti of Scripture. *Herodot.* 3, c. 68, &c.

ATRACES, a people of Ætolia, who received their names from Atrax, son of Ætolus. Their country was called Atracia.

ATRAK, a son of Ætolus, or, according to others, of the river Peneus. He was king of Thessaly, and built a town which he called Atrax or Atracia. This town became so famous, that the word *Atracius* has been applied to any inhabitant of Thessaly. He was father to Hippodamia, who married Pirithous, and whom we must not confound with the wife of Pelops, who bore the same name. *Propert.* 1, el. 3, v. 25. — *Stat.* 1, *Theb.* v. 106. — *Ovid. Met.* 12, v. 209. — A city of Thessaly, whence the epithet of Atracius. — A river of Ætolia, which falls into the Ionian sea.

AREBATES, a people of Britain [south-west of the Trinobantes. They occupied what is now *Berkshire*, and part of *Oxfordshire*. Their principal town was Callera, probably *Silchester*.]

ATREBATES, now *Artois*, a people of Gaul, who, together with the Nervii, opposed J. Cæsar with 15,000 men. They were conquered, and Comius, a friend of the general, was set over them as king. They were reinstated in their former liberty and independence, on account of the services of Comius. [Their chief city was Nemetacum or Nemetocenna, afterwards Atrebatæ, now *Arras*, or, as the Flemings call it, *Atrecht*.] *Cæs. Bell. Gall.* 2, &c.

ATREUS, son of Pelops by Hippodamia, daughter of Cœnomaus king of Pisa, was king of Mycænæ, and brother to Pittheus, Trœzen, Thyestes, and Chrysippus. As Chrysippus was an illegitimate son, and at the same time a favourite of his father, Hippodamia resolved to remove him. She persuaded her sons Thyestes and Atreus to murder him; but their refusal exasperated her more, and she executed it herself. This murder was grievous to Pelops; he suspected his two sons, who fled away from his presence. Atreus retired to the court of Eurysthenes king of Argos, his nephew, and upon his death he

succeeded him on the throne. He married, as some report, Ærope his predecessor's daughter, by whom he had Plisthenes, Menelaus, and Agamemnon. Others affirm that Ærope was the wife of Plisthenes, by whom she had Agamemnon and Menelaus, who are the reputed sons of Atreus, because that prince took care of their education, and brought them up as his own. (*vid.* Plisthenes.) Thyestes had followed his brother to Argos, where he lived with him, and debauched his wife, by whom he had two, or, according to some, three children. This incestuous commerce offended Atreus, and Thyestes was banished from his court. He was, however, soon after recalled by his brother, who determined cruelly to revenge the violence offered to his bed. To effect this purpose, he invited his brother to a sumptuous feast, where Thyestes was served up with the flesh of the children he had had by his sister-in-law the queen. After the repast was finished, the arms and heads of the murdered children were produced, to convince Thyestes of what he had feasted upon. This action appeared so cruel and impious, that the sun is said to have shrunk back in his course at the bloody sight. Thyestes immediately fled to the court of Thesprotus, and thence to Sicyon, where he ravished his own daughter Pelopea, in a grove sacred to Minerva, without knowing who she was. This incest he committed intentionally, as some report, to revenge himself on his brother Atreus, according to the word of the oracle, which promised him satisfaction for the cruelties he had suffered, only from the hand of a son who should be borne of himself and his own daughter. Pelopea brought forth a son, whom she called Ægisthus, and soon after she married Atreus, who had lost his wife. Atreus adopted Ægisthus, and sent him to murder Thyestes, who had been seized at Delphi, and imprisoned. Thyestes knew his son, and made himself known to him; he made him espouse his cause, and instead of becoming his father's murderer, he rather avenged his wrongs, and returned to Atreus, whom he assassinated. *vid.* Thyestes, Ægisthus Pelopea, Agamemnon, and Menelaus. — *Hygin.* fab. 83, 86, 87, 88, and 258. — *Euripid. in Orest. in Iphig. Taur.* — *Plut. in Parall.* — *Paus.* 9, c. 40. — *Apollod.* 3, c. 10. — *Senec. in Atr.*

ATRIDÆ, a patronymic given by Homer to Agamemnon and Menelaus, as being the sons of Atreus. This is false, upon the authority of Hesiod, Lactantius, Dictys of Crete, &c. who maintain that these princes were not the sons of Atreus, but of Plisthenes, and that they were brought up in the house and under the eye of their grandfather. *vid.* Plisthenes.

ATROPATÈNE or ATROPATIA, [a name given to the north-western part of Media, between Mount Taurus and the Caspian Sea. It received this name from Atropates, a satrap of this province, who, after the death of Alexander, rendered himself independent, and took the title of king which his successors enjoyed

for many ages. It was a cold, barren, and inhospitable country, and on that account, allotted by Shalmanezar for the residence of many captive Israelites, after the conquest of their kingdom. It is now called *Aderbigian*, from the Persian term *Ader* signifying fire; according to the tradition that Zerdust or Zoroaster lighted a pyre, or, temple of fire, in a city, named *Urmiah*, of this his native country. Its metropolis was Gaza, now *Tebritz*, or, as it is more commonly pronounced, *Tauris*.] *Strab.*

ATRŌPUS, one of the Parcæ, daughters of Nox and Erebus. According to the derivation of her name (*α non, ῥετρα verba*), she is inexorable and inflexible, and her duty among the three sisters, is to cut the thread of life, without any regard to sex, age, or quality. She was represented by the ancients in a black veil, with a pair of scissors in her hand. *vid.* Parcæ.

T. Q. ATTA, a writer of merit in the Augustan age, who seems to have received this name from some deformity in his legs or feet. His compositions, dramatical as well as satirical, were held in universal admiration, though Horace thinks of them with indifference. *Horat.* 2, ep. 1, v. 79.

ATTĀLIA, a city of Pamphylia, [south-west of Perga,] built by king Attalus. [The site of this city is called *Palæa Antalia*, while the modern city of *Antalia*, or, as it is commonly called, *Satalia*, answers to the ancient Olbia.] *Strab.*

ATTALICUS. *vid.* Attalus 3d.

ATTĀLUS 1st, king of Pergamus, succeeded Eumenes 1st. He defeated the Gauls who had invaded his dominions, and extended his conquests to mount Taurus. [He formed an alliance with the Romans, whom he vigorously assisted in their two wars against Philip of Macedon. In conjunction with the Athenians he invaded Macedonia, and recalled Philip from his enterprise undertaken against Athens; on which account the Athenians gave his name to one of their tribes.] He died at Pergamus, after a reign of 44 years, B. C. 197. *Liv.* 26, 27, 28, &c.—*Polyb.* 5.—*Strab.* 13.—The 2d of that name, was sent on an embassy to Rome by his brother Eumenes the 2d, and at his return was appointed guardian to his nephew Attalus the 3d, who was then an infant. Prusias made successful war against him, and seized his capital; but the conquest was stopped by the interference of the Romans, who restored Attalus to his throne. Attalus, who has received the name of *Philadelphus*, from his fraternal love, was a munificent patron of learning, and the founder of several cities. He was poisoned by his nephew in the 82d year of his age, B. C. 138. He had governed the nation with great prudence and moderation for 20 years. *Strab.* 13.—*Polyb.* 5.—The 3d, succeeded to the kingdom of Pergamus by the murder of Attalus the 2d, and made himself odious by his cruelty to his relations and his wanton exercise of power. He was son to Eumenes 2d, and surnamed *Philopator*. He left the cares of government to cultivate his garden, and to

make experiments on the melting of metals. He lived in great amity with the Romans; and as he died without issue by his wife Berenice, he left in his will the words *P. R. meorion hæres esto*, which the Romans interpreted as themselves, and therefore took possession of his kingdom, B. C. 123, and made of it a Roman province, which they governed by a proconsul. From this circumstance, whatever was a valuable acquisition, or an ample fortune, was always called by the epithet of *Attalicus*. Attalus, as well as his predecessors, made themselves celebrated for the valuable libraries which they collected at Pergamus, and for the patronage which merit and virtue always found at their court. *Liv.* 24, &c.—*Plin.* 7, 8, 33, &c.—*Justin.* 39.—*Horat.* 1, od 1.—A philosopher, preceptor to Seneca. *Senec.* ep. 108.—An astronomer of Rhodes.

ATTEIUS CAPITO, a consul in the age of Augustus, who wrote treatises on sacerdotal laws, public courts of justice, and the duty of a senator. *vid.* Atteius.

ATTHIS, a daughter of Cranaus the 2d, king of Athens, who gave her name to Attica, according to *Apollod.* 3, c. 14.

ATTICA, [a country of Greece, without the Peloponnesus, forming a kind of triangular peninsula, and bounded on the north by Bœotia and the Euripus; on the west by Megaris; on the south by the Sæus Saronicus; and on the east by part of the Ægean sea; extending from north-west to south-east about 80 miles, with decreasing breadth, but at an average about 40 miles. It received its name from Atthis the daughter of Cranaus, according to some. The better derivation of the name, however, is from Acte, the Greek term for *shore*, the country being of a peninsular shape.] It was originally called Ionia, from the Ionians, [*vid.* Iones,] and Cecropia, from Cecrops, the first of its kings, who led an Egyptian colony into this country B. C. 1556. The most famous of its cities is called Athens, whose inhabitants sometimes bear the name of *Attici*. [The face of the country was partly level and partly mountainous, and the sterility of the soil so great as to require assiduous industry to produce the common necessaries of life. Attica thus presented little temptation to plundering or conquering invaders, while at the same time its physical deficiencies operated directly to invigorate the intellectual and moral energies of the people.] *vid.* Athenæ.

ATTICUS, (T. Pomponius) a celebrated Roman knight to whom Cicero wrote a great number of letters, which contained the general history of the age. They are now extant, and divided into 17 books. In the time of Marius and Sylla, Atticus retired to Athens, where he so endeared himself to the citizens, that after his departure, they created statues to him in commemoration of his munificence and liberality. He was such a perfect master of the Greek writers, and spoke their language so fluently, that he was surnamed *Atticus*: and, as a proof of his learning, he fa-

voured the world with some of his compositions. He behaved in such a disinterested manner, that he offended neither of the inimical parties of Rome, and both were equally anxious of courting his approbation. He lived in the greatest intimacy with the illustrious men of his age, as he was such a lover of truth, that he not only abstained from falsehood even in a joke, but treated with the greatest contempt and indignation a lying tongue. It is said that he refused to take alms when unable to get the better of a [painful disorder of the intestines,] and died in his 77th year, B. C. 32, after bearing the amiable character of peace-maker among his friends. *Cornelius Nepos*, one of his intimate friends, has written a minute account of his life. *Cic. ad. Attic. &c.*—Herodes, an Athenian in the age of the Antonines, descended from Miltiades, and celebrated for his munificence. His son of the same name, was honoured with the consulship, and he generously erected an aqueduct at Troas, of which he had been made governor by the emperor Adrian, and raised in other parts of the empire several public buildings as useful as they were magnificent.—*Philostrat. in. vit. 2, p. 548.*—*A. Gell. noct. Att.*

ATTILA, a celebrated king of the Huns, a nation in the southern parts of Scythia, who invaded the Roman empire in the reign of Valentinian, with an army of 500,000 men, and laid waste the provinces. He took the town of Aquileia, and marched against Rome; but his retreat and peace were purchased with a large sum of money by the feeble emperor. Attila, surnamed *the scourge of God*, died A. D. 453, of an uncommon effusion of blood the first night of his nuptials. [His body was secretly buried, enclosed in three coffins, the first of gold, the second of silver, and the third of iron. Those who had been employed about his grave were put to death, lest they should reveal the place of his interment. *vid. Bayle Dict. art. Attila*, for other particulars respecting this savage conqueror.] He had expressed his wish to extend his conquests over the whole world; and he often feasted his barbarity by dragging captive kings in his train. *Jornand. de Reb. Get.*

ATILIUS, a Roman consul in the first Punic war. *vid. Regulus.*—Calatinus, a Roman consul who fought the Carthaginian fleet.—Marcus, a poet who translated the *Flectra* of Sophocles into Latin verse, and wrote comedies, whose unintelligible language procured him the appellation of *Ferreus*.—Regulus, a Roman censor who built a temple to the goddess of Concord. *Liv. 23, c. 23, &c.*—The name of Attilius was common among the Romans, and many of the public magistrates are called Attilii; their lives, however, are not famous for any illustrious event.

ATŪRUS, a river of Gaul, now the *Adour*, which runs at the foot of the Pyrenean mountains into the Bay of Biscay. *Lucan. 1, v. 420.*

ATYĀDĒ, the descendants of Atys the Lydian.

ATYS, an ancient king of Lydia, who sent away his son Tyrrhenus with a colony of Lydians, who settled in Italy. *Herodot. 1, c. 7.*—A son of Cræsus king of Lydia. He was forbidden the use of all weapons by his father, who had dreamt that he had been killed. Some time after this, Atys prevailed on his father to permit him to go to hunt a wild boar which laid waste the country of Mysia, and he was killed in the hunt by Adrastus whom Cræsus had appointed guardian over his son, and thus the apprehensions of the monarch were realized. *Herodot. 1, c. 34, &c.*—*vid. Adrastus.*—A Trojan, who came to Italy with Æneas, and is supposed to be the progenitor of the family of the Attii at Rome. *Virg. Æn. 5, v. 568.*—A son of Limniace, the daughter of the river Ganges, who assisted Cepheus in preventing the marriage of Andromeda, and was killed by Perseus with a burning log of wood. *Ovid. Met. 5, v. 47.*—A celebrated shepherd of Phrygia, of whom the mother of the gods, generally called Cybele, became enamoured. She intrusted him with the care of her temple, and made him promise he always would live in celibacy. He violated his vow by an amour with the nymph Sangaris, for which the goddess made him so insane and delirious, that he castrated himself with a sharp stone. This was afterwards intentionally made by his sacerdotal successors in the service of Cybele, to prevent their breaking their vows of perpetual chastity. This account is the most general and most approved. Others say that the goddess became fond of Atys, because he had introduced her festivals in the greatest part of Asia Minor, and that she herself mutilated him. *Pausanias* relates, in *Achaia*, c. 17, that Atys was the son of the daughter of Sangar, who became pregnant by putting the bow of an almond tree in her bosom. Jupiter, as the passage mentions, once had an amorous dream, and some of the impurity of the god fell upon the earth, which soon after produced a monster of a human form, with the characteristics of the two sexes. This monster was called Agdistis, and was deprived by the gods of those parts which distinguished the male sex. From the mutilated parts, which were thrown upon the ground, rose an almond tree, one of whose branches a nymph of the Sangar gathered and placed in her bosom as mentioned above. Atys, as soon as born, was exposed in a wood, but preserved by a she-goat. The genius Agdistis saw him in the wood, and was captivated with his beauty. As Atys was going to celebrate his nuptials with the daughter of the king of Pessinus, Agdistis, who was jealous of his rival, inspired by his enchantments the king and his future son-in-law with such an uncommon fury, that they both attacked and mutilated one another in the struggle. *Ovid* says, *Met. 10, fab. 2, &c.* that Cybele changed Atys into a pine-tree as he was going to lay violent hands upon himself, and ever after that tree was sacred to the mother of the gods. After his death, Atys received di-

vine honours, and temples were raised to his memory, particularly at Dindyma. *Catull. de Atty. & Berec.*—*Ovid. Met.* 10, fab. 3, *Fast.* 4, v. 223, &c.—*Lucan. in Deâ Syriâ.*—Sylvus, son of Albius Sylvius, was king of Alba. *Liv.* 1, c. 3.

AVARICUM, [a strong and fortified town of Gaul, the capital of the Bituriges, now *Bourges*. It received its former appellation from the river Avara or *Eure*, one of the southern branches of the Liger. It was taken by Cæsar during the Gallic wars, and its inhabitants massacred.] *Cæs. Bell. Gall.* 7.

AVENTINUS, a son of Hercules, by Rhea, who assisted Turnus against Æneas, and distinguished himself by his valour. *Virg. Æn.* 7, v. 657.—A king of the Alba, buried upon mount Aventine. *Ovid. Fast.* 4, v. 51.—One of the seven hills on which part of the city of Rome was built. It was [18 stadia] in circumference, and was given to the people to build houses upon by king Ancus Martius. It was not reckoned within the precincts of the city till the reign of the emperor Claudius, because the soothsayers looked upon it as a place of ill omen, as Remus had been buried there, whose blood had been criminally shed. The word is derived, according to some, *ab avis*, because birds were fond of the place. Others suppose that it receives its name because Aventinus, one of the Alban kings, was buried upon it, [and others from Avens, the river which watered the district, whose inhabitants were transplanted thither. It was also called Murcius, from Murcia, the goddess of sleep, who had a temple here; and Collis Dianæ, from the temple of Diana on it, as well as Remurium from Remus, who wished the city to be founded here.] Juno, the Moon, Bona Dea, Hercules, and the goddess of Victory and Liberty, had also magnificent temples built upon it. *Varro de L. L.* 4.—*Virg. Æn.* 8, v. 235.—*Liv.* 1, c. 33.

AVERNUS, and **AVERNA** orum, a lake of Campania, near Baixæ, [called by the modern Italians *Lago di Tripertogata*,] whose waters were so unwholesome and putrid that no birds could fly over it, but dropped down dead; hence its original name was *avog*, [from a privative, and *ogus* a bird.] The ancients made it the entrance of hell. [It is situate in the country of *Lavora* in the kingdom of Naples, near *Pozzuoli*, and is said to be about 600 yards in diameter, and in some places 188 feet deep. Some writers have supposed that its sulphureous effluvia not being of sufficient consistence to support the birds, they dropped by their own weight. The lake was surrounded with thick woods, which, preventing the access of any free current of air, tended materially to increase the unwholesomeness of the spot. Here, according to the ancient mythology, dwelt the Cimmerians, in deep caverns, into which no ray of the sun ever penetrated, whence the fable of Cimmerian darkness. They worked mines, served as priests of an oracle, and were under the government of a king. All these

fables, however, met with their overthrow, when Agrippa, in order to render so remarkable a spot easier of access to the numerous strangers whom curiosity attracted thither, cut down the woods and cleared the adjacent country. Two roads were cut for this same purpose, one through a mountain which separated the lake from Cumæ, and another through a second mountain between Puteoli and Naples. Remains of each are to be seen at the present day, the one being termed the Grotto of Pausilipo, the other the Grotto of the Sibyl. *vid. Lacus Lucrinus* and *Julius Portus*.] The waters of the Avernus were indispensably necessary in all enchantments and magical processes. It may be observed, that all lakes, whose stagnated waters were putrid and offensive to the smell, were indiscriminately called *Averna*. [These are said to be very frequent in Hungary on account of the abundance of mines there.] *Virg. Æn.* 4, v. 5—12, &c. l. 6, v. 201, &c.—*Mela*, 2, c. 4.—*Strab.* 5.—*Diod.* 4.—*Aristot. de Adm.*

AUFÆIA AQUA, called afterwards Marcia, was the sweetest and most wholesome water in Rome, and it was first conveyed into the city by Ancus Martius.

AUFIDENA, now *Alfidena*, [a city of Samnium, and the capital of the Caraceni, situate on the Sagrus or *Sangro*.] *Liv.* 10, c. 12.

AUFIDIA LEX, was enacted by the tribune Aufidius Lurco, A. U. C. 692. It ordained, that if any candidate, in canvassing for an office, promised money to [a tribe] and failed in the performance, he should be excused; but if he actually paid it, he should be compelled to pay every [tribe a yearly fine of 3000 sesterces as long as he lived.]

AUFIDIUS Bassus, a famous historian in the age of Quintilian who wrote an account of Germany, and of the civil wars.

AUFIDUS, a rapid river of Apulia falling into the Adriatic sea, and now called *Ofanto*, or rather, *Uffente*. Strabo calls it the Aufidus, but the Latin writers give it the name of *Ufens*.] It was on its banks that the Romans were defeated by Hannibal at Cannæ. The spot is still shown by the inhabitants, and bears the name of the field of blood. *Horat.* 3, od. 30, l. 4, od. 9.—*Virg. Æn.* 11, v. 405.

AUGA and **AUGE** and **AUGEA**, daughter of Aleus king of Tegea, by Neæra, was ravished by Hercules, and brought forth a son, whom she exposed in the woods to conceal her amours from her father. The child was preserved, and called Telephus. Aleus was informed of his daughter's shame, and gave her to Nauplius to be put to death. Nauplius refused to perform the cruel office, and gave Auga to Teuthras, king of Mysia, who, being without issue, adopted her as his daughter. Some time after, the dominions of Teuthras were invaded by an enemy, and the king promised his crown and daughter to him who could deliver him from the impending calamity. Telephus, who had been directed by the oracle to go to the court of Teuthras, if he wished to find his parents, offered his

services to the king, and they were accepted. As he was going to unite himself to Auge, in consequence of the victory he had obtained, Auge rushed from him with secret horror, and the gods sent a serpent to separate them. Auge implored the aid of Hercules, who made her son known to her, and she returned with him to Tegea. *Pausanias* says that Auge was confined in a coffer with her infant son, and thrown into the sea, where, after being preserved and protected by Minerva, she was found by king Peuthras. *Apollod.* 2 and 3.—*Paus.* 8, c. 4.—*Hygin.* fab. 99 and 100.

AUGÆÆ, a town of Laconia, [supposed to be the same with Ægia, near the coast, north-west of Gythium.] *Paus.* 3, c. 21.

AUGIAS an. AUGIAS, son of Eleus, or Elius, was one of the Argonauts, and afterwards ascended the throne of Elis. He had an immense number of oxen and goats, and the stables in which they were kept had never been cleaned, so that the task seemed an impossibility to any man. Hercules undertook it on a promise of receiving for a reward the tenth part of the herds of Augias, or something equivalent. The hero changed the course of the Peneus, which immediately carried away the dung and filth from the stables. Augias refused the promised recompense, on pretence that Hercules had made use of artifice, and had not experienced any labour or trouble, and he further drove his own son Phyleus from his kingdom, because he supported the claims of the hero. The refusal was a declaration of war. Hercules conquered Elis, put to death Augias, and gave his crown to Phyleus. *Pausanias* says, 5, c. 2 and 3, that Hercules spared the life of Augias for the sake of his son, and that Phyleus went to settle in Dulichium; and that at the death of Augias, his other son, Agasthenes, succeeded to the throne. Augias received, after his death, the honours which were generally paid to a hero. Augias has been called the son of Sol, because Elius signifies the sun. The proverb of *Agean stable* is now applied to [any very laborious undertaking, approaching almost to an impossibility.] *Hygin.* fab. 14, 30, 157.—*Plin.* 17, c. 9.—*Strab.* 8.—*Apollod.* 2.

AUGILÆ, [now *Augela*, one of the Oases of the great African desert, with a town of the same name. This was one of the stations for the caravans which carried on the inland trade of Africa. It is at present also a caravan station.]

AUGÛRES, certain officers at Rome who foretold future events, whence their name, *ab avium garritu*. They were first created by Romulus, to the number of three. Servius Tullius added a fourth, and the tribunes of the people, A. U. C. 454, increased the number to nine; and Sylla added six more during his dictatorship. They had a particular college, and the chief amongst them was called *magister collegii*. Their office was honourable; and if any one of them was convicted of any crime he could not be deprived of his privileges, an indulgence granted to

no other sacerdotal body at Rome. [The augur made his observations on the heavens usually in the dead of night, or about twilight. He took his station on an elevated place, where the view was open on all sides, and to make it so buildings were sometimes pulled down. Having first offered up sacrifices, and uttered a solemn prayer, he sat down with his head covered, and with his face turned to the east, so that he had the south on his right and the north on his left. Then he determined with his *lituus* the regions of the heavens from east to west, and marked in his mind some object straight forward, at as great a distance as his eyes could reach, within which boundaries he should make his observations.] There were generally five things from which the augurs drew omens: the first consisted in observing the phenomena of the heavens, such as thunder, lightning, comets, &c. The second kind of omen was drawn from the chirping or flying of birds. The third was from the sacred chickens, whose eagerness or indifference in eating the bread which was thrown to them was looked upon as lucky or unlucky. The fourth was from quadrupeds, from their crossing or appearing in some unaccustomed place. The fifth was from different casualties, which were called *Diræ*, such as spilling salt on a table, or wine upon one's clothes, hearing strange noises, stumbling or sneezing, meeting a wolf, hare, fox, or pregnant bitch. From such superstitious notions did the Romans draw their prophecies. The sight of birds on the left hand was always deemed a lucky object; [objects on the left were deemed, on the contrary, of evil omen among the Greeks, because their augur faced the north, and had the east, the lucky quarter, on his right *Sinister* and *lævus*, therefore, properly signify *lucky* among the Romans, and when they are used as terms of ill luck, it is in conformity merely with *Greecian* usage.] *Cic. de Div.*—*Liv.* 1, &c.—*Dionys. Hal.*—*Ovid. Fast.*

AUGUSTA, a name given [singly, or in conjunction with some epithet,] to seventy cities in the Roman provinces in honour of Augustus Cæsar.

AUGUSTĀLIA, a festival at Rome, in commemoration of the day on which Augustus returned to Rome after he had established peace over the different parts of the empire. [It was celebrated on the 27th September.]

AUGUSTĪNUS, bishop of Hippo, in Africa, distinguished himself by his writings as well as by the austerity of his life. [He was born at Tagestum, A. D. 354, and embraced christianity A. D. 387, having been before a Manichean.] In his works, which are numerous, he displayed the powers of a great genius, and an extensive acquaintance with the philosophy of Plato. He died in the 76th year of his age, A. D. 430. The best edition of his works is that of the Benedict. fol. Ant. 1700 to 1703, 12 vols.

AUGUSTODINUM, now *Autun*, a town of Gaul, the capital of the ancient Ædui. [It was called Bibracte in Cæsar's time.]

AUGUSTŪLUS, the last Roman emperor of the west, A. D. 475, conquered by Odoacer, king of the Heruli.

AUGUSTUS OCTAVIĀNUS CÆSAR, second emperor of Rome, was son of Octavius, a senator, and Accia, daughter of Julius and sister to Julius Cæsar. He was adopted by his uncle Cæsar, and inherited the greatest part of his fortune. He lost his father at the age of four; and though only eighteen when his uncle was murdered, he hastened to Rome, where his ingratiated himself with the senate and people, and received the honours of the consulship two years after as the reward of his hypocrisy. Though his youth and his inexperience were ridiculed by his enemies, who branded him with the appellation of *boy*, yet he rose in consequence by his prudence and valour, and made war against his opponents, on pretence of avenging the death of his murdered uncle. But when he perceived that by making him fight against Antony the senate wished to debilitate both antagonists, he changed his views, and uniting himself with his enemy, soon formed the second triumvirate, in which his cruel proscriptions shed the innocent blood of 300 senators and 200 knights, and did not even spare the life of his friend Cicero. By the divisions which were made among the triumvirs, Augustus retained for himself the more important provinces of the west, and banished, as it were, his colleagues, Lepidus and Antony, to more distant territories. But as long as the murderers of Cæsar were alive, the reigning tyrants had reasons for apprehension, and therefore the forces of the triumvirate were directed against the partizans of Brutus and the senate. The affair was decided at Philippi, where it is said that the valour and conduct of Antony alone preserved the combined armies, and effected the defeat of the republican forces. The head of the unfortunate Brutus was carried to Rome, and in insolent revenge thrown at the feet of Cæsar's statue. On his return to Italy, Augustus rewarded his soldiers with the lands of those that had been proscribed; but among the sufferers were many who had never injured the conqueror, especially Virgil, whose modest application, [seconded by the powerful intercession of Mæcenas,] procured the restitution of his property. The friendship which subsisted between Augustus and Antony was broken as soon as the fears of a third rival vanished away, and the aspiring heir of Cæsar was easily induced to take up arms by the little jealousies and resentment of Fulvia. Her death, however, retarded hostilities; the two rivals were reconciled; their united forces were successfully directed against the younger Pompey; and, to strengthen their friendship, Antony agreed to marry Octavia, the sister of Augustus. But as this step was political, and not dictated by affection, Octavia was slighted, and Antony resigned himself to the pleasures and company of the beautiful Cleopatra. Augustus was incensed, and immediately took up arms to avenge the wrongs of his sister, and

perhaps more eagerly to remove a man whose power and existence kept him in continual alarms, and made him dependent. Both parties met at Actium, B. C. 31, to decide the fate of Rome. Antony was supported by all the power of the east, and Augustus by Italy. Cleopatra fled from the battle with 50 ships, and her flight ruined the interest of Antony who followed her into Egypt. The conqueror soon after passed into Egypt, besieged Alexandria, and honoured, with a magnificent funeral, the unfortunate Roman and the celebrated queen, whom the fear of being led in the victor's triumph at Rome had driven to commit suicide. After he had established peace all over the world, Augustus shut up the gates of the temple of Janus the year our Saviour was born. [This temple was thrice closed during the reign of Augustus, and remained closed the last time for about 12 years.] It is said he twice resolved to lay down the supreme power, immediately after the victory obtained over Antony; and afterwards on account of his ill health; but his friend Mæcenas dissuaded him, and observed, that he would leave it to be the prey of the most powerful, and expose himself to ingratitude and to danger. He died at Nola, in the 76th year of his age, A. D. 14, after he had held the sovereign power during 44 years, [reckoning from the battle of Actium.] Augustus was an active emperor, and consulted the good of the Romans with the most anxious care. He visited all the provinces except Africa and Sardinia, and his consummate prudence and experience gave rise to many salutary laws; but it may be said, that he finished with a good grace what he began with cruelty. While making himself absolute, he took care to leave his countrymen the shadow of liberty; and if under the character and office of perpetual tribune, of priest and imperator, he was invested with all the power of sovereignty, he guarded against offending the jealous Romans by not assuming the regal title. His refusal to read the letters he found after Pompey's defeat arose more from fear than honour, and he dreaded the discovery of names which would have perhaps united to sacrifice his ambition. His good qualities, and many virtues he perhaps never possessed, have been transmitted to posterity by the pen of adulation or gratitude, in the poems of Virgil, Horace, and Ovid. To distinguish himself from the obscurity of the Octavii, and if possible, to suppress the remembrance of his uncle's violent fate, he aspired after a new title; and the submissive senate yielded to his ambition, by giving him the honourable appellation of *Augustus*. He has been accused of licentiousness and adultery by his biographer; but the goodness of his heart, and the fidelity of his friendship, which in some instances he possessed, made some amends for his natural foibles. He was ambitious of being thought handsome; and as he was publicly reported to be the son of Apollo, according to his mother's declaration, he wished his flatterers to represent him with the

figure and attributes of that god. Like Apollo, his eyes were clear, and he affected to have it thought that they possessed some divine irradiation; and was well pleased, if, when he fixed his looks upon any body, they held down their eyes as if overcome by the glaring brightness of the sun. He distinguished himself by his learning; he was a perfect master of the Greek language, and wrote some tragedies, besides memoirs of his life and other works, all now lost. He was married three times; to Claudia, to Scribonia, and to Livia; but he was unhappy in his matrimonial connexions, and his only daughter, Julia, by Scribonia, disgraced herself and her father by the debauchery and licentiousness of her manners. He recommended, at his death, his adopted son Tiberius as his successor. He left his fortune partly to Tiberius and to Drusus, and made donations to the army and Roman people. Virgil wrote his heroic poem at the desire of Augustus, whom he represented under the character of Æneas. *Sueton. in vitâ.—Horat.—Virgil.—Paus.—Tacit.—Patercul.—Dio.—Cass.—Ovid.*—The name of *Augustus* was afterwards given to the successors of Octavianus in the Roman empire as a personal, and the name of *Cæsar* as a family distinction. In a more distant period of the empire, the title of Augustus was given only to the emperor, while that of *Cæsar* was bestowed on the second person in the state, who was considered as presumptive heir.

AVIDIUS CASSIUS, a man saluted emperor A. D. 175. He reigned only three months, and was assassinated by a centurion. He was called a second Catiline, from his excessive love of bloodshed. *Diod.*

RUFUS FESTUS AVIENUS, a poet in the age of Theodosius, who translated the phenomena of Aratus, [the Periegesis of Dionysius, the History of Livy, and Æsop's Fables into verse; and wrote also a poetical "Description of the maritime coasts," and some other pieces. His geographical poems, and a few others, have been edited by Wernsdoff, in the *Poeta Latini Minores*. The best edition of the Fables is that of Cannegieter, Amst. 1731, in 8vo. He, however, assigns them to Flavius Avianus, whom he makes to have lived in the age of the Antonines.]

AVITUS ALCIMUS, [a bishop of Vienna in France, nephew to Marcus Mæcilius Avitus, emperor of the west, and flourished at the beginning of the 6th century. He was the friend of Clovis, the first christian king of France, and contributed to his conversion. He wrote letters on various subjects, chiefly controversial, sermons, and a poem on the Mosaic history. His works are published by Simond, in 8vo. 1643. His poems have been printed separately, at Frankfort in 1507, at Paris in 1509, and at Lyons in 1536.]

AULERICI. [Under this name are reckoned three nations of Gaul. The Aulerici Brannonices, contiguous to the Ædui, and subject to them, answering to what is now *Morienne*.—The Aulerici Cenomani, situate between

the Sarta or *Sarle*, and the *Lædus*, two of the northern branches of the Liger. Their country is now *Mans*.—The Aulerici Eburones, on the left bank of the Sequana or *Seine*, below Lutetia or *Paris*, answering now to the diocese of *Evreux*.]

AULÊTES, the surname of one of the Ptolemaean kings, father to Cleopatra.

AULIS, a town of Bœotia opposite to Chalcis on the sea-coast, where all the Greeks conspired against Troy. They were detained there by contrary winds, by the anger of Diana, whose favourite stag had been killed by Agamemnon. To appease the resentment of the goddess, Agamemnon was obliged to sacrifice his own daughter Iphigenia, whom, however, Diana spared, by substituting a ram. [No traces of Aulis remain at the present day, but there are two harbours still to be found here, called *Megalo* and *Mikro Bathy*.] *Virg. Æn. 4, v. 426.—Ovid. Met. 12, v. 9, &c.—Homer. Il. 2, v. 303.*

AULON, [a hill of Italy near Tarentum, whose wine equalled the Falernian. *Horat. 2, od. 6, v. 18.*—A valley of Palestine, extending along the banks of Jordan, called also *Magnus Campus*.—Another in Syria, between the ridges of Libanus and Anti-Libanus.] *Paus.*

AULUS, a prænomen common among the Romans.—Gellius. *vid. Gellius.*

AURELIA LEX, was enacted [A. U. C. 683, and ordained that *judices* or jurymen should be chosen from the Senators, Equites, and Tribuni Ærarii].—Another, A. U. C. 678. It abrogated a clause of the Lex Cornelia, and permitted the tribunes to hold other offices after the expiration of the tribuneship.

AURELIANUS, emperor of Rome after Flavius Claudius, was austere, and even cruel in the execution of the laws, and punished his soldiers with unusual severity. He rendered himself famous for his military character; and his expedition against Zenobia, the celebrated queen of Palmyra, gained him great honour. He beautified Rome, was charitable to the poor, and the author of many salutary laws. He was naturally brave; and in all the battles he fought, it is said he killed no less than 300 men with his own hand. In his triumph he exhibited to the Romans people of 15 different nations, all of which he had conquered. He was the first emperor who wore a diadem. After a glorious reign of six years, as he marched against the northern barbarians, he was assassinated A. D. 275, 29th January. [A conspiracy had been formed against his life by one of his secretaries who was accused of extortion. Dreading the effects of the emperor's displeasure, this person counterfeited his master's hand, and shewed to the principal officers a long list containing their names marked down for death. Without suspecting or examining the fraud, they immediately resolved to save their own lives by taking that of the emperor. They effected their purpose on a march between Byzantium and Hæcælea.]

[AURELIANI. *vid.* Genabum.]

AURELIUS, emperor of Rome. *vid.* Antonius Bassianus.—Victor, an historian in the age of Julian, two of whose compositions are extant, an account of illustrious men, and a biography of all the Cæsars to Julian. [He was born in Africa of obscure parents. He came to Rome in search of employment, and was raised by his merit to the most important offices in the state. He was consul with Valentinian, A. D. 369.] The best editions of Aurelius are the 4to. of Artzenius, Amst. 1733, and the 8vo. of Pitiscus, Utr. 1696.—Antonius, an emperor. *vid.* Antoninus.

AUREOLUS, a general who assumed the purple in the age of Gallienus.

AURORA, a goddess, daughter of Hyperion and Thia or Thea, or, according to others, of Titan and Terra. Some say that Pallas, son of Crius, and brother to Perses, was her father; hence her surname of *Pallantias*. She married Astræus, by whom she had the winds, the stars, &c. Her amours with Tithonus and Cephalus are also famous; by the former she had Memnon and Æmation, and Phaëton by the latter. (*vid.* Cephalus and Tithonus.) She had also an intrigue with Orion, whom she carried to the island of Delos, where he was killed by Diana's arrows. Aurora is generally represented by the poets drawn in a rose-coloured chariot, and opening with her rosy fingers the gates of the east, pouring the dew upon the earth, and making the flowers grow. Her chariot is generally drawn by white horses, and she is covered with a veil. Nox and Somnus fly before her, and the constellations of heaven disappear at her approach. She always sets out before the sun, and is the forerunner of his rising. The Greeks call her Eôs. *Homer. Il.* 3, Od. 10, *Hymn. in Vener.*—*Ovid. Met.* 3, 9, 15.—*Apollod.* 1, 3.—*Virg. Æn.* 6, v. 533.—*Varro. de L. L.* 5, &c.—*Hesiod. Theog.*—*Hygin. pref. fab.*

AURUNCI, [a people of Latium, on the coast towards Campania, south-east of the Volsci.]

AUSCI, a people of [Gallia Aquitania. Their capital was Ausci, now *Auch*, on the *Ger*, one of the southern branches of the Garumna or *Garonne*.]

AUSER, AUSËRIS, and ANSER, a river of Etruria, which [falls into the sea about 6 miles north of the mouth of the Arnus. It is now the *Serchio*.]

AUSON, a son of Ulysses and Calypso, from whom the Ausones, a people of Italy, are descended. [*vid.* Ausonia.]

AUSONIA, one of the ancient names of Italy, which it received from Auson, the son of Ulysses. If Virgil makes Æneas speak of Ausonia, it is by anticipation. [Ausonia was a name properly applied to the whole southern part of Italy, through which the Ausones, one of the ancient races of Italy, had spread themselves. Its derivation from Auson is a mere fable. The sea on the south-east coast was for a long time called from them *Mare Ausonium*. The Opici and Samnites were

branches of the Ausones, especially the former.] *Virg. Æn.* 3, v. 171.

DECIM. MAGNUS AUSONIUS, a poet, born at Bordeaux in Gaul, in the 4th century. He was preceptor to Gratian, son of the emperor Valentinian, and made consul by means of his pupil. The thanks he returned the emperor Gratian is one of the best of his poems, which were too often hurried for publication, and consequently not perfect. He wrote the consular *fasti* of Rome, an useful performance, now lost. His style is occasionally obscene. [The best editions of Ausonius are, that of Tollius. *Amst.* 1761, in 8vo. and the Delphini of 1730.]

AUSPICES, a sacerdotal order at Rome, nearly the same as the augurs. *vid.* Augures.

AUSTER, the wind blowing from the south, whose breath was pernicious to flowers as well as to health. He was parent of rain. *Virg. Ecl.* 2, v. 58. *Virg. Venti.*

AUTOCHTHONES, [an appellation assumed by some nations, and in particular by the Athenians, importing that they sprang from the soil which they inhabited. The Athenians wore, as emblematic of this, golden grasshoppers in their hair; this insect being supposed to have the same origin. The name is derived from *αυτος ipse*, and *χθων terra*. The Athenians took this name because no foreign tribe had ever dispossessed them of their country.]

AUTOLÖLÆ, a people of Mauritania, descended from the Gætuli. [They spread themselves over the Atlantic coast of Mauritania Tingitana.]

AUTOLÛCUS, a son of Mercury by Chione, a daughter of Dædalion. He was one of the Argonauts. His craft as a thief has been greatly celebrated. He stole the flocks of his neighbours, and mingled them with his own after he had changed their marks. He did the same to Sisyphus son of Æolus; but Sisyphus was as crafty as Autolycus, and he knew his own oxen by a mark which he had made under their feet. Autolycus was so pleased with the artifice of Sisyphus, that he immediately formed an intimacy with him, and even permitted him freely to enjoy the company of his daughter Anticlea, who became pregnant of Ulysses, and was soon after married to Laertes. *vid.* Sisyphus, Laertes. *Hygin. fab.* 200, &c.—*Ovid. Met.* 1, fab. 8.—*Apollod.* 1.—*Homer. Od.* 14.

AUTOMËDON, a son of Dioreus, who went to the Trojan war with ten ships. He was the charioteer of Achilles, after whose death he served Pyrrhus in the same capacity. *Homer. Il.* 9, 16, &c.—*Virg. Æn.* 2, v. 477.

AUTOMËNES, one of the Heraclidæ, king of Corinth. At his death, B. C. 779, annual magistrates, called prytanes, were chosen at Corinth, and their power continued 90 years, till Cypselus and his son Periander made themselves absolute.

AUTONÖE, a daughter of Cadmus, who married Aristæus, by whom she had Actæon, often called *Autoneius heros*. The death of

her son (*vid.* Actæon) was so painful to her, that she retired from Bœotia to Megara, where she soon after died. *Paus.* 1, c. 44.—*Hygin.* fab. 179.—*Ovid. Met.* 3, v. 720.

[AUTRIGONES, a people of Hispania Tarraconensis, among the Cantabri. They occupied what is now the eastern half of *La Montana*, the western quarter of *Biscay* and *Alava*, and the north-eastern part of *Burgos*. Their capital was Flaviobriga, now *Porto Gallele*, near *Bilboa*. Mannert, however, makes it to be *Santander*.]

AUTŪRA, the *Eure*, a river of Gaul which falls into the Seine.

AUXESIA and DAMIA, two virgins who came from Crete to Trœzene, where the inhabitants stoned them to death in a sedition. The Epidaurians raised them statues by order of the oracle, when their country was become barren. They were held in great veneration at Trœzene. *Herodot.* 5, c. 32.—*Paus.* 2, c. 30.

AXENUS, the ancient name of the Euxine sea. The word signifies *inhospitable*, which was highly applicable to the manners of the ancient inhabitants of the coast. [It took the name of Euxinus after the coast was settled by Grecian colonies.] *Ovid.* 4. *Trist.* 4, v. 56.

AXIŌCHUS, a philosopher, to whom Plato dedicated a treatise concerning death.

AXION brother of Alpheſibœa, murdered Alcœmon, his sister's husband, because he

wished to recover from her a golden necklace. *vid.* Alcœmon and Alpheſibœa.

AXIOTHĒA, a woman who regularly went in a man's dress to hear the lectures of Plato.

AXIUS, [the largest river in Macedonia, rising in the chain of Mount Scardius, and, after a course of 80 miles, forming an extensive lake near its mouth. It falls into the Sinus Thermaicus, and is now the *Vardari*.]

AXŌNA, a river of Belgic Gaul, which falls into the Seine below Paris; [now the *Aisne*.]

AXUR, a surname of Jupiter. [*vid.* *Anxur*.]

AZAN, a son of Arcas, king of Arcadia, by Erato, one of the Dryades. He divided his father's kingdom with his brothers Aphidas and Elatus, and called his share Azania. There was in Azania a fountain called *Chitorius*, whose waters gave a dislike for wine to those who drank them. *Vitruv.* 8, c. 3.—*Ovid. Met.* 15, v. 322.—*Paus.* 8, c. 4.—[A part of the coast of Ethiopia, on the Mare Erythræum: now the coast of *Ajan*.]

AZĪRIS, a place of Libya, surrounded on both sides by delightful hills covered with trees, and watered by a river, where Battus built a town, [previous to founding Cyrene.] *Herodot.* 4, c. 157.

AZŌTUS, [a celebrated sea-port of Phœnicia, north-east of Ascalon. It was fortified by the Egyptians as a barrier against the Assyrians, and, according to Herodotus, stood a siege of 29 years, about B. C. 631. It is now *Ashdod*.]

BABILUS, an astrologer in Nero's age, who told the emperor to avert the danger which seemed to hang upon his head from the appearance of an hairy comet, by putting all the leading men of Rome to death. His advice was faithfully followed. *Sueton. in Ner.* c. 36.

BABŪLON, a celebrated city, the capital of the Assyrian empire, on the banks of the Euphrates. It had 100 brazen gates; and its walls, which were cemented with bitumen, and greatly enlarged and embellished by the activity of Semiramis. [were in compass 60 miles or 480 stadia, in thickness 37 feet, in height 350 feet. They were built of bricks, and surrounded on the outside with a vast ditch. The whole number of streets was 50, the city being laid out in the form of a square, and from the 25 gates on each side of it, as many streets cutting each other at right angles. There were also four half streets, round the four sides of the city, next the walls, each of them 200 feet wide, the rest being about 150 feet. Each side of the square which formed the city was 15 miles. Babylon, however, was greater in appearance than reality, nearly one half of the city being taken up with gardens and cultivated grounds. It was founded, as some say, by Semiramis, and according to others, by Belus, who is thought by many to have been the same with Nimrod.] It was taken by Cyrus B. C.

538, after he had drained the waters of the Euphrates into a new channel, and marched his troops by night into the town through the dried bed; and it is said that the fate of the extensive capital was unknown to the inhabitants of the distant suburbs till late in the evening. [It is memorable for the death of Alexander the Great, April 21, B. C. 323.] Its greatness was so reduced in succeeding ages, according to Pliny's observations, that in his time it was but a desolate wilderness, and at present the place where it stood is unknown to travellers. The inhabitants were early acquainted with astrology. [A few vestiges of this famous city remain at a town called *Hillah*, or *Elugo*, about 47 miles south of Bagdad. The causes of the decline of Babylon may be seen under *Seleucia*.] *Plin.* 6, c. 26.—*Herodot.* 1, 2, 3.—*Justin.* 1, &c.—*Diod.* 2.—*Xenoph. Cyrop.* 7, &c.—*Propert.* 3, el. 11, v. 21.—*Ovid. Met.* 4, fab. 2.—*Martial.* 9, ep. 77.—There was also a city of the same name in Egypt, [north of Memphis, supposed to have been founded by the Persians during this invasion of Cambyses. A quarter, retaining the name of *Baboul* or *Babilon*, in the town of *Old Cairo*, marks its position.]

BABYLŌNĪA, a large province of Assyria, of which Babylon was the capital. The inhabitants shook off the Assyrian yoke, and afterwards became very powerful.—The sur-

name of Seleucia, which rose from the ruins of Babylon, under the successors of Alexander. *Plin.* 6, c. 26.

BABYRSA, a fortified castle near Artaxata, [where were kept the treasures of Tigranes and Artabanus.] *Strab.* 11.

ΒΑΧΧÆ, the priestesses of Bacchus. *Paus.* 2, c. 7.

BACCHANALIA, festivals in honour of Bacchus at Rome, the same as the Dionysia of the Greeks. *vid.* Dionysia

BACCHANTES, priestesses of Bacchus, who are represented at the celebration of the orgies almost naked, with garlands of ivy, with a thyrsus and dishevelled hair. Their looks are wild, and they utter dreadful sounds, and clash different musical instruments together. They are also called Thyades and Mænades. *Ovid. Met.* 6, v. 592.—*Horat.* 3, od. 25.—*Propert.* 3, el. 21.—*Lucan.* 1, v. 674.

BACCHIADÆ, a Corinthian family descended from Bacchia, daughter of Dionysius. In their nocturnal orgies, they, as some report, tore to pieces Actæon, son of Melissus, which so enraged the father, that before the altar he entreated the Corinthians to revenge the death of his son, and immediately threw himself into the sea. Upon this the Bacchiadæ were banished, and went to settle in Sicily, between Pachynum and Pelorus. *Ovid. Met.* 5, v. 407.—*Strab.* 8.

BACCHIS or **BALUS**, king of Corinth, succeeded his father Prumnides. His successors were always called *Bacchidæ*, in remembrance of the equity and moderation of his reign. The *Bacchidæ* increased so much, that they chose one of their number to preside among them with regal authority, and it is said that the sovereign power continued in their hands near 200 years. Cypselus overturned this institution by making himself absolute. *Strab.* 8.—*Paus.* 2, c. 4.—*Herodot.* 5, c. 92.—*Ovid. Met.* 5, v. 407.

BACCHIUM, a small island in the Ægean sea, opposite [Phocæa, and near the entrance of the Smyrnæus Sinus.] *Plin.* 5, c. 3.

BACCHIUS and **BITHUS**, two celebrated gladiators of equal age and strength; [who, after conquering many competitors, engaged with each other and died of mutual wounds;] whence the proverb to express equality, *Bithus contra Bacchium.* *Sueton. in Aug.*—*Horat.* 1, Sat. 7, v. 20.

BACCHUS, was son of Jupiter and Semele, the daughter of Cadmus. [*vid.* the end of this article.] After she had enjoyed the company of Jupiter, Semele was deceived, and perished by the artifice of Juno. This goddess, always jealous of her husband's amours, assumed the shape of Beroe, Semele's nurse, and persuaded Semele that the lover whom she entertained was not Jupiter, but a false lover, and that to prove his divinity she ought to beg of him, if he really were Jupiter, to come to her bed with the same majesty as he courted the embraces of Juno. The artifice succeeded, and when Jupiter promised his mistress whatever she asked, Semele required him to visit her with

all the divinity of a god. Jupiter was unable to violate his oath, and Semele unwilling to retract it; therefore, as she was a mortal, and unable to bear the majesty of Jupiter, she was consumed and reduced to ashes. The child, of which she had been pregnant for seven months, was with difficulty saved from the flames, and put in his father's thigh, where he remained the full time he naturally was to have been in his mother's womb. From this circumstance Bacchus has been called *Bimater*. According to some, Dirce, a nymph of the Achelous, saved him from the flames. There are different traditions concerning the manner of his education. Ovid says, that after his birth, he was brought up by his aunt Ino, and afterwards intrusted to the care of the nymphs of Nysa. Lucian supposes that Mercury carried him, as soon as born, to the nymphs of Nysa; and Apollonius says, that he was carried by Mercury to a nymph in the island of Eubœa, whence he was driven by the power of Juno, who was the chief deity of the place. Some suppose, that Naxos can boast of the place of his education, under the nymphs Philia, Coronis, and Clyda. Pausanias relates a tradition which prevailed in the town of Brasia in Peloponnesus; and accordingly mentions, that Cadmus, as soon as he heard of his daughter's amours, shut her up, with her child lately born, in a coffer, and exposed them on the sea. The coffer was carried safe by the waves to the coast of Brasia; but Semele was found dead, and the child alive. Semele was honoured with a magnificent funeral, and Bacchus properly educated. This diversity of opinions shows that there were many of the same name. Diodorus speaks of three, and Cicero of a greater number; but among them all, the son of Jupiter and Semele seems to have obtained the merit of the rest. Bacchus is the Osiris of the Egyptians, and his history is drawn from the Egyptian traditions concerning that ancient king. Bacchus assisted the gods in their wars against the giants, and was cut to pieces; but the son of Semele was not then born; this tradition therefore is taken from the history of Osiris, who was killed by his brother Typhon, and the worship of Osiris has been introduced by Orpheus into Greece, under the name of Bacchus. In his youth he was taken asleep in the island of Naxos, and carried away by some mariners whom he changed into dolphins, except the pilot, who had expressed some concern at his misfortune. His expedition into the east is most celebrated. He marched at the head of an army, composed of men as well as of women, all inspired with divine fury, and armed with thyrsuses, cymbals, and other musical instruments. The leader was drawn in a chariot by a lion and a tiger, and was accompanied by Pan and Silenus, and all the satyrs. His conquests were easy and without bloodshed; the people easily submitted, and gratefully elevated, to the rank of a god the hero who taught them the use of the

vine, the cultivation of the earth, and the manner of making honey. Amidst his benevolence to mankind, he was relentless in punishing all want of respect to his divinity; and the punishment he inflicted on Pentheus. Agave, Lycurgus, &c. is well known. He has received the names of Liber, Bromius, Lyæus, Evan, Thyonæus, Psilas, &c. which are partly derived from the places where he received adoration, or from the ceremonies observed in his festivals. As he was the god of vintage, of wine, and of drinkers, he is generally represented crowned with vine and ivy leaves, with a thyrsus in his hand. His figure is that of an effeminate young man, to denote the joys which commonly prevail at feasts; and sometimes that of an old man, to teach us that wine taken immoderately will enervate us, consume our health, render us loquacious and childish like old men, and unable to keep secrets. The panther is sacred to him, because he went in his expedition covered with the skin of that beast. The magpye is also his favourite bird, because in triumphs people were permitted to speak with boldness and liberty. Bacchus is sometimes represented like an infant, holding a thyrsus and clusters of grapes with a horn. He often appears naked, and riding upon the shoulders of Pan, or in the arms of Silenus, who was his foster-father. He also sits upon a celestial globe, bespangled with stars, and is then the same as the sun, or Osiris of Egypt. The festivals of Bacchus, generally called Orgies, Bacchanalia, or Dionysia, were introduced into Greece from Egypt by Danaus and his daughters. The infamous debaucheries which arose from the celebration of these festivals are well known. *vid.* Dionysia. The amours of Bacchus are not numerous. He married Ariadne, after she had been forsaken by Theseus in the island of Naxos; and by her he had many children, among whom were Cæranus, Thoas, Enopion, Tauropolis, &c. According to some, he was the father of Hymenæus, whom the Athenians made the god of marriage. The Egyptians sacrificed pigs to him before the doors of their houses. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vine, were sacred to him; and the goat was generally sacrificed to him on account of the great propensity of that animal to destroy the vine. According to Pliny, he was the first who ever wore a crown. His beauty is compared to that of Apollo, and, like him, he is represented with fine hair loosely flowing down his shoulders, and he is said to possess eternal youth. Sometimes he has horns, either because he taught the cultivation of the earth with oxen, or because Jupiter, his father, appeared to him in the deserts of Libya under the shape of a ram, and supplied his thirsty army with water. Bacchus went down to hell to recover his mother, whom Jupiter willingly made a goddess, under the name of Thyone. The three persons of the name of Bacchus, which Diodorus mentions, are, the one who conquered the Indies, and is surnamed the bearded Bacchus; a son of Jupiter and Pro-

serpine, who was represented with horns; and the son of Jupiter and Semele, called the Bacchus of Thebes. Those mentioned by Cicero are, a son of Proserpine: a son of Nisus, who built Nysa; a son of Caprius, who reigned in the Indies; a son of Jupiter and the moon; and a son of Thyone and Nisus. [The worship of Bacchus came originally from India. The very name Διονυσος, which the Greeks commonly give to this Deity, clearly proves the fact. Διονυσος means the god (Δις) from mount Nysa in India. Wine was selected as the symbol of this worship, inasmuch as the feelings of exhilaration produced by it were supposed to be a type of those pure and rapturous feelings which would be experienced by the faithful after death. The fable of the birth of Bacchus points also to an Eastern origin. Bacchus is the son of Jupiter (the Dis of the Eastern nations) and of Semele, daughter of Cadmus, (i. e. the Oriental.) When the Greeks fabled that Bacchus went on an expedition to Asia, they merely reversed the true order of events, making Bacchus one of their own pretended deities. *Philostratus in Vit. Apollon. Tyan. 2, 3, 56.—Herodotus. 3, 97.—Strabo. 15.—Kane's Mythologie der Griechen. Sect. 31.] Cic. de Nat. D. 2 and 3.—Paus. 2, c. 22, 37, l. 3, c. 24, l. 5, c. 19, &c.—Herodot. 1, c. 150, l. 2, c. 42, 48, 49. *Plut. in Isid. & Osir.—Diod. 1, 3, &c.—Orpheus in Dionys.—Apollod. 1, c. 9, l. 3, c. 4, &c.—Ovid. Met. 3, fab. 3, &c. Amor, 3, l. 3, Fast. 3, v. 715.—Hygin. fab. 155, 167, &c.—Plin. 7, c. 56, l. 8, c. 2, l. 36, c. 5.—Hom. Il. 6.—Lact. de fals. Rel. 1, c. 22.—Virg. G. 2, &c.—Euripid. in Bacch.—Lucian. de Sacrific. de Baccho. in dial. Doer.—Oppian. in Cynege.—Philostrat. 1, Icon. c. 50.—Senec. in Chor. Œdip.—Martial. 8, ep. 27, l. 14, ep. 107.**

BACCHYLIDES, a lyric poet of Cos, nephew to Simonides, who, like Pindar, wrote the praises of Hiero. Some of his verses have been preserved. [He is reckoned the last of the nine lyric poets of Greece. Horace is said to have imitated him in some of his pieces, particularly in the 15th Ode of the 1st Book. He flourished B. C. 452.]

BACĒNIS, a wood in Germany, [generally supposed to be a part of the Hercynia Silva, and to have been situate in the vicinity of the Fulda or Vol, which flows into the Visurgis.] *Cæs. Bell. Gall. 6, c. 10.*

BACIS, a famous soothsayer of Bœotia. *Cic. 1, de Div. c. 34.*

BACTRA (*orum*.) now *Balk*, the capital of Bactriana, on the river Bactrus in Asia. [It was called likewise Zariaspa, a name which Strabo also applies to the river on which it was situate.] *Virg. G. 2, v. 138.—Strab. 2.*

BACTRIA or BACTRIANA, [a country of Asia, bounded by Aria on the west, the mountains of Paropamisus on the south; the Emodi montes on the east; and Sogdiana on the north. It derived its name from the river Bactrus. The Bactrians were reckoned good soldiers, and were always at war either among themselves or their neighbours. They

were enemies to every kind of luxury. Their old people they exposed after a certain age, to fierce mastiffs, which they kept for that purpose, and called sepulchral dogs.] They were conquered by Alexander the Great. *Curt.* 4, c. 6, &c. *Plin.* 6, c. 23.—*Herodot.* 1 and 3.

BACTRUS, [a river of Bactria, whence the country received its ancient name. It flowed by the capital, and is supposed to be the *Dehash.*] *Lucan.* 3, v. 267.

BACUNTIUS, a river of Pannonia, which falls into the Save, [in the immediate vicinity of Sirmium. It is now the *Bosut.*]

BADIA, a town of [Hispania Bætica, supposed to be the present *Badajoz.*] *Val. Max.* 3, c. 7.

BADUHENNÆ, [*Lucus.*] a place in the country of the Frisii, where 900 Romans were killed. *Tacit.* 4, *Ann.* c. 73.

BÆBIA LEX was enacted for the election of 4 prætors every other year. *Liv.* 40.—Another law by M. Bæbius a tribune of the people, which forbade the division of the lands, whilst it substituted a yearly tax to be paid by the possessors, and to be divided among the people. *Appian.* 1.

[**BÆTICA**, *vid.* Hispania.]

BÆTIS, a river of Spain, from which a part of the country has received the name of *Bætica*. [Its sources were surrounded by the chain of Mons Orospea. At its mouth was the island of Tartessus, the name of which was anciently also applied to the river, previous to that of Bætis. The inhabitants of the country called this river Cirtium and Certis, and the Arabians Ciritus, derived, as is supposed, from the oriental term *Kiriath*, a town, and denoting the *river of towns*, from the great number of those which it watered. Its modern name, *Guadalquivir*, is a corruption from the Moorish *Wadi-al-Kibir*, or the Great River.]

[**BAGISTANA**, a town of Media, south-west of Ecbatana, at the foot of the mountains where the Gyndes rises. Here was an ancient monument supposed to be that of Semiramis.]

BAGŌAS and **BAGŌSAS**, an Egyptian eunuch in the court of Artaxerxes Ochus, so powerful that nothing could be done without his consent. He led some troops against the Jews, and profaned their temple. He poisoned Ochus, gave his flesh to cats, and made knife-handles with his bones, because he had killed the god Apis. He placed on the throne Arses, the youngest of the slaughtered prince's children, and afterwards put him to death. He was at last killed, B. C. 335, by Darius [Codomanus,] whom, after raising to the crown, he had attempted to poison. *Diod.* 16 and 17.—Another, greatly esteemed by Alexander. *Curt.* 10, c. 1.—*Plut. in Alex.*

—The name of Bagoas occurs very frequently in the Persian history: and it seems that most of the eunuchs of the monarchs of Persia were generally known by that appellation.

BAGRĀDA, now *Megerda*, a river of Africa

[flowing between Utica and Carthago, in former days, though, at present, their situation as regards it is materially altered. It makes encroachments on the sea like the Nile, and hence its ancient mouth is now circumscribed by mud, and become a large navigable pond. *vid.* Carthago and Utica.] *Plin.* 8, c. 14.

BAIÆ, [a city of Campania, on a small bay west of Neapolis, and opposite Puteoli. It was originally a village, but the numerous advantages of its situation soon rendered it much frequented and famous. Its foundation is ascribed in mythology to Baius, one of the companions of Ulysses. The cause of the rapid increase of Baiæ lay in the fruitfulness of the surrounding country, in the beauty of its own situation, in the rich supply of shell and other fish which the adjacent waters afforded; and above all, in the hot mineral-springs which flowed from the neighbouring mountains and formed a chief source of attraction to invalids. Baiæ was first called *Aquæ Cumanæ*. Numerous villas graced the surrounding country, and many were likewise built on artificial moles extending a great distance into the sea. It is now, owing to earthquakes and inundations of the sea, a mere waste compared with what it once was. The modern name is *Baia*. Many remains of ancient villas may be seen under the water.] *Martial.* 14, ep. 81.—*Horat.* 1, ep. 1.—*Strab.* 5.

BALA, a surname of Alexander, king of Syria. *Justin.* 35, c. 1.

BALANEA, [a town of Syria, north of Aradus, now *Belnias.*] *Plin.* 5, c. 20.

C. BALBILLUS, a learned and benevolent man, governor of Egypt, of which he wrote the history, under Nero. *Tacit. Ann.* 13, c. 22.

BALBINUS, a Roman, who, after governing provinces with credit and honour, assassinated the Gordians, and seized the purple. He was some time after murdered by his soldiers, A. D. 238.

BALBUS, a mountain of Africa, [between the town of Clupea and the sea,] famous for the retreat of Masinissa, after he had fought a battle against Syphax.

BALÆARES, [a name applied anciently to the islands of *Majorca* and *Minorca*, off the coast of Spain.] The word is derived from *βαλεειν* to throw, because the inhabitants were expert archers and slingers. We are told by Florus, that the mothers never gave their children breakfast until they had struck with an arrow a certain mark in a tree. [The Greeks called them *Gymnesiæ*, either because, according to Diodorus, the inhabitants were *γυμνοί*, naked, in summer, or because, according to Hesychius, they went to battle armed only with a sling. They were reduced by Metellus, hence surnamed *Balearicus*, A. U. C. 631. By many, Ebusus, now *Ivica*, is ranked with the Balears, according to the authority of Vitruvius. The larger of these islands was called *Balearis Major*, hence *Majorca*, and the smaller, *Balearis Minor*, hence *Minorca*. In the former was Palma, which

still retains the name. In the latter was Portus Magonis, so called by the Carthaginians from Mago, one of their generals, now slightly corrupted into *Port Mahon*.] *Strab.* 14. — *Flor.* 3, c. 8. — *Diod.* 5.

BALNEÆ (*balns*;) were very numerous at Rome, private as well as public. In the ancient times simplicity was observed, but in the age of the emperors they became expensive; they were used after walking, exercise, or labour, and were deemed more necessary than luxurious. Under the emperors it became so fashionable to bathe, that without this the meanest of the people seemed to be deprived of one of the necessaries of life. There were certain hours of the day appointed for bathing, and a small piece of money admitted the poorest as well as the most opulent. In the baths there were separate apartments for the people to dress and to undress; and after they had bathed, they commonly covered themselves, and the hair was plucked out of the skin, and the body rubbed over with a pumice stone, and perfumed to render it smooth and fair. The Roman emperors generally built baths, and all endeavoured to eclipse each other in the magnificence of the building. It is said, that Dioclesian employed 40,000 [christian slaves] in building his baths, and when they were finished, destroyed the workmen. Alexander Severus first permitted the people to use them in the night, and he himself often bathed with the common people. For some time both sexes bathed promiscuously and without shame, and the edicts of the emperors proved abortive for a while in abolishing that indecent custom, which gradually destroyed the morals of the people. They generally read in bathing, and we find many compositions written in the midst of this luxurious enjoyment.

BANTIA, now *St. Marie de Vanse*, a town of Apulia, [south-east of Venusia.] *Horat.* 3, od. 4, v. 15.

BAPTE, the priests of Cotytto, the goddess of lasciviousness and debauchery at Athens. Her festivals were celebrated in the night with great obscenity. The name is derived from *βαπτω* to wash, because the priests bathed themselves in the most effeminate manner. *Juv.* 2, v. 91. — A comedy of Eupolis, in which women are introduced dancing on the stage, with all the indecent gestures of common prostitutes.

BARATHRUM, a deep and noisome pit at Athens, where criminals were thrown. [It had sharp spikes at the top to prevent escape, and others at the bottom to pierce and lacerate the offender.] — The word is applied to the infernal regions by *Val. Flacc.* 2, v. 86 and 192. [By the Greek writers it is also used to signify perdition, endless or hopeless misery, and likewise a wicked wretch who merits the punishment of the barathrum.]

BARBARI, a name originally applied to those who spoke inelegantly, or with harshness and difficulty. The Greeks generally called all nations, except their own, [and the Egyptians,] by the name of barbarians. [The

term is derived by Damm from *βαζυρ*, but with the *g* inserted, and the initial consonant repeated, in order to express to the ear the harsh pronunciation of a foreigner. Others derive it from the harsh sound *βας βας*. We are informed by Drusius, that the Syriac *bar* means, without, extra. The word signified in general with the Greeks no more than *foreigner*, and did not carry that odium with it which it does now.]

BARBĀRIA, [the name given in the Periplus of the Erythræan Sea, to a part of the coast of Africa; now *Ajan*. It was otherwise called *Azania*.]

BARBOSTHĒNES, a mountain of Peloponnesus, 19 miles from Sparta. *Liv.* 35, c. 27.

BARCÆI, or **BARCITÆ**, a warlike nation of Africa, near Carthage. *Virg. Æn.* 4, v. 43.

BARCE, the nurse of Sichæus. *Virg. Æn.* 4, v. 652. — [A city of Cyrene in Africa. Its true position is involved in a great deal of doubt. According to Strabo and Pliny, it stood on the spot where Ptolemais was afterwards built, but Scylax and Ptolemy are of a different opinion. D'Anville places it south of Ptolemais. The city probably stood inland, and had a port on the coast. D'Anville makes it to be the modern *Barca*. According to Herodotus, it was founded by the brothers of Arcesilaus 3d, king of Cyrene. The name however shows it to be of Phœnician origin.]

BARCHA, a surname of a noble family at Carthage, of which Annibal and Hamilcar were descended. By means of their bribes and influence, they excited a great faction, which is celebrated in the annals of Carthage by the name of the *Barchinian faction*, and at last raised themselves to power, and to the independent disposal of all the offices of trust or emolument in the state. *Liv.* 21, c. 2 and 9.

BARDI, a celebrated sacerdotal order among the ancient Gauls, who praised their heroes, and published their fame in their verses or on musical instruments. They were so esteemed and respected by the people, that, at their sight, two armies who were engaged in battle laid down their arms, and submitted to their orders. They censured as well as commended the behaviour of the people. *Lucan.* 1, v. 447. — *Strab.* 4. — *Marcell.* 15, c. 24.

BARDYLLIS, an Illyrian prince, whose daughter Bircenn^a married king Pyrrhus. *Plut. in Pyrrh.*

BARGUSII, a people of Spain, [towards the Pyrenees, above the Iberus.] *Liv.* 21, c. 19.

BARISSES, one of the seven conspirators against the usurper Smerdis. *Ctesias.*

BARIUM, a town of Apulia, on the Adriatic, [in the district of Peucetia.] now called *Bari*, and remarkable for its fine fish. *Horat.* 1, Sat. 5, v. 97.

BARSIENE and **BARSĒNE**, a daughter of Darius, who married Alexander, by whom she had a son called Hercules. Cassander ordered her and her child to be put to death. *Justin.* 13, c. 2, l. 15, c. 2. — *Arrian.*

BASILIA, [an island famous for its amber, in the northern ocean. It is supposed by Mannert to have been the southern extremity of *Sweden*, mistaken by the ancients for an island, on account of their ignorance of the country to the north. *vid.* Abalus.—A city on the Rhenus, in the territory of the Rauraci, now *Basle*. It appears to have been originally an insignificant fortress, and to have increased in the course of time to a large city. By the writers of the middle ages it is called *Basula*.]

BASILIDÆ, European Sarmatians, descended from Hercules and Echidna. *Mela*, 2, c. 1.

BASILIDES, the father of Herodotus, who with others, attempted to destroy Strattes, tyrant of Chios. *Herodot.* 8, c. 132.—A family who held an oligarchical power at Erythræ. *Strab.* 14.—A priest of mount Carmel, who foretold many momentous events to Vespasian, when he offered sacrifices. *Tacit.* 2, *Hist.* c. 87.—*Sueton. in Vesp.* 7.

BASILIPŌTĀMOS, the ancient name of the Eurotas, [signifying, the king of rivers. The Eurotas is now called the *Vasilipotamo*.] *Strab.* 6.

BASILIS, a city of Arcadia, built by Cypselus, near the river Alpheus. *Paus.* 8, c. 29.

BASILIUS, a celebrated bishop of Africa, [born in Cappadocia in Asia Minor,] very animated against the Arians, whose tenets and doctrines he refuted with warmth, but great ability. He was eloquent as well as ingenious, and possessed of all those qualities which constitute the persuasive orator and the elegant writer. Erasmus has placed him in the number of the greatest orators of antiquity. He died in his 51st year, A. D. 379. The latest edition of his works is that of the Benedictines, [3 vols. folio, Paris, 1721-30.—Another, a bishop of Ancyra, ranked by Epiphanius among the chief of the Semi-Arians. He died at the end of Iovian's reign.]

BASSAREUS, a surname of Bacchus, from the dress or long robe, called *Bassaris*, which his priests wore. *Horat.* 1, *od.* 18.

BASSARIDES, a name given to the votaries of Bacchus, and to Agave by Persius, which seems derived from *Bassara*, a town of Libya sacred to the god, or from a particular dress worn by his priestesses, and so called by the Thracians. *Persius.* 1, v. 101.

BASSUS AUFIDIUS, an historian in the age of Augustus, who wrote on the Germanic war. *Quintil.* 10, c. 1.—Cæsius, a lyric poet in Nero's age, to whom Persius addressed his 6th satire. Some of his verses are extant.—Julius, an orator in the reign of Augustus, some of whose orations have been preserved by Seneca.

BASTARNÆ, [a people who first inhabited that part of European Sarmatia, which corresponds with a part of *Poland* and *Prussia*, and who afterwards established themselves in the south, to the left and right of the Ty-

ras. They are supposed to have been the ancestors of the Russians.]

BATĀVI, a people of Germany, who inhabited that part of the continent known under the modern name of [the *United Provinces*, or *Holland* from its being the largest of them. But the modern is considerably larger than the ancient country.] It was called by the ancients *Batavorum insula*. *Liv.* 4, c. 15.—*Lucan.* 1, v. 431.

BATHOS, [a town of Arcadia, near the Alpheus.]

BATHYCLES, a celebrated artist of Magnesia. *Paus.* 3, c. 19.

BATHYLLUS, a youth of Samos. *Horat.* ep. 14, v. 9.—The poet who claimed as his own, Virgil's distich, *Nocte phuit totâ*, &c. bore also the same name.—A fountain of Arcadia. *Paus.* 8, c. 31.

BATON, of Sinope, wrote commentaries on the Persian affairs. *Strab.* 12.

BATRACHOMYOMACHIA, a poem describing a fight between frogs and mice, written by Homer, which has been printed sometimes separately from the *Iliad* and *Odyssey*. [Whether Homer wrote this poem, or not, is far from being a settled point among modern critics. The best editions of it are that by Ernesti, in the works of Homer, 5 vols. 8vo. Lips. 1759, reprinted at Glasgow, 1814; and that of Matthiæ, Lips. 1805, in 8vo. There is also the edition of Maittaire, 8vo. Lond. 1721.]

BATTIADÆS, a patronymic of Callimachus, from his father Battus. *Ovid. in Ibin.* v. 53, —A name given to the people of Cyrene from king Battus. *Ital.* 3, v. 253.

BATTUS 1st, a Lacedæmonian who built the town of Cyrene B. C. 630, with a colony from the island of Thera. He was son of Polymæstus and Phronime, and reigned in the town he had founded, and after death received divine honours. The difficulty with which he spoke first procured him the name of Battus, *Herodot.* 4, c. 155, &c.—*Paus.* 10, c. 15.—The 2d of that name was grandson to Battus 1st, by Arcesilaus. He succeeded his father on the throne of Cyrene, and was surnamed *Felix*, and died 554 B. C. *Herodot.* 4, c. 159, &c.—A shepherd of Pylus, who promised Mercury that he would not discover his having stolen the flocks of Admetus which Apollo tended. He violated his promise and was turned into a pumice stone. *Ovid. Met.* 2, v. 702.

BAUBO, a woman who received Ceres when she sought her daughter all over the world, and gave her some water to quench her thirst. *Ovid. Met.* 5, *fab.* 7.

BAUCIS, an old woman of Phrygia, who with her husband Philemon, lived in a small cottage, in a peaurious manner, when Jupiter and Mercury travelled in disguise over Asia. The gods came to the cottage, where they received the best things it afforded; and Jupiter was so pleased with their hospitality, that he metamorphosed their dwelling into a magnificent temple of which Baucis and her husband were made priests. After they had lived happy to an extreme old age, they died

both at the same hour, according to their request to Jupiter, that one might not have the sorrow of following the other to the grave. Their bodies were changed into trees before the doors of the temple. *Ovid. Met. 3, v. 631, &c.*

BAVIUS and **MÆVIUS**, two stupid and malevolent poets in the age of Augustus, who attacked the superior talents of the contemporary writers. *Virg. Ecl. 3.*

BEBRÛCE, a daughter of Danaus, who is said to have spared her husband. Most authors, however, attribute that character of humanity to Hypermnestra. *vid. Danaides.*

BEBRÛCES and **BEBRÛCII**, a nation of Asia, near Pontus, of Thracian origin, and according to Arrian, descended from BebrÛce. [The origin of this people is very uncertain. Silius Italicus, (3, v. 420,) mentions a nation of this name who dwelt in Gallia Narbonensis, near the Pyrenees.] They were expert in the battle of the Cestus. The Argonauts touched on their coast in their expedition to Colchis. *Apollod. 1.—Strab. 7 and 12.*

BEBRÛCIA, an ancient name of Bithynia, from [the BebrÛces who settled there, after passing from Europe.] *Strab. 13.—Virg. Æn. 5, v. 373.*

[**BEDRIACUM**, a small town of Italy, between Mantua and Cremona; according to Cluvier, the modern *Caneto*, a large village on the left of the *Oglio*. D'Anville, however, makes it to correspond with the modern *Cividalà*, on the right side of that river. Maunert places it about a mile west of the modern town of *Bozzolo*. This place was famous for two battles fought within a month of each other. In the first *Otho* was defeated by the generals of Vitellius, and in the second, Vitellius by Vespasian, A. D. 69. Tacitus and Suetonius call the name of this place *Betriacum*. But Pliny, Juvenal, and later writers, *Bebriacum*.]

BELËNUS, a divinity of the Gauls, the same as the Apollo of the Greeks, and the Orus of the Egyptians.

BELËPHANTES, a Chaldean, who, from his knowledge of astronomy, told Alexander that his entering Babylon would be attended with fatal consequences to him. *Diod. 17.*

BELËSIS, a priest of Babylon, who told Arbaces, governor of Media, that he should reign one day in the place of Sardanapalus. His prophecy was verified, and he was rewarded by the new king with the government of Babylon B. C. 326. *Diod. 2.*

BELGÆ, a warlike people of ancient Gaul, separated from the Celtæ by the rivers Matrona and Sequana [In the new division of Gallia made by Augustus, whose object was to render the provinces more equal in extent, the countries of the Helvetii and Sequani, which till that time were included in Gallia Celtica, were added to Gallia Belgica. The Belgæ were of German extraction, and according to Cæsar, the most warlike of the Gauls.] *Cæs. de Bell. Gall. 1 and 2.*

BELGICA, one of the provinces of Gaul near the Rhine. [*vid. Gallia.*]

BELGIUM, [a canton of Gallia Belgica, from which it is distinguished by Cæsar, (B. G. 5, c. 24.) as a part from the whole, and to which he assigns the Bellovaci, to whom Hirtius adds the Atrebatæ. As the Ambiani were situated between the other two, they must also be included. These three tribes were the genuine Belgæ.] *Cæs. Bell. Gall. 5, c. 2.*

BELIDES, a name applied to Palamedes, as descended from Belus. *Virg. Æn. 2, v. 82.*

BELISAMA, the name of Minerva among the Gauls, signifying *queen of heaven*. *Cæs. Bell. Gall. 6.*

BELISARIUS, a celebrated general, who, in a degenerate and an effeminate age, in the reign of Justinian emperor of Constantinople, renewed all the glorious victories, battles, and triumphs, which had rendered the first Romans so distinguished in the time of their republic. He died, after a life of military glory, and the trial of royal ingratitude, in the 565th year of the christian era. [The story of his begging charity, with *dare obolum Belisario* is a mere fable, taking its rise from some verses of Tzetzes.]

BELLEROPHON, son of Glaucus king of Ephyræ, by Eurymede, was at first called Hipponus. The murder of his brother, whom some call Alcimenus and others Beller, procured him the name of Bellerophon or *murderer of Beller*. After this murder, Bellerophon fled to the court of Prætus king of Argos. As he was of a handsome appearance, the king's wife, called Antæa or Stenobœa, fell in love with him; and as he slighted her passion, she accused him before her husband of attempts upon her virtue. Prætus, unwilling to violate the laws of hospitality, by punishing Bellerophon, sent him away to his father-in-law Jobates king of Lycia, and gave him a letter, in which he begged the king to punish with death a man who had so dishonourably treated his daughter. [*vid. Pelasgi.*] From that circumstance, all letters which are of an unfavourable tendency to the bearer have been called *letters of Bellerophon*. Jobates, to satisfy his son-in-law, sent Bellerophon to conquer a horrible monster called Chimæra, in which dangerous expedition he hoped, and was even assured, he must perish. (*vid. Chimæra.*) But the providence of Minerva supported him, and, with the aid of the winged horse Pegasus, he conquered the monster and returned victorious. After this Jobates sent him against the Solymi, in hopes of seeing him destroyed; but he obtained another victory, and conquered afterwards the Amazons, by the king's orders. At his return from this third expedition, he was attacked by a party sent against him by Jobates; but he destroyed all his assassins, and convinced the king that innocence is always protected by the gods. Upon this, Jobates no longer sought to destroy his life; but he gave him his daughter in marriage, and made him his successor on the throne of Lycia, as he was without male issue. Some authors have supported that he attempted to fly to heaven upon the horse Pegasus, but that Jupiter sent

an insect, which stung the horse, and threw down the rider, who wandered upon the earth in the greatest melancholy and dejection till the day of his death, one generation before the Trojan war. Bellerophon had two sons, Isander, who was killed in his war against the Solymi, and Hippolochus, who succeeded to the throne after his death, besides one daughter called Hippodamia, who had Sarpedon by Jupiter. The wife of Bellerophon is called Philonoe by Apollodorus, and Achemone by Homer. *Homer. Il. 6, 156, &c.—Juv. 10.—Apollod. 2, c. 3, l. 3, c. 1.—Hygin. fab 157 and 243. P. A, 2, c. 18.—Hesiod. Theog. v. 325.—Horat. 4, od. 11, v. 26.—Paus. 9, c. 31.*

BELLERUS and **BELLER**, a brother of Hipponus. *vid.* Bellerophon.

BELLŌNA, the goddess of war, daughter to Phorcys and Ceto, was called by the Greeks *Enyo*, and often confounded with Minerva. She was anciently called *Duellona*, and was the sister of Mars, or, according to others, his daughter or his wife. She prepared the chariot of Mars when he was going to war; and she appeared in battles armed with a whip, to animate the combatants, with dishevelled hair, and a torch in her hand. The Romans paid great adoration to her; but she was held in the greatest veneration by the Cappadocians, and chiefly at Comana, where she had above 3000 priests. Her temple at Rome was [without the city,] near the *Porta Carmentalis*. In it the senators gave audience to foreign ambassadors, and to generals returned from war. The priests of this goddess consecrated themselves by great incisions in their body, and particularly in the thigh, of which they received the blood in their hands to offer as a sacrifice to the goddess. In their wild enthusiasm they often predicted bloodshed and wars, the defeat of enemies, or the besieging of towns. *Juv. 4, v. 124.—Varro. de L. L. 5.—Hesiod. Theog. v. 270.—Paus. 4, c. 30.—Virg. Æn. 8, v. 703.—Stat. Theb. 2, v. 718, l. 7, v. 73.—Ital. 5, v. 221.*

BELLŌNARI, the priests of Bellona.

BELLOVĀCI, a people of Gaul conquered by J. Cæsar. They inhabited the modern *Beauvais*. *Cæs. Bell. 2, c. 4.*

BELLOVĒSUS, a prince of the Celtæ, who, in the reign of Tarquinius Priscus, was sent at the head of a colony to Italy by his uncle Ambigatus. *Liv. 5, c. 34.*

BELON, a city of Hispania Bætica, [the usual place of embarkation for Tingis in Africa. The modern name *Balonia* marks the spot, though now uninhabited. The name is sometimes written *Bælon*.] *Strab. 3.*

BELUS, one of the most ancient kings of Babylon, about 1800 years before the age of Semiramis, was made a god after death, and worshipped with much ceremony by the Assyrians and Babylonians. He was supposed to be the son of the Osiris of the Egyptians. The temple of Belus was the most ancient and most magnificent in the world. It was originally the tower of Babel, which was converted into a temple. It had lofty towers, and it was enriched by all the succeeding mo-

narchs till the age of Xerxes, who, after his unfortunate expedition against Greece, plundered and demolished it. Among the riches it contained were many statues of massy gold, one of which was 40 feet high. In the highest of the towers was a magnificent bed, where the priests daily conducted a woman, who, as they said, was honoured with the company of the god. *Joseph. Ant. Jud. 10.—Herodot. 1, c. 181, &c.—Strab. 16.—Arrian. 7.—Diod. 1, &c.*—A king of Egypt, son of Epaphus and Lybia, and father of Agenor.—Another son of Phœnix the son of Agenor, who reigned in Phœnicia.—A river of Syria, where glass was first invented. *Plin. 5, c. 19.*

BENĀCUS, a lake of Italy, now *Lago di Garda*, from which the *Wincius* flows into the Po. [It is about 30 miles in length by 8 in breadth. The modern name is derived from the small city of *Garda*, on the north-east shore of the lake.] *Virg. G. 2, v. 160. Æn. 10, v. 205.*

BENDIS, a name of Diana among the Thracians and their northern neighbours. *Strab. 9.*—Her festivals, called *Bendidia*, were introduced from Thrace into Athens.

BENEVENTUM, a town of the Hirpini, built by Diomedes, 28 miles from Capua. Its original name was *Maleventum*, changed into the more auspicious word *Beneventum*, when the Romans sent a colony to it after the conquest of Samnium. [The Samnites had given it the name of *Maleventum* on account of its unhealthy atmosphere. The situation of this city was a very important one, since here the main roads intersected each other, from Latium into southern Italy, and from Samnium into Campania. Augustus sent new colonists to this quarter, and the whole colony took the name of *Julia Concordia*. Under the Lombards, Beneventum became the capital of a powerful dukedom. It abounds in remains of ancient sculpture above any other town in Italy. The most beautiful relic of former days at this place is the arch of Trajan, which forms one of the entrances into the city. Near Beneventum, Pyrrhus was defeated by *Curius Dentatus*, A. U. C. 479. It is now *Benevento*.] *Plin. 3, c. 11.*

BERĒA. [*vid.* *Berœa*.]

BERECYNTHIA, a surname of Cybele, from mount Bercynthia in Phrygia, where she was particularly worshipped. She has been celebrated in a poem by Catullus. *Diod. 5.—Stat. Theb. 4, v. 782.—Virg. Æn. 9, v. 82.*

BERENICE and **BERONICE**, a woman famous for her beauty, mother of Ptolemy Philadelphus by Lagus. *Æthan. V. H. 14, c. 43.—Theocrit.—Paus. 1, c. 7.*—A daughter of Philadelphus, who married Antiochus king of Syria, after he had divorced Laodice, his former wife. After the death of Philadelphus, Laodice was recalled, and mindful of the treatment she had received, she poisoned her husband, placed her son on the vacant throne, and murdered Berenice and her child at Antioch, where she had fled, B. C. 248.—

A daughter of Ptolemy Auletes, who usurped her father's throne for some time, strangled her husband Seleucus, and married Archelaus a priest of Bellona. Her father regained his power, and put her to death, B. C. 35.—The wife of Mithridates, who, when conquered by Lucullus, ordered all his wives to destroy themselves, for fear the conqueror should offer violence to them. She accordingly drank poison, but this not operating soon enough, she was strangled by an eunuch.—The mother of Agrippa, who shines in the history of the Jews as daughter-in-law of Herod the Great.—A daughter of Agrippa who married her uncle Herod, and afterwards Polemon king of Cilicia. She was suspected of committing incest with her brother Agrippa, [to which Juvenal alludes, 6, v. 155.] It is said that she was passionately loved by Titus, who would have made her empress but for fear of the people.—A wife of king Attalus.—Another, daughter of Philadelphus and Arsinoë, who married her own brother Evergetes, whom she loved with much tenderness. When he went on a dangerous expedition she vowed all the hair of her head to the goddess Venus if he returned. Some time after his victorious return, the locks which [had been consecrated in the temple which Ptolemy had built in honour of Arsinoë, under the name of the Zephyrian Venus, on the promontory of Zephyrium in Cyprus, were lost through the carelessness of the priests,] and Conon, an astronomer, to make his court to the queen, publicly reported that Jupiter had carried them away, and had made them a constellation, [still called *Coma Berenices*,] She was put to death by her son, B. C. 221. *Catull.* 67.—*Hygin. P. A.* 2, c. 24.—*Justin.* 6, c. 3. This name is common to many of the queens and princesses in the Ptolemean family in Egypt.—A city of Libya. *Strab.*—*Mela*, 3, c. 8.—Two towns of Arabia. *Strab.* 16.—One in Egypt, on the Red Sea, where the ships from India generally landed their cargoes, [and from which a road was made across the intervening desert to Coptos on the Nile, by Ptolemy Philadelphus, 258 miles in length.] *Plin.* 6, c. 23.—Another in Cyrenaica, near the mouth of the river Lathorn, where it empties into the greater Syrtis. [It was anciently called *Hesperis*, and near it the ancients located the gardens of the *Hesperides*. It is now *Ben-gazl* or *Bernic*.] *Id.* 17.

BERGION and **ALBION**, two giants, sons of Neptune, who opposed Hercules as he attempted to cross the Rhone, and were killed with stones from heaven. *Mela*, 2, c. 5.

BERŒE, an old woman of Epidaurus, nurse to Semele. Juno assumed her shape when she persuaded Semele not to grant her favours to Jupiter, if he did not appear in the majesty of a god. *Ovid. Met.* 3, v. 278.—The wife of Doryclus, whose form was assumed by Iris at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily. *Virg. Æn.* 5, v. 620.

BERŒA or **BERRHŒA**, [a large and popu-

lous city of Macedonia, south of Ædessa. The inhabitants are commended by St. Paul for their docility and ingenuous dispositions. (*Acts* 17, v. 10.)—A town of Syria, south-east of Antiochia. Its Syriac name was Chalep, changed by the Macedonians to Bercea. It is supposed to be the same with the modern *Aleppo*.]

BERŒSUS, a native of Babylon, priest to Belus. He passed into Greece, and remained a long time at Athens. He composed an history of Chaldea, and signalized himself by his astronomical predictions, and was rewarded for his learning with a statue in the gymnasium at Athens. The age in which he lived is not precisely known, though some fix it in the reign of Alexander, or 268 years B. C. Some fragments of his Chaldean history are preserved by Josephus, *contra Appian.* & *in Antiq. Jud.* 105. The book that is now extant under his name, and speaks of kings that never existed, is a superstitious fabrication.

BERÝTUS, an ancient town of Phœnicia, on the coast of the Mediterranean, [about 24 miles south of Byblus, famous in the age of Justinian for the study of law, and styled by the emperor, "the mother and nurse of the laws." The civil law was taught there in Greek, as it was at Rome in Latin. The modern name is *Bairout*.] *Plin.* 5, c. 20.

BESIPPO, a town of Hispania Bætica, [east of Junonis Promontorium,] where Mela was born. [It is now *Bejer*.] *Mela*, 2, c. 6.

BESSI, a people of Thrace, [occupying a district called Bessica, between Mons Rhodope and the northern part of the Hebrus. They were the most savage and inhuman of all the Thracians.] *Ovid. Trist.* 4, el. 1, v. 67.—*Herodot.* 7, c. 111.

BESSUS, a governor of Bactriana, who, after the battle of Arbela, seized Darius his sovereign, and put him to death. After this murder, he assumed the title of king, and was some time after brought before Alexander, who gave him to Oxartes, the brother of Darius. The prince ordered his hands and ears to be cut off, and his body exposed on a cross, and shot at by the soldiers. *Justin.* 12, c. 5.—*Curt.* 6 and 7.—[Plutarch states that Alexander himself punished the offender in the following manner: he caused two straight trees to be bent, and one of his legs to be made fast to each; then suffering the trees to return to their former posture, his body was torn asunder by the violence of the recoil.—Arrian makes Alexander to have caused his nostrils to be slit, the tips of his ears to be cut off, and the offender after this to have been sent to Ecbatana and put to death in the sight of all the inhabitants of the capital of Media. *Plut. in Vit. Alex.*—*Arrian. Exp. Alex.* 4, 7.]—A parricide, who discovered the murder he had committed, upon destroying a nest of swallows which, as he observed, reproached him of his crime. *Plut.*

BIÂNOR, a son of Tiberius and Manto the daughter of Tiresias, who received the surname of Ocnus, and reigned over Etruria. He built a town which he called Mantua, af-

ter his mother's name. His tomb was seen in the age of Virgil on the road between Mantua and Andes. *Virg. Ecl.* 9, v. 60.

BIAS, son of Amythaon and Idomeneus, was king of Argos, and brother to the famous soothsayer Melampus. He fell in love with Perone, daughter of Neleus king of Pylos; but the father refused to give his daughter in marriage before he received the oxen of Iphiclus. Melampus, at his brother's request, went to seize the oxen, but was caught in the fact. He, however, one year after received his liberty from Iphiclus, who presented him with his oxen as a reward for his great services. Bias received the oxen from his brother, and obliged Neleus to give him his daughter in marriage. *Homer. Od.* 11.—*Paus.* 2, c. 6 and 18, l. 4, c. 34.—*Apollod.* 1, c. 9.—One of the seven wise men of Greece, son to Teutamidas, born at Priene, which he long saved from ruin. He flourished B. C. 566, and died in the arms of his grandson [as he was pleading a cause in behalf of a friend.] *Diog.* 1.—*Plut. in Symp.*—*Val. Max.* 7, c. 2.—*Paus.* 10, c. 24.

BIBACULUS, (M. Furius) a Latin poet in the age of Cicero. He composed annals in iambic verse, and wrote epigrams full of wit and humour, and other poems now lost. *Horat.* 2, Sat. 5, v. 41.—*Quintil.* 10.—A preceptor, &c. *Val. Max.* 1, c. 1.

BIBLIS, a woman who became enamoured of her brother Caunus, and was changed into a fountain near Miletus. *Ovid. Met.* 9, v. 662.

BIBRACTE, a large town of the Ædui in Gaul, [upon the *Arroux*, one of the branches of the *Ligeris* or *Loire*. It was afterwards called Augustodunum, and is now *Autun*.] *Cæs. Bell. G.* 7, c. 55, &c.

BIBULUS, a son of M. Calpurnius Bibulus by Portia, Cato's daughter. He was Cæsar's colleague in the consulship, but of no consequence in the state, according to this distich mentioned by *Seuton. in Jul.* c. 20.

Non Bibulo quicquam nuper, sed Cæsare factum est :

Nam Bibulo fieri consule nil memini.—One of the friends of Horace bore that name. 1 *Sat.* 10, v. 86.

BICORNIGER, a name of Bacchus, [who is sometimes represented with horns, as symbols of the rays of the sun, or of the virtue which he imparts to wine.]

BICORNIS, the name of Alexander among the Arabians, [either expressive of his having added the eastern to the western empire, or in allusion to his medals, on which he is sometimes represented with horns, under the pretence that he was the son of Ammon.]

BIFORMIS, (*two forms*), a surname of Bacchus, who received it because he changed himself into an old woman to fly from the persecution of Juno, or perhaps because he was represented sometimes as a young and sometimes as an old man.

BIFRONS, a surname of Janus, because he was represented with *two faces* among the Romans, as acquainted with the past and future. *Virg. Æn.* 7, v. 180.

BILBILIS, a town of Celtiberia, where Martialis was born. [Now *Bambola*.] *Mart.* 1, ep. 50.—A river of Spain, [whose waters were famous for tempering iron; now the *Salò* or *Xalon*. The town of Bilbilis was situated upon it. It flowed into the Iberus.] *Justin.* 44, c. 3.

BIMĀTER, a surname of Bacchus, which signifies that he had *two mothers*, because when he was taken from his mother's womb he was placed in the thigh of his father Jupiter. *Ovid. Met.* 4, v. 12.

BINGIUM, a town [of Gaul, in Germania Prima, west of Moguntiacum. It lay upon the Rhine, and is now *Bingen*.] *Tacit. Hist.* 4, c. 70.

BION, a philosopher and sophist of Borysthenes in Scythia, who rendered himself famous for his knowledge of poetry, music, and philosophy. He made every body the object of his satire, and rendered his compositions distinguished for clearness of expression, for facetiousness, wit, and pleasantry. He died 241 B. C. *Diog. in vita.*—A Greek poet of Smyrna, who wrote pastorals in an elegant style. Moschus, his friend and disciple, mentions in an elegiac poem, that he died by poison, about 300 years B. C. His *Idyllia* are written with elegance and simplicity, purity, and ease, and they abound with correct images, such as the view of the country may inspire. There are many good editions of this poet's works, generally printed with those of Moschus, [the best of which is that of Valckenaer, L. Bat. 1810, 8vo. printed at Oxford in 1816, with additional notes by Gaisford, in the *Poetae Minores Græci*.—A native of Borysthenes, who flourished in the reign of Antigonus Gonatas. He was of mean extraction, and when young, sold as a slave to an orator, who afterwards freed him and gave him large possessions. He studied philosophy at Athens under Crates, but maintained and followed the opinions of Theodorus, called the Atheist. He was skilled in geometry and music, and also in poetry and rhetoric, and was famous for his repartees. Hence *Bionis sermones* in *Horat.* 2, ep. 2, v. 60.]

BISALTÆ, a people of [Macedonia, above Amphipolis and the coast of the Sinus Strymonicus.]

BISALTIS, a patronymic of Theophane, by whom Neptune, under the form of a ram, had the golden ram. *Ovid. Met.* 6, v. 117.—*Hyg. fab.* 188.

BISANTHE, a town on the [Propontis, north-west of Perinthus. It was called also *Rædestus*, and is now *Rodosto*.]—*Herodot.* 7, c. 137.

BISTON, son of Mars and Callirhoe, built *Bistoria* in Thrace, whence the Thracians are often called *Bistones*. *Herodot.* 7, c. 110.—*Plin.* 4, c. 14.—*Lucan.* 7, v. 569.

BISTŌNIS, a lake of Thrace, north-east of Abdera. *Herodot.* 7, c. 109.

BITHUS. *vid.* Bacchus.

BITHŪNIA, a country of Asia Minor, formerly called *Bebrycia*. It was bounded by the Euxine on the north, on the south by Phrygia and Galatia, on the west by the

Propontis and Mysia, and on the east by Paphlagonia. [It was a well watered and very fruitful country, and was anciently inhabited by various nations, differing in manners, customs, and language. The Bithyni, from Thrace, gave it the name of Bithynia.] *Strab.* 12.—*Herodot.* 7, c. 75.—*Mela*, 1 and 2.

BITON. *vid.* Cleobis.

BITÜRIGES, a people of Gaul, divided from the Ædui by the Ligeris. [Their capital was Avaricum.] *Cæs. Bell. G.* 7, c. 21.

BIZIA, [a town on the Euxine, above Halmydessus, the residence of Tereus, the husband of Procne. It was shunned, say the ancient poets, by swallows, on account of the crimes of Tereus. *vid.* Tereus.]

BLANDUSIA, a fountain on the borders of the country of the Sabines near Mandela, Horace's country-seat; [rather in the vicinity of Venusia in Apulia.] *Horat.* 3, *Od.* 13.

BLEMMYES, a people of Africa, who, as is fabulously reported, had no heads, but had the eyes and mouth placed in the breast. [This fable is supposed to owe its origin to a custom prevailing among this people, of depressing their heads between their shoulders which they forced upwards, so that their necks became very short, and their heads were concealed partly by their shoulders, and partly by their long and thick hair.] *Mela*, 1, c. 4.

BLUCIUM, a castle where king Deiotarus kept his treasures in Bithynia. *Strab.* 12.

BOADICEA. *vid.* Boudicea. *Paus.*

BOAGRIVUS, a river of [the Locri Epicnemidii, watering the town of Thronium.] *Strab.* 9.

BOGALIAS, a river in the island of Salamis.

BOCCHORIS, a wise king and legislator of Egypt. *Diod.* 1.

Bocchus, a king of Mauritania, who perfidiously delivered Jugurtha to Sylla, the quæstor of Marius. [Many of the old editions of Sallust read *Jugurthæ filia Boccho nupserrat*, (Jug. Bell. c. 80,) instead of *Bocchi*, &c. thereby making Bocchus to have been Jugurtha's son-in-law. The Abbe Brotier, relying upon this reading and some of Sylla's medals, proposes to substitute in Plutarch's life of Marius, where mention is made of Bocchus, the term son-in-law for father-in-law: but M. Vauvilliers more judiciously contends, from six MSS. of Sallust, and in conformity with Florus, 3, 1, for the expression "father-in-law" of Jugurtha. Bocchus obtained as the reward of his treachery the western part of Numidia, which was afterwards, in the reign of Claudius, named Mauretania Cæsariensis, now *Fez*.] *Sallust. Jug.*—*Paterc.* 2, c. 12.

BODUNI, a people of Britain, who surrendered to Claudius Cæsar. *Dio. Cass.* 60.

BOEDROMIA, an Athenian festival instituted in commemoration of the assistance which the people of Athens received in the reign of Erechtheus from Ion son of Xuthus, when their country was invaded by Eumolpus son of Neptune. The word is derived *απο του βοηθησασιν*, from *coming to help*. Plutarch in *Thes.* mentions it as in commemoration of

the victory which Theseus obtained over the Amazons in a month called at Athens Boëdromion.

BOEOTIA, a country of Greece, north of Attica. It was called Bœotia, from Bœotus son of Neptune; or, according to others, from a cow, by which Cadmus was led into the country where he built Thebes. The inhabitants were reckoned rude and illiterate, fonder of bodily strength than of mental excellence; yet their country produced many illustrious men, such as Pindar, Hesiod, Epaminondas, Plutarch, &c. The mountains of Bœotia, particularly Helicon, were frequented by the muses, to whom also many of their fountains and rivers were consecrated. [It had several other names; Ogygia, from Ogyges: Cadmeis, from Cadmus; Aonia, from Aon the son of Neptune; and Hyanthis, from Hyas the son of Atlas. It is now called *Livadia*, a name which properly belongs to what was once the ancient Lebadea, now the chief city of the country. Bœotia was next to Thessaly the most fertile province of Greece. From its situation upon two seas it was well adapted for commerce, which, however, was scarcely attended to. The original inhabitants were Ionians, who were subsequently dispossessed by tribes of Hellenic descent.] *Herodot.* 2, c. 49, l. 5, c. 57.—*Ovid. Met.* 3, v. 10.—*Paus.* 9, c. 1, &c.—*C. Nep.* 7, c. 11.—*Strab.* 9.—*Justin.* 1, c. 6, l. 8, c. 4.—*Horat.* 2, ep. 3, v. 244.—*Diod.* 19.—*Liv.* 27, c. 30, &c.

BOETHIUS, a celebrated Roman, [born A. D. 470. After enjoying the highest civil honours, and the favour of Theodoric the Gothic king of Italy, he became suspected by that monarch of being hostile to his government, and having been condemned upon false testimony, was committed to the tower of *Pavia*, and there at last put to death.] It was during his imprisonment that he wrote his celebrated treatise *de consolatione philosophiæ*, in five books. [He wrote also a treatise on music, and two works on arithmetic and geometry.] The best edition of his works is that of Hagenau, 4to. 1491, or that of L. Bat. 1671, with the *notis variorum*.

BOII, a people of Celtic Gaul, [who inhabited the country watered by the river Sigmagus, Signatus, or Igmanus, now the *Sollac*. From Gaul they passed into Germany, and settled in the present Bohemia, (*Boierheim*, i. e. the residence of the Boii,) until they were expelled by the Marcomanni. Abandoning this quarter, they carried their name with them into Boiaria, Bayaria, or *Bavaria*. Some suppose that the Boii were a Celtic tribe who inhabited Thrace and Illyria, a part of whom afterwards migrated to Bohemia.] *Cæs. Bell. G.* 1, c. 28, l. 7, c. 17.—*Sil.* 4, v. 158.

BOLA, a town of the Æqui in Italy. *Virg. Æn.* 6, v. 775.

BOLBE, a marsh near Mygdonia. *Thucyd.* 1, c. 58.

BOLBITINUM, one of the mouths of the Nile, with a town of the same name. *Naucratis* was built near it. *Herodot.* 1, c. 17.

BOLINA, a virgin of Achaia, who rejected the addresses of Apollo, and threw herself into the sea to avoid his importunities. The god made her immortal. There is a city which bears her name in Achaia. *Paus.* 7, c. 23.

BOLISSUS, a town and island near Chios. *Thucyd.* 8, c. 24.

BOMIENSES, a people of Ætolia. *Thucyd.* 3, c. 96.

BOMILCAR, a Carthaginian general, son of Amilcar. He was suspected of a conspiracy with Agathocles, and hung in the forum where he had received all his dignity. *Diod.* 26.—*Justin.* 22, c. 7.—An African, for some time the instrument of all Jugurtha's cruelties. He conspired against Jugurtha who put him to death. *Sallust. Jug.*

BOMONICÆ, [a name applied to the youths who were whipt at the altar of Diana Orthia at Sparta, in honour of that goddess. The festival was called *Διαμαστιγασίς*, and was so named *απο του μαστιγου*, i. e. from whipping. These boys were, at first, free-born Spartans, but afterwards of meaner birth, being frequently the offspring of slaves. They were called *Bomonicæ* (*βωμονικαι*) from the exercises they underwent at the altar, and which were very severe and cruel; and lest the officer should out of compassion remit any of their rigour, Diana's priestess stood by all the time holding in her hand the goddess's image, which, say the ancients, was light and easy to be borne, but if the boys were spared, became so ponderous that the priestess was scarcely able to support its weight. The parents of the boys were also present, and exhorted their sons to bear their sufferings with patience and firmness. He who showed the most firmness was highly honoured. Some of the boys even died under the lash; these they buried by a public funeral, with garlands on their heads in token of joy and victory. The origin of this cruel custom is variously accounted for by the ancient writers. Some ascribe it to a wish on the part of Lycurgus to inure the Lacedæmonian youth to labour and fatigue, and to render them insensible to pain or wounds. Others maintain that it was a mitigation of an oracle, which ordered that human blood should be shed on Diana's altar. Another tradition mentions that Pausanias, at the battle of Plataea, being disturbed during the preparatory sacrifices by a party of Lydians, and his attendants having repelled them with staves and stones, the only weapons they had at the moment, instituted this custom subsequently in commemoration of the event.] *Paus.* 3, c. 16.—*Plut. in Lyc.*

BONA DEA, a name given to Ops, Vesta, Cybele, Rhea, by the Greeks; and by the Latins, to Fauna, or Fatua. This goddess was so chaste, that no man but her husband saw her after her marriage; from which reason, her festivals were celebrated only in the night by the Roman matrons in the houses of the highest officers of the state, and all the statues of the men were carefully covered

with a veil where the ceremonies were observed. In the latter ages of the republic, however, the sanctity of these mysteries was profaned by the intrusion of men, [*vid. Claudius*,] and by the introduction of lasciviousness and debauchery. *Juv.* 6, v. 313.—*Propert.* 4, el. 10, v. 25.—*Ovid. de Art. Am.* 3, v. 637.

BONONIA, [a city of Pannonia, on the Danube, north of Sirmium. Its site corresponds with the modern *Illock*.—A city of Italy. *vid. Felsina*.—A city of Gaul, *vid. Gesoriacum*.] *Val. Max.* 8, c. 1.—*Ital.* 8, v. 599.

BONOSIUS, an officer of Probus, who assumed the imperial purple in Gaul.

BONUS EVENTUS, a Roman deity, whose worship was first introduced by the peasants. He was represented holding a cup in his right hand, and in his left, ears of corn. *Varro de R. R.* 1.—*Plin.* 34, c. 8.

BOOSŪRA, (*bovis cauda*) a promontory of Cyprus, where Venus had an ancient temple. [Mannert makes it the same with the promontory Drepanon, or the modern Cape Blanco.] *Strab.*

BOŪTES, a modern constellation near the Ursa Major, also called Bubulcus and Arctophylax. Some suppose it to be Icarus, the father of Erigone, who was killed by shepherds for inebriating them. Others maintain that it is Arcas, whom Jupiter placed in heaven. *Ovid. Fast.* 3, v. 405.—*Cic. de Nat. D.* 2, c. 42.

BOŪTUS and **BĒOTUS**, a son of Neptune and Melanippe, exposed by his mother but preserved by shepherds. *Hygin. fab.* 186.

BORĒADES, the descendants of Boreas, who long possessed the supreme power and the priesthood in the island of the Hyperboreans. *Diod.* 1 and 2.

BORĒAS, the name of the [north-east] wind blowing from the Hyperborean mountains. According to the poets he was son of Astræus and Aurora, but others make him son of the Strymon. He was passionately fond of Hyacinthus, [*vid. Hyacinthus*] and carried away Orithyia, who refused to receive his addresses, and by her he had Zethes and Calais, Cleopatra and Chione. He was worshipped as a deity, and represented with wings and white hair. The Athenians dedicated altars to him, and to the winds, when Xerxes invaded Europe. Boreas changed himself into a horse, to unite himself with the mares of Dardanus, by which he had twelve mares so swift that they ran, or rather flew over the sea without scarce wetting their feet. *Hom. Il.* 10, v. 222.—*Hesiod. Theog.* v. 379.—*Apollod.* 3, c. 15.—*Herodot.* 7, c. 139.—*Ovid. Met.* 6, v. 700.

BORĒASMI, a festival at Athens in honour of Boreas, who, as the Athenians supposed, was related to them on account of his marriage with the daughter of one of their kings. [*vid. Orithyia*.] They attributed the overthrow of the enemy's fleet to the respect which he paid to his wife's native country. There were also sacrifices at Megalopolis in honour of Boreas. *Paus. Attic. & Arcad.*

BORYSTHÈNES, a large river of Scythia, falling into the Euxine sea, now called the *Dnieper*. [Herodotus considers it the greatest of the Scythian rivers after the Ister, and as surpassing all others except the Nile. He does not appear, however, to have known much about its course, and seems not to have been apprised of the famous cataracts of this river, which occur at the height of 200 miles above its mouth, and are said to extend 40 miles, being 13 in number. *vid.* Danaparis.] There was a city of the same name on the borders of the river, built by a colony of Milesians 655 years before the christian era. It was also called *Olba Salvia*. *Mela*, 2, c. 1 and 7.—A horse with which the emperor Adrian used to hunt. At his death he was honoured with a monument. *Diod.*

BOSPÓRUS, [a long and narrow sea, which it is supposed an ox, *βους*, may swim over. In a more general sense a long narrow sea intervening between two seas, or separating two continents, and by which two seas or a gulf and a sea, are made to communicate with each other. The name, however, is chiefly confined to two straits, the Thracian and the Cimmerian Bosphorus; the former now known by the name of the *Straits* or *Channel of Constantinople*, the latter the *Straits of Caffa* or *Theodosia*, or, according to a later denomination, the straits of *Zabache*. By the Russians, however, it is commonly called the *Bosphorus*. Various reasons have been assigned for the name. It is supposed to have been first given to the Thracian strait, and afterwards, from its similarity, to the Cimmerian. Nymphius tells us, on the authority of Acarion, that the Phrygians, desiring to pass the Thracian strait, built a vessel on whose prow was the figure of an ox, and that the vessel was hence named the ox, (*βους*) and the strait over which she carried them, *βους πορος*, *Bosphorus*, or the ox's passage. Dionysius of Halicarnassus, Valerius Flaccus, and others of the ancient writers, refer the name to the history of Ino, who, when transformed into a cow (*βους*) by Juno, swam across this strait, to avoid her tormentor. Arrian says that the Phrygians were directed by an oracle to follow the route which an ox would point out to them, and that one being roused by them for this purpose, it swam across the strait. The strait of the Thracian Bosphorus properly extended from the Cyanean rocks to the harbour of Byzantium or *Constantinople*. It is said to be 16 miles in length, including the windings of its course, and its ordinary breadth about 1½ miles. In several places, however, it is very narrow; and the ancients relate that a person might hear birds sing on the opposite side, and that two persons might converse across with one another. Herodotus, Polybius, and Arrian make its length 120 stadia, from the Cyanean rocks to Byzantium. The new castles of Europe and Asia are erected on either coast, on the site of the ancient temples of Serapis, and Jupiter. The old ones, raised by the Greek emperors, command the nar-

rowest part of the strait, where it is not more than 500 paces across. Here Darius is said to have crossed, on his expedition against the Scythians.—A city in the Chersonesus Taurica, *vid.* Panticapæum.] *Plin.* 4, c. 12, l. 6, c. 1.—*Ovid. Trist.* 3, el. 4, v. 49.—*Mela*, 1, c. 1.—*Strab.* 12.—*Herodot.* 4, c. 85.

BOTTIA, a colony of Macedonians in Thrace. The people were called *Bottiaei*. *Plin.* 4, c. 1.—*Herodot.* 7, c. 185, &c.—*Thucyd.* 2, c. 99.

BOTTIÆIS, a country at the north of Macedonia, on the bay of Therma. *Herodot.* 7, c. 123, &c.

BOUDICÆA, a queen [of the Brigantes] in Britain, who rebelled upon being insulted by the Romans. She poisoned herself when conquered, A. D. 61. *Tacit. Ann.* 14, c. 31. [*vid.* Brigantes.]

BOVIANUM, an ancient colony of the Samnites, at the foot of the Apennines not far from Beneventum. *Liv.* 9, c. 28.

BOVILLÆ, a town of Latium near Rome. *Ovid. Fast.* 3, v. 607.—Another in Campania.

BRACHMĀNES, Indian philosophers, who derive their name from Brahma, one of the three beings whom God, according to their theology, created, and with whose assistance he formed the world. They devoted themselves totally to the worship of the gods, and were accustomed from their youth to endure labours, and to live with frugality and abstinence. They never ate flesh, and abstained from the use of wine and all carnal enjoyments. [The ancient Brachmans are supposed to have been a tribe or numerous family, descended from one common ancestor, who existed at some remote period, and was different from the progenitors of the people among whom they lived. Many have supposed the progenitor of the Brachmans to have been the patriarch Abraham. The Greeks usually give them the name of Gymnosophists. Pythagoras is said to have studied their doctrine and manners, and to have borrowed from them the doctrine of the Metempsychosis. The modern Brahmins derive their name, and pretend to derive their doctrine and practice also, from the ancient Brachmans. The resemblance is striking in some respects, but they are inferior to their ancestors, both as philosophers and men of learning.]

BRANCHIÆLES, a surname of Apollo.

BRANCHIDÆ, a people of Asia near the river Oxus, put to the sword by Alexander. [They were descended from the Branchidæ, a family who held the priesthood of the temple of Apollo Didymæus at Didyma near Miletus. The Persians under Xerxes plundered and burnt the temple, and the Branchidæ, who had betrayed it into their hands, became, on the defeat of Xerxes, the voluntary companions of his flight, in order to avoid the justice of their countrymen. They settled on the Oxus, and grew up into a small state. Alexander's motive in the cruel massacre of this people was retaliation for the sacrilege

of their ancestors.] *Strab.* 11.—*Curt.* 7, c. 5.

BRANCHUS, a youth of Miletus, son of Smircrus, beloved by Apollo, who gave him the power of prophecy. He gave oracles at Didyma, which became inferior to none of the Grecian oracles, except Delphi, and which exchanged the name of Didymeon for that of Branchidæ. The temple, according to Strabo, was set on fire by Xerxes, who took possession of the riches it contained, and transported the priests into Sogdiana, where they [settled, and grew up into a small city,] which was afterwards destroyed by Alexander. *Strab.* 15.—*Stat. Theb.* 3, v. 479.—*Lucian. de Domo.*

BRASIDAS, a famous general of Lacedæmon, son of Tellus, who, after many great victories over Athens and other Grecian states, died of a wound at Amphipolis, which Cleon, the Athenian, had besieged, B. C. 442. A superb monument was raised to his memory. *Paus.* 3, c. 24.—*Thucyd.* 4 and 5.—*Diod.* 5.

BRASIDÆA, festivals at Lacedæmon, in honour of Brasidas. None but free born Spartans were permitted to enter the lists, and such as were absent were fined.

BRAURON, a town of Attica, where Diana had a temple. The goddess had three festivals called *Brauronia*, celebrated once every fifth year by ten men, who were called *sego-prois*. They sacrificed a goat to the goddess, and it was usual to sing one of the books of Homer's Iliad. The most remarkable that attended were young virgins in yellow gowns, consecrated to Diana. They were about ten years of age, and not under five, and therefore their consecration was called *δεκατην*, from *δεκα*, *decem*; and sometimes *αγρευσις*, as the virgins themselves bore the name of *αγροις bears*, from this circumstance. There was a bear in one of the villages of Attica, so tame, that he ate with the inhabitants, and played harmlessly with them. This familiarity lasted long, till a young virgin treated the animal too roughly, and was killed by it. The virgin's brothers killed the bear, and the country was soon after visited by a pestilence. The oracle was consulted, and the plague removed by consecrating virgins to the service of Diana. This was so faithfully observed, that no woman in Athens was ever married before a previous consecration to the goddess. The statue of Diana of Tauris, which had been brought into Greece by Iphigenia, was preserved in the town of Brauron. Xerxes carried it away when he invaded Greece. *Paus.* 8, c. 46.—*Strab.* 9.

BRENNI, a people of [Italy, dwelling north of the Lacus Larius, among the Lepontine Alps, near the sources of the Ticinus. They, together with the Genauæ, were subdued by Drusus, whose victory Horace celebrated. Strabo calls them Brenci and Genauai, others term the former Breuni.] *Horat.* 4, od. 14.

BRENNUS, a general of the Galli Senones, who invaded Italy, defeated the Romans at the river Allia, and entered their city without opposition. The Romans fled into the capi-

tol, and left the whole city in possession of the enemy. The Gauls climbed the Tarpeian rock in the night, and the capitol would have been taken had not the Romans been awakened by the noise of some sacred geese which were kept in the temple of Juno. [*vid.* Maenius.] Camillus, who was in banishment, marched to the relief of his country, and so totally defeated the Gauls that not one remained to carry the news of their destruction. [There is great reason to question the truth of the latter part of this story. According to Polybius, the Gauls received gold from the Romans, and returned in safety to their country; and this is confirmed by Justin, Suetonius, Diodorus Siculus, and partly even by Livy himself, 10, c. 16.] *Liv.* 5, c. 36, &c.—*Plut. in Camill.*—Another Gaul, who made an irruption into Greece, with 150,000 men and 15,000 horse, and endeavoured to plunder the temple of Apollo at Delphi. He was destroyed with all his troops, by the god, or more properly, he killed himself in a fit of intoxication, B. C. 278, after being defeated by the Delphians. *Prus.* 10, c. 22 and 23.—*Justin.* 24, c. 6, &c.

BRIAREUS, a famous giant, son of Cælus and Terra, who had 100 hands and 50 heads, and was called by men Ægeon, and only by the gods Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and threatening looks, that they desisted. He assisted the giants in their war against the gods, and was thrown under mount Ætna, according to some accounts. *Hesiod. Theog.* v. 148.—*Apollod.* 1, c. 1.—*Homer. Il.* 1, v. 403.—*Virg. Æn.* 6, v. 287, l. 10, v. 565.—A cyclops, made judge between Apollo and Neptune, in their dispute about the isthmus and promontory of Corinth. He gave the former to Neptune and the latter to Apollo. *Paus.* 2, c. 1.

BRIGANTES, a people in the northern parts of Britain. [The greatest, most powerful, and most ancient of the British tribes. They possessed the country from sea to sea, comprising the counties of York, Durham, Lancaster, Westmoreland, and Cumberland. Their capital was Eboracum, York.] *Juv.* 14, v. 196.—*Paus.* 8, c. 43.

BRIGANTINUS, a lake of Rhoetia between the Alps, now the lake of *Constance*. The town on its eastern bank is now *Bregentz* in *Tyrol*, anciently called Brigantia. *Plin.* 9, c. 17.

BRISÆIS, a woman of Lyrnessus, called also Hippodamia. When her country was taken by the Greeks, and her husband Mines and brother killed in the fight, she fell to the share of Achilles in the division of the spoils. Agamemnon took her away some time after from Achilles, who made a vow to absent himself from the field of battle. Briseis was very faithful to Achilles; and when Agamemnon restored her to him, he swore he had never offended her chastity. *Homer. Il.* 1, 2, &c.—*Ovid. Heroid.* 3, de. *Art. Am.* 2 and 3.

—*Propert.* 2, el. 3, 20 and 22.—*Paus.* 5, c. 21.—*Horat.* 2, od. 4.

BRISÆUS, a surname of Bacchus, from his nurse Brisa, or his temple at Brisa, a promontory at Lesbos. *Persius*, 1, v. 76.

BRITANNI, the inhabitants of Britain. [*vid.* Britannia.]—A nation in Gallia Belgica. *Plin.* 4, c. 17.

BRITANNIA, [called also Albion, an island in the Atlantic Ocean, and the largest in Europe. The Phenicians appear to have been early acquainted with it, and to have carried on here a traffic for tin. (*vid.* Cassiterides.) Commercial jealousy, however, induced them to keep their discoveries a profound secret. The Carthaginians succeeded to the Phenicians, but were equally mysterious. Avianus, in his small poem entitled *Ora Maritima*, v. 412, makes mention of the voyages of a certain Himilco in this quarter, and professes to draw his information from the long concealed Punic Annals. Little was known of Britain until Cæsar's time, who invaded and endeavoured, although ineffectually, to conquer the island. After a long interval, Ostorius, in the reign of Claudius, reduced the southern part of the island, and Agricola, subsequently, in the reign of Domitian, extended the Roman dominion to the Frith of Forth and the Clyde. The whole force of the empire, although exerted to the utmost under Severus, could not, however, reduce to subjection the hardy natives of the highlands. Britain continued a Roman province until A. D. 426, when the troops were in a great measure withdrawn, to assist Valentinian the 3d against the Huns, and never returned. The Britons had become so enervated under the Roman yoke as to be unable to repel the incursions of the inhabitants of the north. They invoked therefore the aid of the Saxons, by whom they were themselves subjugated, and at length obliged to take refuge in the mountains of Wales. The name of Britain was unknown to the Romans before the time of Cæsar. Bochart derives the name from the Phœnician or Hebrew term *Baratanac*, the land of tin. Britain was famous for the Roman walls built in it, of which traces remain at the present day. The first was built by Agricola A. D. 79, nearly in the situation of the rampart of Adrian, and wall of Severus mentioned below. In A. D. 81, Agricola built a line of very strong forts from the *Frith of Forth* to the *Frith of Clyde*. This, however, was insufficient to check the barbarians after his departure. In A. D. 120, therefore, Adrian erected a famous wall from *Boulness* on *Solway Frith*, to a spot a little beyond *Newcastle upon Tyne*. It was 68 English or 74 Roman miles long. Twenty years after this, Lollius Urbicus, under the emperor Antoninus, restored the second wall of Agricola, which is commonly called the *Valium Antonini*. But the greatest of all was that of Severus, begun A. D. 209, and finished the next year, and which was only a few yards north of Adrian's wall. It was garrisoned by 10,000 men.] *Cæs. Bell. G.* 4.—*Diod.* 5.—

Paus. 1, c. 33.—*Tacit. in Agric.* 10.—*Plin.* 34, c. 17.

BRITANNICUS, son of Claudius Cæsar by Messalina. Nero was raised to the throne in preference to him, by means of Agrippina, and caused him to be poisoned. His corpse was buried in the night; but it is said that a shower of rain washed away the white paint which the murderer had put over his face, so that it appeared quite black, and discovered the effects of poison. *Tacit. Ann.*—*Sueton. in Ner.* c. 33.

BRITOMARTIS, a beautiful nymph of Crete, daughter of Jupiter and Charme, who devoted herself to hunting, and became a great favourite of Diana. She was loved by Minos, who pursued her so closely, that to avoid his importunities, she threw herself into the sea. *Paus.* 2, c. 30, l. 3, c. 14.—A surname of Diana.

BRIXELLUM, [a town of Italy, in Gallia Cispadana, north-east of Parma, where Otho slew himself when defeated. It is now *Brescello*.] *Tacit. Hist.* 2, c. 32.

BRIXIA, a town of Italy beyond the Po, at the north-east of Cremona, now *Brescia*, *Justin.* 20, c. 5.

BROMIUS, a surname of Bacchus, from *βρομῶν, fremdere*, alluding to the groans which Semele uttered when consumed by Jupiter's fire. *Ovid. Met.* 4, v. 11.

BRONGUS, a river falling into the Ister. *Herodot.* 4, c. 49.

BROTHEUS, a son of Vulcan and Minerva, who burned himself to avoid the ridicule to which his deformity subjected him. *Ovid. in Ib.* v. 517.

BRUCTERI, a people of Germany, inhabiting the country at the east of Holland, [between the Arhisia or *Erus*, and the *Lacus Flevus*, or *Zuyder Zee*.] *Tacit. Ann.* 1, c. 51.

BRUMALIA, festivals celebrated at Rome in honour of Bacchus, about the month of December. They were first instituted by Romulus.

BRUNDISIUM, now *Brindisi*, a city of Calabria, on the Adriatic sea, where the Appian road was terminated. It was founded by Diomedes after the Trojan war, or, according to Strabo, by a Cretan colony. [Probably it owed its origin to the Illyrians, the earliest navigators in this quarter.] The Romans generally embarked at Brundisium for Greece. [Dyrrachium was the usual landing place.] It is famous for the birth of the poet Pacuvius, and the death of Virgil, and likewise for its harbour, which was capacious and sheltered by the land, and by a small island at the entrance, against the fury of the winds and waves. Little remains of the ancient city, and even its harbour has now been choked up by the negligence of the inhabitants. *Justin.* 3, c. 4, l. 12, c. 2.—*Strab.* 5.—*Cæs. Bell. Civ.* 1, c. 24.—*Cic. ad Attic.* 4, ep. 1.

BRUTTI, a people in the farthest parts of Italy, who were originally shepherds of the Lucanians, but revolted, and went in quest of a settlement. They received the name of *Bruttii* from their stupidity and cowardice in

submitting without opposition to Annibal in the second Punic war. They were ever after held in the greatest disgrace, and employed in every servile work. [It is better to derive their name, which was otherwise written Brettii, from the circumstance of their having revolted from the Lucanians. Βρεττιους γαρ κελουσι αποστατας, says Strabo (*Lib. 6.*) speaking of the Lucanians. Justin gives a third derivation, (23, 1.) from a female named Brutia.] *Justin.* 33, c. 9.—*Strab.* 6.—*Diod.* 16.

BRUTUS, L. JUNIUS, son of M. Junius, and Tarquinia second daughter of Tarquin Priscus. The father, with his eldest son, were murdered by Tarquin the Proud, and Lucius, unable to revenge their death, pretended to be insane. The artifice saved his life; he was called *Brutus* for his stupidity, which he however, soon after showed to be feigned. When Lucretia killed herself B. C. 509, in consequence of the brutality of Tarquin, Brutus snatched the dagger from the wound, and swore upon the reeking blade immortal hatred to the royal family. His example animated the Romans, the Tarquins were proscribed by a decree of the senate, and the royal authority vested in the hands of consuls chosen from patrician families. Brutus, in his consular office, made the people swear they never would again submit to kingly authority; but the first who violated their oath were in his own family. His sons conspired with the Tuscan ambassador to restore the Tarquins; and when discovered, they were tried and condemned before their father, who himself attended at their execution. Some time after, in a combat that was fought between the Romans and Tarquins, Brutus engaged with Aruns, and so fierce was the attack that they pierced one another at the same time. The dead body was brought to Rome, and received as in triumph; a funeral oration was spoken over it, and the Roman matrons showed their grief by mourning a year for the father of the republic. *Flor.* 1, c. 9.—*Liv.* 1, c. 56, l. 2, c. 1, &c.—*Dionys. Hal.* 4 & 5.—*C. Nep. in Attic.* 8.—*Eutrop. de Tarq.*—*Verg. Æn.* 6, v. 818.—*Plut. in Brut. & Cæs.*—Marcus Junius, father of Cæsar's murderer, wrote three books on civil law. He followed the party of Marius, and was conquered by Pompey. After the death of Sylla he was besieged in Mutina by Pompey, to whom he surrendered, and by whose orders he was put to death. He had married Servilia, Cato's sister, by whom he had a son and two daughters. *Cic. de Orat.* c. 55.—*Plut. in Brut.*—His son of the same name, by Servilia, was lineally descended from J. Brutus who expelled the Tarquins from Rome. He seemed to inherit the republican principles of his great progenitor, and in the civil wars joined himself to the side of Pompey, though he was his father's murderer, only because he looked upon him as more just and patriotic in his claims. At the battle of Pharsalia, Cæsar not only spared the life of Brutus, but he

made him one of his most faithful friends. He however forgot the favour, because Cæsar aspired to tyranny. He conspired with many of the most illustrious citizens of Rome against the tyrant, and stabbed him in Pompey's Basilica. The tumult which this murder occasioned was great; the conspirators fled to the capitol, and by proclaiming freedom and liberty to the populace, they re-established tranquillity in the city. Antony, whom Brutus, contrary to the opinion of his associates, refused to seize, gained ground in behalf of his friend Cæsar, and the murderers were soon obliged to leave Rome. Brutus retired into Greece, where he gained himself many friends by his arms, as well as by persuasion, and he was soon after pursued thither by Antony, whom young Octavius accompanied. A battle was fought at Philippi. Brutus, who commanded the right wing of the republican army, defeated that opposed to him under the command of Octavius; but Cassius, who had the care of the left, was overpowered by Antony; and as he knew not the situation of his friend, and grew desperate, he ordered one of his freed-men to run him through. Brutus deeply deplored his fall, and in the fulness of his grief called him the last of the Romans. In another battle, the wing which Brutus commanded obtained a victory over that of Octavius; but the other, commanded by the lieutenant of Cassius, was defeated by Antony, who in place of pursuing the fugitives, turned round on the rear of Brutus, and entirely broke and dispersed his troops. Brutus escaped with a few friends, and soon after fell upon his sword, B. C. 42, [in the 43d year of his age according to Cicero, but in the 37th according to Velleius Paterculus.] Antony honoured him with a magnificent funeral. Brutus is not less celebrated for his literary talents than his valour in the field. When he was in the camp, the greatest part of his time was employed in reading and writing; and the day which preceded one of his most bloody battles, while the rest of his army was under continual apprehensions, Brutus calmly spent his hours till the evening in writing an epitome of Polybius. He was fond of imitating the austere virtues of Cato; and in reading the histories of nations he imbibed those principles of freedom which were so eminently displayed in his political career. He was intimate with Cicero, to whom he would have communicated his conspiracy, had he not been apprehensive of his great timidity. He severely reprimanded him in his letters for joining the side of Octavius, who meditated the ruin of the republic. Plutarch mentions, that Cæsar's ghost made its appearance to Brutus in his tent, and told him that he would meet him at Philippi. Brutus married Portia, the daughter of Cato, who killed herself, by swallowing burning coals, when she heard the fate of her husband. *C. Nep. in Attic.*—*Paterc.* 2, c. 48.—*Plut. in Brut. &c. Cæs.* 1.—*Flor.* 4.—D. Jun. Albinus, one of Cæsar's murderers, who, after the battle of Mutina,

was deserted by the legions with which he wished to march against Antony. He was put to death by Antony's orders, though consular elect.

BRYGES, a people of Thrace, afterwards called Phryges. *Strab.* 7. [*vid.* Phryges.]

BUBARIS, a Persian, who married the daughter of Amyntas, against whom he had been sent with an army. *Justin.* 7, c. 13.

BUBASTIS, a city of Egypt, in the eastern parts of the Delta, where cats were held in great veneration, because Bubastis, [the same with the Grecian Diaua,] who was the chief deity of the place, is said to have transformed herself into a cat when the gods fled into Egypt. [This city is called in Scripture Phi-Beseth, which is now altered into *Basta*. It was situated on a canal leading from the Pelusiac mouth of the Nile to the canal of Trajan. The Pelusiac branch was sometimes called, from this city, the Bubastic. Bubastus was remarkable also as being the place where great numbers assembled to celebrate the festival of the goddess Bubastis. More than 70,000 persons were accustomed to meet here on these occasions. The custom had ceased, however, in the time of Herodotus. This was the place, also, where the sacred cats were interred.] *Herodot.* 2, c. 59, 137 and 154.—*Ovid. Met.* 9, v. 690.

BUBASUS, a country of Caria, whence *Bubasides* applied to the natives. *Ovid. Met.* 9, v. 643.

BUCEPHALA, a city of India, on the Hydaspes, built by Alexander in honour of his favourite horse Bucephalus. [It is supposed to have been situated somewhere on the road between *Attock* and *Lahaur*.] *Curt.* 9, c. 3.—*Justin.* 12, c. 8.—*Diod.* 7.

BUCEPHALUS, [a horse of Alexander's, so called either because his head resembled that of an ox. (*βουος κεφαλη*), or because he had the mark of an ox's head impressed upon his flank; or, according to another account, because he had a black mark upon his head resembling that of an ox, the rest of his body being white. *Arrian. Exp. Al.* 5, 19.—*Plin.* 8, c. 42.] Alexander was the only one who could mount on his back, and he always knelt down to take up his master. He was present in an engagement in Asia, where he received a heavy wound, and hastened immediately out of the battle, and dropped down dead as soon as he had set down the king in a safe place. He was 30 years old when he died, and Alexander built a city in honour of him [on the banks of the Hydaspes, on the site of his camp before his engagement with Porus. According to Arrian, however, he died of the heat of the climate, and of age, being about 30 years old. *Arrian.* 5, c. 19.]—*Plut. in Alex.* *Curt.*—*Arrian.* 5, c. 3.—*Plin.* 8, c. 42.

BUCOLICA, a sort of poem which treats of the care of the flocks, and of the pleasures and occupations of the rural life, with simplicity and elegance. The most famous pastoral writers of antiquity are Moschus, Bion, Theocritus, and Virgil. The invention of

bucolics, or pastoral poetry, is attributed to a shepherd of Sicily. [*vid.* *Tiraboschi Storia della Letteratura Italiana*, vol. 1, p. 75—77.]

BUCOLICUM, one of the mouths of the Nile, situate between the Sebennytic and Mendesian mouths. [It is supposed to be the same with the Phatnetic.] *Herodot.* 2, c. 17.

BULIS, a town of Phocis, built by a colony from Doris, [on the shore of the Sinus Corinthiacus, south-east of Anticyra.] *Paus.* 10, c. 37.—A Spartan, who, [along with his countryman Sperthies,] offered himself up to Xerxes, to atone for the offence his countrymen had committed in putting the king's messengers to death. [The king refused to retaliate.] *Herodot.* 7, c. 134, &c.

BUNUS, a son of Mercury and Alcideama, who obtained the government of Corinth when Æetes went to Colchis. He built a temple to Juno. *Paus.* 2, c. 3 and 4.

BUPHAGUS, a son of Japetus and Thornax, killed by Diana, whose virtue he had attempted. A river of Arcadia bears his name. *Paus.* 8, c. 24.—A surname of Hercules, given him on account of his gluttony.

BUPHONIA, a festival in honour of Jupiter at Athens, where an ox was immolated. *Paus.* 1, c. 24.—*Ælian.* V. H. 8, c. 3.

BUPRASIMUM, a city, district, and river of Elis. *Homer.*

BURA, a daughter of Jupiter, or, according to others, of Ion and Helice, from whom *Bura* or *Buris*, once a flourishing city in the bay of Corinth, received its name. This city was destroyed by the sea. *Ovid. Met.* 15, v. 293.—*Paus.* 7, c. 25.—*Strab.* 1 and 8.—*Diod.* 15.

BURAIUS, an epithet applied to Hercules, from his temple near Bura.—A river of Achaia. *Paus.* 7, c. 25.

BURRHUS AFRANIUS, a chief of the prætorian guards, put to death by Nero.—A brother-in-law of the emperor Commodus.

BUSIRIS, a king of Egypt, son of Neptune and Lybia, or Lysianassa, who sacrificed all foreigners to Jupiter with the greatest cruelty. When Hercules visited Egypt, Busiris carried him to the altar bound hand and foot. The hero soon disentangled himself, and offered the tyrant, his son Amphidamas, and the ministers of his cruelty, on the altar. [The barbarity of Busiris is a mere fable, as Diodorus Siculus himself confesses, and was grounded on a custom practised in Egypt of sacrificing all the red-haired people they met with, (most of whom were strangers, as the hair of the natives was seldom of this colour,) to the manes of Osiris. *Bou* in the Egyptian language signified a tomb, whence Busiris means the tomb of Osiris. There was a city of this name in the middle of the Delta, where was a very large temple of Isis. Sicard has described the ruins of this temple, and gives us a grand idea of what it once was. (*Memoires des Missions du Levant.*) The situation assigned to this place by Herodotus agrees with the modern village of *Busir*.] *Herodot.* 2, c. 59 and 61.—*Strab.* 17.—*Ovid. Met.* 9, v. 132.—*Heroid.* 9, v. 69.—*Plut. in Thest.*—*Virg. G.* 3, v. 5.—*Apollod.* 2, c. 5.

BUTES, one of the descendants of Amycus, king of the Bebryces, very expert in the combat of the cestus. He came to Sicily, where he was received by Lycaste, a beautiful harlot, by whom he had a son called Eryx. Lycaste, on account of her beauty, was called Venus; hence Eryx is often called the son of Venus. *Virg. Æn. 5, v. 372*

BUTHRŌTUM, now *Butrinto*, a sea-port town of Epirus, opposite Corcyra, visited by Æneas in his way to Italy from Troy. [It was originally a small village, but was subsequently fortified by the Romans, in order to keep in subjection the inhabitants of the interior, and became a place of great consequence. Virgil makes Helenus to have reigned here. Stephanus Byzantinus derives the name from an ox (*βουρ*) having broke loose at this place when about being sacrificed.] *Virg. Æn. 3, v. 293.—Plin. 4, c. 1.*

BUTHRŌTUS, a river in Italy, [in the country of the Bruttii, near the Locri Epizephyrii.]

BUTHYRĒUS, a noble statuary, disciple to Myron. *Plin. 34, c. 8.*

ΒΥΤΘΑ, an island in the Mediterranean, below the eastern part of Crete.] *Plin. 4, c. 12.*

BUTORIDES, an historian who wrote concerning the pyramids. *Plin. 36, c. 12.*

BUTOS, a town of Egypt, [at the Sebennytic mouth of the Nile,] where there was a temple of Apollo and Diana, and an oracle of Latona. [The shrine of the goddess, according to Herodotus, was of one solid stone, having equal sides, each side 40 cubits long. It was brought from a quarry in the isle of Philæ near the cataracts, on rafts, for the space of 200 leagues, to its destined station, and seems to have been the heaviest weight ever moved by human power. It employed many thousand men for three years in its transportation.] *Herodot. 2, c. 59 and 63.*

BUZŶGES, an Athenian, who first ploughed with harnessed oxen. Demophoon gave him the Palladium with which Diomedes had intrusted him to be carried to Athens. *Polyæm. 1, c. 5.*

BYBLIS, a daughter of Miletus and Cyanea. She fell in love with her brother Caunus, and when he refused to gratify her passion, she destroyed herself. Some say that Caunus became enamoured of her, and fled from his country to avoid incest; and others report that he fled from his sister's importunities, who sought him all over Lycia and Caria, and at last sat down all bathed in tears, and was changed into a fountain of the same name. *Ovid. de Art. Am. 1, v. 284. Met. 9, v. 451.—Hygin. fab. 243.—Paus. 7, c. 5.*

BYBLUS, [a maritime town of Phœnicia, nearly midway between Tripolis and Berytus. Here Adonis was worshipped, and in its neighbourhood ran the small river Adonis, called at the present day, *Nahr Ibrahim*. The waters of this stream, at the anniversary of the death of Adonis, which was in the rainy season, were tinged red with the ochrous particles from the mountains of Libanus, and

hence were fabled to flow with the blood of Adonis.]

BYRSA, a citadel in the middle of Carthage, on which was the temple of Æsculapius. Asdrubal's wife burnt it when the city was taken. When Dido came to Africa, she bought of the inhabitants as much land as could be encompassed by a bull's hide. After the agreement, she cut the hide in small thongs, and enclosed a large piece of territory, on which she built a citadel which she called Byrsa, (*βυρσα*, a hide.) [This is a mere fable of the Greeks. The name is derived, by a slight transposition of letters, from the Punic term *Byrsa*, a citadel, according to Scalliger.] *Virg. Æn. 1, v. 371.—Strab. 17.—Justin. 18, c. 5.—Flor. 2, c. 15.—Liv. 34, c. 62.*

BYZACIUM, [a district of Africa Propria, lying above the Syrtis Minor. The Carthaginians were the possessors of it, and for a long time allowed no Roman vessels to navigate the coast below the Hermean promontory, fearful lest their enemies might be tempted to seize what formed the granary of Carthage. This district was originally distinct from what was termed Emporiæ, which lay below it. Afterwards, however, they became united into one, and the territory of Byzacium was extended upwards as far as the river Bagradas, thus forming the Byzacena Provincia.]

BYZANTIUM, a town situate on the Thracian Bosphorus, founded by a colony from Argos and Megara, under the conduct of Byzas, 658 years before the christian era. Paternus says it was founded by the Milesians, and by Pausanias, king of the Lacedæmonians according to Justin, and according to Ammianus by the Athenians. [Justin is altogether wrong. Pausanias probably rebuilt and fortified it while commanding in the Hellespont.] The pleasantness and convenience of its situation was observed by Constantine the Great, who made it the capital of the eastern Roman empire, A. D. 326, and called it Constantinopolis. [Constantine wished it to imitate the capital of the west in size, and therefore extended the walls of the ancient Byzantium from sea to sea. The new city was solemnly dedicated by him to the God of Martyrs, according to Eusebius, on the 11th May, A. D. 330, and in the 25th of his reign, and from that period was styled after the emperor's name, Constantinopolis, or the city of Constantine. It was taken by Mahomet 2d on the 29th May, A. D. 1453. The Turks call it *Stamboul* or *Istambol*, a Turkish corruption of the modern Greek phrase *εἰς τὴν πᾶν*. That part of the city which was the ancient Byzantium is now occupied principally by the buildings and gardens of the seraglio.] A number of Greek writers, who have deserved or usurped the name of *Byzantine historians*, flourished at Byzantium after the seat of the empire had been translated thither from Rome. Their works, which more particularly relate to the time in which they flourished, and are seldom read but by those who wish to form an acquaintance with the revolutions of the

lower empire, were published in one large collection, in 36 vols. folio, 1648, &c. at Paris, and recommended themselves by the notes and supplements of Du Fresnois and Du Cange. They were likewise printed at Venice, 1729, in 8 vols, though perhaps this edition is not so valuable as that of the French. *Strab.* 1.—*Pat. c.* 2, c. 15.—*C. Nep. in Paus. Alcib. &*

Timoth.—Justin. 9, c. 1.—*Tacit.* 12. *Ann. c.* 62 and 63.—*Mela*, 2, c. 2.—*Marcel.* 22, c. 8.

BYZAS, a son of Neptune, from whom it is said Byzantium received its name. [His being styled a son of Neptune, means that he was a famous navigator.] *Diod.* 4.

BYZIA, [*vid.* Bizya.]

CA

CAANTHUS, a son of Oceanus and Tethys. He was ordered by his father to seek his sister Maia, whom Apollo had carried away, and he burnt in revenge the ravisher's temple near the Isthmus. He was killed for this impiety by the god, and a monument raised to his memory. *Paus.* 9, c. 10.

CABALLA, [*vid.* Solymi.]

[CABALLĀCA, a town of Albania, now *Kablas-var.*]

CABALINUS, a clear fountain on mount Helicon, sacred to the muses, and called also Hippocrene, as raised from the ground by the foot of Pegasus. *Pers.*

CABALLINUM, a town of the Ædui, now *Chalons*, [*sur-Saone.*] *Cæs.* 7, *Bell. G.* c. 42.

CABIRA, [a town of Pontus, south-east of Amasia, upon the river Iris, memorable for the defeat of Mithridates by Lucullus in its vicinity.]

CABIRI, certain deities held in the greatest veneration at Thebes, Lemnos, Macedonia, and Phrygia, but more particularly in the islands of Samothrace and Imbros. The number of these deities is uncertain. Some say they were only two, Jupiter and Bacchus; others mention three, and some four, Aschieiros, Achiochersa, Achiochersus, and Camillus. It is unknown where their worship was first established; yet Phœnicia seems to be the place according to the authority of Sanchoniathon, and from thence it was introduced into Greece by the Pelasgi. The festivals or mysteries of the Cabiri, were celebrated with the greatest solemnity at Samothrace, where all the ancient heroes and princes were generally initiated, as their power seemed to be great in protecting persons from shipwreck and storms. The obscenities which prevailed in the celebration have obliged the authors of every country to pass over them in silence, and say that it was unlawful to reveal them. These deities are often confounded with the Corybantes, Anaces, Dioscuri, &c. and, according to Herodotus, Vulcan was their father. This author mentions the sacrilege which Cambyses committed in entering their temple, and turning to ridicule their sacred mysteries. They were supposed to preside over metals. [*vid. Barker's Letters to Maurice on Pagan Trinities, Classical Journal*, vol. 3, p. 128, and vol. 4, p. 93, and also *Schelling ueber die Goetheiten von Samothrace.*] *Herodot.* 2, c. 51.—*Strab.* 10, &c.—*Paus.* 9, c. 22, &c.—*Cic. de Nat. D.* 1.

CA

CABIRIA, a surname of Ceres.—The festivals of the Cabiri. *vid.* Cabiri.

CACA, a goddess among the Romans, sister to Cacus, who is said to have discovered to Hercules where her brother had concealed his oxen. The vestals offered sacrifices in her temple. *Lactant.* 1, c. 20.

CACUS, a famous robber, son of Vulcan and Medus, represented as a three-headed monster, and as vomiting flames. He resided in Italy, and the avenues of his cave were covered with human bones. He plundered the neighbouring country; and when Hercules returned from the conquest of Geryon, Cacus stole some of his cows, and dragged them backwards into his cave to prevent discovery. Hercules departed without perceiving the theft; but his oxen having lowed, were answered by the cows in the cave of Cacus, and the hero became acquainted with the loss he had sustained. He ran to the place, attacked Cacus, squeezed and strangled him in his arms, though vomiting fire and smoke. Hercules erected an altar to Jupiter Servator in commemoration of his victory; and an annual festival was instituted by the inhabitants in honour of the hero who had delivered them from such a public calamity. *Ovid* 1, *Fast.* v. 551.—*Virg. Æn.* 8, v. 194.—*Propert.* 3, el. 10.—*Juv.* 5, v. 125.—*Liv.* 1, c. 7.—*Dionys. Hal.* 1, c. 9.

CACŪTHIS, a river of India flowing into the Ganges; [according to Mannert, the *Gumty*, which falls into the Ganges, to the north of *Benares.*] *Arrian. Indic.*

CADMĒA, the citadel of Thebes, built by Cadmus. *Stat. Theb.* 8, v. 601.—*Paus.* 2, c. 5.

CADMĒIS, an ancient name of Bœotia.

CADMUS, son of Agenor king of Phœnicia, by Telephassa or Agriope, was ordered by his father to go in quest of his sister Europa whom Jupiter had carried away, and he was never to return to Phœnicia if he did not bring her back. As his search proved fruitless, he consulted the oracle of Apollo, and was ordered to build a city where he should see a young heifer stop in the grass, and to call the country Bœotia. He found the heifer according to the directions of the oracle; and as he wished to thank the god by a sacrifice, he sent his companions to fetch water from a neighbouring grove. The waters were sacred to Mars, and guarded by a dragon, which devoured all the Phœnician's attendants. Cadmus, tired of their seeming

delay, went to the place, and saw the monster still feeding on their flesh. He attacked the dragon, and overcame it by the assistance of Minerva, and sowed the teeth in a plain, upon which armed men suddenly rose up from the ground. He threw a stone in the midst of them, and they instantly turned their arms one against the other, till all perished except five, who assisted him in building his city. Soon after he married Hermione the daughter of Venus, with whom he lived in the greatest cordiality, and by whom he had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele. Juno persecuted those children; and their well-known misfortunes so distracted Cadmus and Hermione, that they retired to Illyricum, loaded with grief and infirm with age. They entreated the gods to remove them from the misfortunes of life, and they were immediately changed into serpents. Some explain the dragon's fable, by supposing that it was a king of the country whom Cadmus conquered by war; and the armed men rising from the field is no more than men armed with brass, according to the ambiguous signification of a Phœnician word. Cadmus was the first who introduced the use of letters into Greece; but some maintain that the alphabet which he brought from Phœnicia was only different from that which was used by the ancient inhabitants of Greece. [*vid. Pelasgi.*] This alphabet consisted only of 16 letters, [to which Simonides of Ceos added four, θ, ζ, ρ, χ, and Epicharmus the Sicilian, the same number, ξ, υ, ψ, ω. The Ionians first adopted all the 24 letters, and from them the Samians, from whom they were received by the Athenians; but it was not until after the Peloponnesian war, under the archonship of Euclides (ol. 94, 2, B. C. 403,) that they were used by them in public acts.] The worship of many of the Egyptian and Phœnician deities was also introduced by Cadmus, who is supposed to have come into Greece 1493 years before the christian era, and to have died 61 years after. According to those who believe that Thebes was built at the sound of Amphion's lyre, Cadmus built only a small citadel, which he called Cadmea, and laid the foundations of a city which was finished by one of his successors. *Ovid. Met.* 3, fab. 1, 2, &c.—*Herodot.* 2, c. 49, l. 4, c. 147.—*Hygin.* fab. 6, 76, 155, &c.—*Diod.* 1, &c.—*Paus.* 9, c. 5, &c.—*Hesiod. Theog.* v. 937, &c.—A son of Pandion of Miletus, celebrated as an historian in the age of Cæsus, and as the writer of an account of some cities of Ionia, in 4 books. He is called the *ancient*, in contradistinction from another of the same name and place, son of Archelaus, who wrote an history of Attica in 16 books, and a treatise on love in 14 books. *Diod.* 1.—*Dionys.* Hal. 2.—*Clement. Alexand.* 3.—*Strab.* 1.—*Plin.* 5, c. 29.

CADUCEUS, a rod entwined at one end by two serpents, in the form of two equal semi-circles. It was the attribute of Mercury and the emblem of power, and it had been

given him by Apollo in return for the lyre. Various interpretations have been put upon the two serpents round it. Some suppose them to be a symbol of Jupiter's amours with Rhea, when these two deities transformed themselves into snakes. Others say that it originates from Mercury's having appeased the fury of two serpents that were fighting by touching them with his rod. Prudence is generally supposed to be represented by these two serpents, and the wings are the symbol of diligence; both necessary in the pursuit of business and commerce, which Mercury patronized. With it Mercury conducted to the infernal regions the souls of the dead, and could lull to sleep, and even raise to life a dead person. [Mercury was a Phœnician deity, and his oriental name appears to have been Casmilus. The caduceus was originally nothing more than a rod adorned with green leaves, and with a skilfully-tied knot as the symbol of traffic. In a later age these decorations were changed by the poets to wings and serpents.] *Virg. Æn.* 4, v. 242.—*Horat.* 1, od. 10.

CADURCI, a people of Gaul, at the east of the Garonne. [Their capital was Divona, afterwards called from their own name, Cadurci, now Cahors.] *Cæs.*

CADY'TIS, a town of Syria. [It is supposed by Reland to have been the same with Gath. D'Anville, and Rennell, on the contrary, conjecture it to have been Jerusalem, and the latter is of opinion that Cadytis is synonymous with *Al-Kads*, which means the *holy*.] *Herodot.* 2, c. 159.

CÆCIAS, a wind blowing from the [east-north-east.]

CÆCILIA CATIA, or Tanaquil. *vid. Tanaquil.*

CÆCILIA LEX, was proposed A. U. C. 693, by Cæcil. Metellus Nepos, [to exempt the city and Italy from taxes.]—Another, called also Didia, A. U. C. 656, by the consuls Q. Cæcilius Metellus, and T. Didius. [That laws should be promulgated for 3 market-days, (17 days,) and that several distinct things should not be included in the same law.]

CÆCILIANUS, a Latin writer before the age of Cicero.

CÆCILII, a Plebeian family at Rome, descended from Cæcus, one of the companions of Æneas, or from Cæculus the son of Vulcan, who built Præneste. This family gave birth to many illustrious generals and patriots.

CÆCILIUS CLAUDIUS ISIDORUS, a man who left in his will to his heirs, 4116 slaves, 3600 yokes of oxen, 257,000 small cattle, 600,000 pounds of silver. *Plin.* 33, c. 10.—Epirus, a freedman of Atticus, who opened a school at Rome, and is said to have first taught reading to Virgil, and some other growing poets.—A Sicilian orator, in the age of Augustus, who wrote on the servile wars, a comparison between Demosthenes and Cicero, and an account of the orations of Demosthenes.—Metellus. *vid. Metellus.*—Statius, a comic poet, deservedly commended by Cicero and Quintilian, though the orator.

ad Attic. calls him *Mabim Latinitatis avtor-rem*. Above 30 of his comedies are mentioned by ancient historians, among which are his *Nauclerus*, *Phocius*, *Epiclerus*, *Syracusæ*. *Fœnerator*, *Fallacia*, *Pausimachus*, &c. He was a native of Gaul, and died at Rome 168 B. C. and was buried on the *Janiculum*. *Horat.* 2, ep. 1.

CÆCINA TUSCUS, a son of Nero's nurse, made governor of Egypt. *Suet. in Ner.*—A Roman who wrote some physical treatises.—A citizen of Volaterra, defended by *Cicero*.

[**CÆCÛBUS AGER**, a district in the vicinity of *Formiæ* and *Caieta* in *Latium*, famous for its wines. *Pliny* (N. H. 14, 6,) informs us that before his time the *Cæcuban* wine which came from the poplar marshes of *Amyclæ* was most esteemed, but that at the period when he wrote, it had lost its repute through the negligence of the growers, and partly from the limited extent of the vineyards, which had been nearly destroyed by the navigable canal begun by *Nero* from the *Lake Avernus* to *Ostia*. *Galen* (*Athenæus* 1, 21.) describes the *Cæcuban* as a generous and durable wine, but apt to affect the head, and ripening only after many years. When new it probably belonged to the class of rough sweet wines. It was *Horace's* favourite, and scarce after the breaking up of the principal vineyards. The best, and at the same time the oldest vintage was the *Opimian*. *L. Opimius Nepos* was consul A. U. 633, in which year the excessive heat of the summer caused all the productions of the earth to attain an uncommon degree of perfection. *vid. Falernum* and *Massicus*.] *Strab.* 5.—*Horat.* 1, od. 20, l. 2, od. 14, &c.

CÆCÛLUS, a son of *Vulcan*, conceived, as some say, by his mother, when a spark of fire fell into her bosom. He was called *Cælus* because his eyes were small. After a life spent in plundering and rapine, he built *Præneste*; but being unable to find inhabitants, he implored *Vulcano* to show whether he really was his father. Upon this a flame suddenly shone upon a multitude who were assembled to see some spectacle, and they were immediately persuaded to become the subjects of *Cæculus*. *Virg. Æn.* 7, v. 680, says, that he was found in fire by shepherds, and on that account called son of *Vulcan*, who is the god of fire.

CÆLIA LEX, [*vid. Cœlia Lex.*]

CÆLIUS, an orator, disciple to *Cicero*. He died very young. *Cicero* defended him when he was accused by *Claudius* of being accessory to *Catiline's* conspiracy, and of having murdered some ambassadors from *Alexandria*, and carried on an illicit amour with *Clodia*, the wife of *Metellus*. *Orat. pro M. Cal.*—*Quintil.* 10, c. 1.—*Aurelianus*, a writer about 300 years after *Christ*, the best edition of whose works is that of *Almeloveen*, Amst. 1722 and 1755.—*L. Antipater*, wrote an history of *Rome*, which *M. Brutus* epitomized, and which *Adrian* preferred to the histories of *Sallust*. *Cælius* flourished 120 years B. C.

Val. Max. 1, c. 7.—*Cic.* 13, *ad Attic.* ep. 8.—*Tubero*, a man who came to life after he had been carried to the burning pile. *Plin.* 7, c. 52.—*Sabinus*, a writer in the age of *Vespasian*, who composed a treatise on the edicts of the curule ediles.—One of the seven hills on which *Rome* was built. *Romulus* surrounded it with a ditch and rampart, and it was enclosed by walls by the succeeding kings. It received its name from [*Cœles Vibenna*, a Tuscan leader, who came to the assistance of the Romans against the Sabines, and obtained this hill for himself and his followers to dwell on]

[**CÆNE** or **CÆNOPOLIS**, *vid. Tænarus.*]

[**CÆNE** or **CÆNOPÓLIS**, a town of Egypt, in the *Panopolitan* nome, supposed to be the present *Ghenné* or *Kenné.*]

CÆNIDES, a patronymic of *Eetion*, as descended from *Cæneus*. *Herodot.* 5, c. 92.

CÆNINA, a town of *Latium* near *Rome*, [placed by *Cluverius* on the banks of the *Anio*.] The inhabitants, called *Cæninenses*, made war against the Romans when their virgins had been stolen away. [Their king was slain, their army defeated, their city razed to the ground, and themselves removed to *Rome*. *vid. Opima Spolia*, and *Romulus*.] *Ovid. Fast.* 2, v. 135.—*Propert.* 4, el. 11, c. 9.—*Liv.* 1, c. 9.

CÆNIS, a promontory of *Italy*, [in the country of the *Bruttii*, north of *Rhegium*, and opposite *Messana* on the straits of *Sicily*,] a distance of about one mile and a half.

CÆNIS, a Thessalian woman, daughter of *Elatus*, who, being forcibly ravished by *Nepertune*, obtained from the god the power to change her sex, and to become invulnerable. She also changed her name, and was called *Cæneus*. In the wars of the *Lapithæ* against the *Centauri* she offended *Jupiter*, and was overwhelmed with a huge pile of wood, and changed into a bird.—*Ovid. Met.* 12, v. 72 and 479.—*Virg. Æn.* 6, v. 448, says that she returned again to her pristine form.

CÆRE, or **CÆRES**, anciently **ARGYLLA**, now *Cer-veteri*, a city of *Etruria*, once the capital of the whole country. It was in being in the age of *Strabo*. When *Æneas* came to *Italy*, *Mezentius* was king over the inhabitants called *Cæretes* or *Cærites*; but they banished their prince, and assisted the *Trojans*. The people of *Cære* received with all possible hospitality the Romans who fled with the fire of *Vesta*, when the city was besieged by the *Gauls*, and for this humanity they were made citizens of *Rome*, but without the privilege of voting; [whence the phrases, *in Cæritum tabulas referre aliquem*, to deprive one of his right of voting, and *Cærite cera digni*; to denote worthless persons. This last phrase however does not often occur.] *Virg. Æn.* 8 and 10.—*Liv.* 1, c. 2.—*Strab.* 5.

CÆSAR, a surname given to the *Julian* family at *Rome*. [Various etymologies have been assigned to it. *Pliny* (N. H. 7, 9,) informs us that the first who bore the name was so called, *quod caso mortuæ matris utero natus fuerit*. *Festus* derives it from *cæsaries. eum*

quæ matris ventre prodierit. Others, because the first of the name slew an *elephant*, which is called *cæsa* in Punic, as Servius informs us, (*ad Æn.* 1, 290.) The derivation of Pliny is the best.] This name, after it had been dignified in the person of Julius Cæsar and of his successors, was given to the apparent heir of the empire in the age of the Roman emperors. The twelve first Roman emperors were distinguished by the surname of *Cæsar*. They reigned in the following order: Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian. In Domitian, or rather in Nero, the family of Julius Cæsar was extinguished. But after such a lapse of time, the appellation of Cæsar seemed inseparable from the imperial dignity, and therefore it was assumed by the successors of the Julian family. Suetonius has written an account of these twelve characters, in an extensive and in partial manner.—C. Julius Cæsar, the first emperor of Rome, was son of L. Cæsar, and Aurelia the daughter of Cotta. He was descended, according to some accounts, from Julius the son of Æneas. When he reached his 15th year he lost his father, and the year after he was made priest of Jupiter. Sylla was aware of his ambition and endeavoured to remove him; but Cæsar understood his intentions, and to avoid discovery, changed every day his lodgings. He was received into Sylla's friendship some time after; and the dictator told those who solicited the advancement of young Cæsar, that they were warm in the interest of a man who would prove, some day or other, the ruin of their country and of their liberty. When Cæsar went to finish his studies at Rhodes under Apollonius Molo, he was seized by pirates, who offered him his liberty for 30 talents. He gave them 40, and threatened to revenge their insults; and he no sooner was out of their power, than he armed a ship, pursued them, and crucified them all. His eloquence procured him friends at Rome; and the generous manner in which he lived equally served to promote his interest. He obtained the office of high-priest at the death of Metellus; and after he had passed through the inferior employments of the state, he was appointed over Spain, where he signalized himself by his valour and intrigues. At his return to Rome he was made consul, and soon after he effected a reconciliation between Crassus and Pompey. He was appointed for the space of five years over the Gauls, by the interest of Pompey, to whom he had given his daughter Julia in marriage. Here he enlarged the boundaries of the Roman empire by conquest, and invaded Britain, which was then unknown to the Roman people. He checked the Germans, and soon after had his government over Gaul prolonged for five other years, by means of his friends at Rome. The death of Julia and of Crassus, the corrupted state of the Roman senate, and the ambition of Cæsar and Pompey, soon became the causes of a civil war. Neither of these celebrat-

ed Romans would suffer a superior, and the smallest matters were sufficient ground for unsheathing the sword. Cæsar's petitions were received with coldness or indifference by the Roman senate; and by the influence of Pompey, a decree was passed to strip him of his power. Antony, who opposed it as tribune, fled to Cæsar's camp with the news; and the ambitious general no sooner heard this than he made it a plea of resistance. On pretence of avenging the violence which had been offered to the sacred office of tribune in the person of Antony, he crossed the Rubicon, which was the boundary of his province. [No Roman commander was allowed to pass the Rubicon with an armed force, as they entered then upon the immediate jurisdiction of the senate and people.] The passage of the Rubicon was in fact, therefore, a declaration of war, and Cæsar entered Italy sword in hand. Upon this Pompey, with all the friends of liberty, left Rome, and retired to Dyrrachium; and Cæsar, after he had subdued all Italy, in 60 days, entered Rome, and provided himself with money from the public treasury. He went to Spain, where he conquered the partizans of Pompey under Petreius, Afranius, and Varro; and, at his return to Rome, was declared dictator, and soon after consul. When he left Rome he went in quest of Pompey, observing that he was marching against a general without troops after having defeated troops without a general in Spain. In the plains of Pharsalia [in Thessaly.] B. C. 48, the two hostile generals engaged; Pompey was conquered, and fled into Egypt where he was murdered. Cæsar, after he had made a noble use of victory, pursued his adversary into Egypt, where he for some time forgot his fame and character in the arms of Cleopatra, by whom he had a son. His danger was great while at Alexandria; but he extricated himself with wonderful success, and made Egypt tributary to his power. After several conquests in Africa, the defeat of Cato, Scipio, and Juba [at Thapsus,] and that of Pompey's sons in Spain, [at *unda*,] he entered Rome, and triumphed over five different nations, Gaul, Alexandria, Pontus, Africa, and Spain, and was created perpetual dictator. But now his glory was at an end; his uncommon success created him enemies, and the chief of the senators, among whom was Brutus his most intimate friend, conspired against him, and stabbed him in the senate-house on the ides of March. He died, pierced with 23 wounds, the 15th of March, B. C. 44, in the 56th year of his age. Casca gave him the first blow, and immediately he attempted to make some resistance; but when he saw Brutus among the conspirators, he submitted to his fate, and fell down at their feet, muffling up his mantle, and exclaiming, *Tu quoque Brute!* Cæsar might have escaped the sword of the conspirators if he had listened to the advice of his wife, whose dreams, on the night previous to the day of his murder, were alarming. He also receiv-

ed, as he went to the senate-house, a paper from Artemidorus, which discovered the whole conspiracy to him; but he neglected the reading of what might have saved his life. When he was in his first campaign in Spain, he was observed to gaze at a statue of Alexander, and even shed tears at the recollection that that hero had conquered the world at an age in which he himself had done nothing. The learning of Cæsar deserves commendation as well as his military character. He reformed the calendar. He wrote his commentaries on the Gallic wars on the spot where he fought his battles; and the composition has been admired for the elegance as well as the correctness of its style. This valuable book was nearly lost; and when Cæsar saved his life in the bay of Alexandria, he was obliged to swim from his ship with his arms in one hand and his commentaries in the other. The history of the war in Alexandria and Spain is attributed to him by some, and by others to Hirtius. [It has been affirmed that Cæsar did not write the three books of the civil war, and even that Suetonius was the author of the seven books on the Gallic war. But Vossius has vindicated Cæsar's title to the authorship of the Commentaries as they stand in the editions, though he does not vouch for his accuracy or veracity on all occasions. The opinion that the extant commentaries are not Cæsar's may possibly have arisen from a confusion of circumstances between two works. It is believed that he wrote Ephemerides, containing a journal of his life; but they are lost. Servius quotes them, as does also Plutarch. Frontinus likewise seems to refer to them, since he relates many of Cæsar's stratagems not mentioned in the commentaries, and must in all probability have read them in the journal. The question, when Cæsar wrote his commentaries, has been frequently agitated. Guischart, (*Mem. Crit.* p. 539,) is in favour of the common opinion, viz. that they were written shortly after the events themselves, 1. Because Cicero, in his *Brutus*, a work written before the civil war, speaks of the commentaries of Cæsar. 2. Because if Cæsar had written his commentaries after the civil war was ended, there would not have been a lacuna after the 6th Book, to be supplied by Hirtius. 3. Because Cæsar had little leisure at his disposal after the civil war. Cæsar wrote other books, especially one on the analogies of the Latin tongue. A few fragments remain, which do not impress us with a very high opinion of this performance.] Cæsar has been blamed for his debaucheries and expenses; and the first year he had a public office his debts were rated at 330 talents, which his friends discharged; yet, in his public character, he must be reckoned one of the few heroes that rarely make their appearance among mankind. His qualities were such that in every battle he could not but be conqueror, and in every republic, master; and to his sense of his superiority over the rest of the world, or to his ambition, we are to attri-

bute his saying, that he wished rather to be first in a village than second at Rome. It was after his conquest over Pharnaces [the son of Mithridates, at Zele in Pontus,] in one day, that he made use of these remarkable words to express the celerity of his operations: *Veni, vidi, vici*. Conscious of the services of a man who, in the intervals of peace, beautified and enriched the capital of his country with public buildings, libraries, and porticoes, the senate permitted the dictator to wear a laurel crown on his bald head; and it is said, that, to reward his benevolence, they were going to give him the title or authority of king all over the Roman empire, except Italy, when he was murdered. In his private character, Cæsar has been accused of seducing one of the vestal virgins, and suspected of being privy to Catiline's conspiracy. It is said that he conquered 300 nations, took 800 cities, and defeated three millions of men, one of which fell in the field of battle. *Plin.* 7, c. 25, says that he could employ at the same time, his ears to listen, his eyes to read, his hand to write, and his mind to dictate. His death was preceded, as many authors mention, by uncommon prodigies; and immediately after his death a large comet made its appearance. The best editions of Cæsar's commentaries, are the magnificent one by Dr. Clarke, fol. Lond. 1712; that of Cambridge, with a Greek translation, to 1727; that of Oudendorp, 2 volumes 4to. L. Bat. 1737; and that of Elzevir, 8vo. L. Bat. 1635; [to which may be added that of Oberlinus, Lips. 1819, 8vo.] *Sueton. & Plut. in vita.—Dio.—Appian.—Orisius.—Diod.* 16 and ecl. 31 and 37.—*Virg. G.* 1, v. 466.—*Ovid. Met.* 15, v. 782.—*Marcell.—Flor.* 3 and 4.—Lucius, was father to the dictator. He died suddenly when putting on his shoes.—Octavianus, *vid.* Augustus.—Caius, a tragic poet and orator, commended by *Cic. in Brut.* His brother C. Lucius was consul, and followed, as well as himself, the party of Sylla. They were both put to death by order of Marius.—Lucius, an uncle of M. Antony, who followed the interest of Pompey, and was proscribed by Augustus, for which Antony proscribed Cicero, the friend of Augustus. His son Lucius was put to death by J. Cæsar in his youth.—Two sons of Agrippa bore also the name of Cæsars, Caius and Lucius. *vid.* Agrippa.—Augusta, a town of Spain, built by Augustus, on the Iberus, and now called *Saragossa*.

[CÆSARĒA insula, now the isle of Jersey.]

[CÆSARĒA *Ad Argæum*, the capital of Cappadocia, called by this name in the reign of Tiberius, previously Mazaca. It was situate at the foot of Mount Argæus, and is now called *Kaisariëh*.]

[CÆSARĒA *Philippi*, a town on the northern confines of Palestine, in the district Trachonitis. Its first name was Laish, changed afterwards to Paneas, and finally to Cæsarea Philippi: which last was given to it by Herod's son Philip.]

[CÆSARĒA, the principal city of Samaria, on the coast, anciently called Turris Stratonis. It was made a magnificent city and port by Herod, who called it Cæsarea in honour of Augustus. It was the residence of the Roman governors.]

[CÆSARODŪNUM, now *Tours*, the capital of the Turones.]

[CÆSAROMĀGUS, now *Beauvois*, the capital of the Bellovaci.]

[CÆSĀRIS ARĒ, placed by Ptolemy near the Tanais, in what is now the country of the *Don Cossacks*. They are supposed to have been erected in honour of some one of the Roman emperors, by some neighbouring prince; perhaps by Polemo, in the reign of Tiberius. Near the source of the Tanais Ptolemy locates the *Alexandri ara*, which see.]

CÆSĀRĪON, the son of J. Cæsar by queen Cleopatra, was at the age of 13 proclaimed by Antony and his mother, king of Cyprus, Egypt, and Cœlosyria. He was put to death five years after by Augustus. *Suet. in Aug.* 17 and *Cæs.* 52.

CÆSIUS, a Latin poet, whose talents were not of uncommon brilliancy. *Catull.* 14.—A lyric and heroic poet in the reign of Nero. *Persius*.

CÆSONIUS MAXIMUS, was banished from Italy by Nero on account of his friendship with Seneca, &c. *Tacit.* 15, *Ann.* c. 71.

CAICĪNUS, [a river of Italy in Bruttium, near the Epizephyrian Locri. It was in the vicinity of this river that the Athenians invaded the territory of the Locrians. *Thucyd.* 3, c. 103.]

CAICUS, a river of Mysia, falling into the Ægean sea, opposite Lesbos; [on its banks stood the city of Pergamus, and at its mouth the port of Elæa. It is supposed by some to be the present *Girmasti*. According to Manert, its modern name is the *Mandragoræi*. *vid. Mysius.*] *Virg. G.* 4, v. 370.—*Ovid. Met.* 2, v. 243.

CAIĒTA, a town and harbour of [Latium, south-east of the promontory of Circæii,] which received its name from Caieta, the nurse of Æneas, who was buried there. [This is a mere fable: Æneas never was in Italy. Equally objectionable is the etymology of Aurelius Victor, who derives the name from καίειν, to burn, because the fleet of Æneas was burnt here: as if the Trojans spoke Greek! Strabo furnishes the best explanation. It comes, according to him from a Laconian term, denoting a hollow or cavity; in allusion perhaps to a receding of the shore. It is now *Gaeta*.] *Virg. Æn.* 7, v. 1.

CAIUS and CAIA, a prænomen very common at Rome to both sexes. [In this word, and also in *Cnerus*, the C must be pronounced like G. *Quintil.* 1, 7.] C, in its natural position, denoted the man's name, and when reversed it implied Caia. [Female prænomena, which were marked with an inverted capital, were early disused among the Romans. The custom after this was, in case there was only one daughter, to name her after the *gens*. If there were two, to distin-

guish them by *major* and *minor* added to their names; if there were more than two, they were distinguished by their number, *Primo*, *Secundo*, &c. Thus, in the first case, *Tullia* the daughter of Cicero, *Julia* the daughter of Cæsar; and in the second, *Cornelia Major*, *Cornelia Minor*, &c.] *Quintil.* 1, c. 7.

Q. CALĀBER, called also Smyrnæus, wrote a Greek poem in 14 books, as a continuation of Homer's Iliad, about the beginning of the third century. The best editions of this elegant and well written book are that of Rhodoman, 12mo. Hanover, 1604, with the notes of Dausqueius, and that of Pauw, 8vo. L. Bat. 1734.

CALABRĪA, a country of Italy in Magna Græcia. [Its name is supposed to have been derived from the oriental "*Kalab*" or pitch, on account of the resin obtained from the pines of this country. It was also called Mes-sapia, and Japygia.] The poet Ennius was born there at Rudia. The country was fertile, and produced a variety of fruits, much cattle, and excellent honey. *Virg. G.* 3, v. 425—*Horat.* 1, *od.* 31. *Epod.* 1, v. 27. l. 1, ep. 7, v. 14.—*Strab.* 6.—*Mela*, 2, c. 4.—*Plin.* 8, c. 48

CALAIS and ZETHES. *vid. Zethes*.

[CALAGURRIS, a city of the Vascones in Spain, on the Iberus, now *C. Iahorra*.]

CALĀMOS, a town of Syria, near Mount Libanus. *Plin.* 5, c. 20—A town of Phœnicia.—Another of Babylonia.

CALĀNUS, a celebrated Indian philosopher, one of the gymnosophists. He followed Alexander in his Indian expedition, and being sick, in his 83d year, he ordered a pile to be raised, upon which he mounted, decked with flowers and garlands, to the astonishment of the king and of the army. When the pile was fired, Alexander asked him whether he had any thing to say: "No," said he, "I shall meet you again in a very short time." Alexander died three months after in Babylon. *Strab.* 15.—*Cic. de Div.* 1, c. 23.—*Arrian.* & *Plut. in Alex.*—*Ælian.* 2, c. 41. l. 5, c. 6.—*Val. Max.* 1, c. 8.

CALĀON, a river of Asia Minor, in Ionia, near Colophon. *Paus.* 7, c. 3.

CALĀTHĪON, a mountain of Laconia. *Paus.* 3, c. 26.

CALĀTES, a town of Thrace, below Tomus, on the Euxine sea. *Strab.* 7.—*Mela*, 2, c. 2.

CALĀTĪA, a town of Campania, on the Appian way. [Julius Cæsar established in it a colony of veterans.] *Sil.* 8, v. 543.

CALĀURĒA, and CALĀURĪA, [an island in the Sinus Saronicus, opposite Trœzene.] Apollo, and afterwards Neptune, was the chief deity of the place. The tomb of Demosthenes was seen there, who poisoned himself to flee from the persecutions of Antipater. [According to an ancient tradition, Latona gave it to Neptune in exchange for Delos, whence the proverb "*pro Delo Calauria*."] *Ovid. Met.* 7, v. 384.—*Paus.* 1, c. 8. &c.—*Strab.* 8.—*Mela*, 2, c. 7.

CALCHAS, a celebrated soothsayer, son of Thestor. He accompanied the Greeks to Troy in the office of high-priest; and he informed them that that city could not be taken without the aid of Achilles, that their fleet could not sail from Aulis before Iphigenia was sacrificed to Diana, and that the plague could not be stopped in the Grecian army before the restoration of Chryseis to her father. He told them also that Troy could not be taken before ten years siege. He had received the power of divination from Apollo. Calchas was informed that as soon as he found a man more skilled than himself in divination, he must perish; and this happened near Colophon, after the Trojan war. He was unable to tell how many figs were in the branches of a certain fig-tree; and when Mopsus mentioned the exact number Calchas died through grief. *vid. Mopsus. Homer. Il. 1, v. 69.—Æschyl. in Agam.—Eurip. in Iphig.—Paus. 1, c. 43.*

CALE, (es) **CALES**, (ium,) and **CALĒNUM**, now *Calvi*, a town of Campania. [*vid. Falernum.*] *Horat. 4, od. 12.—Juv. 1, v. 69.—Sil. 8, v. 413.—Virg. Æn. 7, v. 728.*

CALEDONIA, a country at the north of Britain, now called Scotland [The ancient Caledonia comprehended all those countries which lay to the north of the *Forth* and *Clyde*.] The reddish hair and lofty stature of its inhabitants seemed to announce a German extraction, according to *Tact. in vitâ Agric.* [It was never completely subdued by the Romans, though Agricola penetrated to the *Tay*, and Severus into the very heart of the country.] *Martial. 10, ep. 44.—Sil. 3, v. 598.*

CALENTUM, a place of Spain, on the Iberus, where it is said they made bricks [of an earth resembling pumice stone,] which was so light that they swam on the surface of the water. *Plin. 35, c. 14.*

CALĒNUS, a famous soothsayer of Etruria, in the age of Tarquin. *Plin. 28, c. 2.—*A lieutenant of Cæsar's army. After Cæsar's murder, he concealed some that had been proscribed by the triumvirs, and behaved with great honour to them. *Plut. in Cæs.*

CALES, *vid. Cale.*

CALĒTE, a people of Belgic Gaul, now *Pays de Caux*, in Normandy. *Cæs. Bell. G. 2, c. 4.* [Their capital was Julibona, now *Lillebonne*.]

[**CALDIUS**, L. Julius, a man remarkable for his riches, the excellency of his character, his learning and poetical abilities. He was proscribed by Volumnius, but delivered by Atticus. *C. Nep. in Attic. 12.*

C. CALIGŪLA, the emperor, received this surname from his wearing in the camp, the *Caliga*, [a kind of shoe or covering for the feet, used chiefly by the common soldiers.] He was son of Germanicus by Agrippina, and grandson to Tiberius, [born A. U. C. 765. A. D. 12.] During the first eight months of his reign, Rome expected universal prosperity, the exiles were recalled, taxes were remitted, and profligates dismissed; but Caligula soon became proud, wanton, and cruel.

He built a temple to himself, and ordered his head to be placed on the images of the gods, while he wished to imitate the thunders and power of Jupiter. The statues of all great men were removed, as if Rome would sooner forget her virtues in their absence; and the emperor appeared in public places in the most indecent manner, encouraged roguery, committed incest with his three sisters, and established public places of prostitution. He often amused himself with putting innocent people to death; he attempted to famish Rome by a monopoly of corn; and as he was well pleased with the greatest disasters which befel his subjects, he often wished the Romans had but one head, that he might have the gratification to strike it off. Wild beasts were constantly fed in his palace with human victims, and a favourite horse, [named *Incitatus*, had a palace erected for him, domestics assigned, and a marble stable and ivory rack made; while gilt barley was given to him and wine out of a golden cup. Caligula is even said to have intended him for the consulship. In imitation of Xerxes, he built a bridge of boats across the bay from Baia to Puteoli,] and would perhaps have shown himself more tyrannical, had not Chæreas, [a tribune of a prætorian cohort,] formed a conspiracy against his life, with others equally tired with the cruelties and the insults that were offered with impunity to the persons and feelings of the Romans. In consequence of this, the tyrant was murdered January 24th, in his 29th year, after a reign of three years and ten months, A. D. 41. It has been said that Caligula wrote a treatise on rhetoric; but his love of learning is better understood from his attempts to destroy the writings of Homer, Virgil, and Livy. *Dio.—Sueton. in vitâ.—Tacit. Ann.*

CALLAICI [or **CALLÆCI**, a people of Spain, in the north-western part of the country, They inhabited what is now *Gallicia*, together with the Portuguese provinces of *Entre-Douro-y-Minho* and *Tras-los-Montes*.] *Ovid. 6, Fast. v. 461.*

CALLE, a sea-port town of [the Callaici, at the mouth of the Dourius. It is now *Oporto*. From *Portus Calles* comes by corruption the name of modern *Portugal*.]

CALLIAS, an Athenian, appointed to make peace between Artaxerxes and his country. *Diod. 12.—*A Greek poet, son of Lysimachus. His compositions are lost. He was surnamed Schœnion from his twisting ropes (*σχοινοῦς*) through poverty. *Athen. 10.—*A partial historian of Syracuse. He wrote an account of the Sicilian wars, and was well rewarded by Agathocles, because he had shown him in a favourable view. *Athen. 12.—Dionys.*—A rich Athenian, who liberated Cimon from prison on condition of marrying Elpinice his sister and wife. [Cimon consented, but with great reluctance. He was afterwards charged with having violated the terms of his agreement with Callias, which was looked upon by the Athenians as adultery on his part, Elpinice having become the property

of another. This custom of marrying sisters at Athens extended, according to Philo Judæus, only to sisters by the same father, and was forbidden in the case of sisters by the same mother. Elpinice was taken in marriage by Cimon, because, in consequence of his extreme poverty, he was unable to provide a suitable match for her. The Lacedæmonians were forbidden to marry any of their kindred, whether in the direct degrees of ascent or descent; but in the case of a collateral it was allowed. Several of the barbarous nations seem to have been less scrupulous on this head; the Persians especially were remarkable for such unnatural unions.] *C. Nep. and Plut. in Cim.*—An historian, who wrote an explanation of the poems of Alcæus and Sappho.

CALLICÆRUS, a Greek poet, some of whose epigrams are preserved in the Anthologia.

CALLICHŌRUS, a place of Phocis, where the orgies of Bacchus were yearly celebrated.

CALLICLES, an Athenian, whose house was not searched, on account of his recent marriage, when an inquiry was made after the money given by Harpalus, &c. [Ulpian (Pandect. 2.) states that a newly-married man was not liable also to be summoned into court.] *Plut. in Demosth.*

CALLICOLŌNE, [a rocky hill near the Simois, about 60 stadia, as is supposed by geographers, from the mouth of the Scamander. Strabo speaks of it as a hill of 5 stadia, but whether he means by this to express its circumference at the base, or its diameter, is not evident. Thus much, however, is certain that the rocky hill which Chevalier found near *Bounabarchi*, is very applicable to Callicolone as described by Strabo.]

CALLICRATES, an Athenian, who seized upon the sovereignty of Syracuse, by imposing upon Dion when he had lost his popularity. He was expelled by the sons of Dionysius after reigning thirteen months. He is called *Callippus* by some authors. *C. Nep. in Dion.*—An officer intrusted with the care of the treasures of Susa by Alexander. *Curt. 5, c. 2.*—An artist, who made, with ivory, ants and other insects so small that they could scarcely be seen. It is said that he engraved some of Homer's verses upon a grain of millet. *Plin. 7, c. 21.—Ælian. V. H. 1, c. 17.*—A Syrian, who wrote an account of Aurelian's life.

CALLICRATIDAS, a Spartan, who succeeded Lysander in the command of the fleet. He took Methymna, and routed the Athenian fleet under Conon. He was defeated and killed near the Arginusæ, in a naval battle, B. C. 406. *Diod. 13.—Xenoph. Hist. G.*—One of the four ambassadors sent by the Lacedæmonians to Darius, upon the rupture of their alliance with Alexander. *Curt. 3, c. 13.*—A Pythagorean writer.

CALLIDIUS, a celebrated Roman orator, contemporary with Cicero, who speaks of his abilities with commendation. *Cic. in Brut. 274.—Patere. 2, c. 36.*

CALLIDRŌMUS, a place near Thermopylæ. *Thucyd. 8, c. 6.*

CALLIMACHUS, an historian and poet of Cyrene, son of Battus and Mesatma, and pupil to Hecrates the grammarian. He had, in the age of Ptolemy Philadelphus, kept a school at Alexandria, and had Apollonius of Rhodes among his pupils, whose ingratitude obliged Callimachus to lash him severely in a satirical poem, under the name of *Ibis*. (*vid. Apollonius*.) The *Ibis* of Ovid is an imitation of this piece. He wrote a work in 120 books on famous men, besides treatises on birds; but of all his numerous compositions only 31 epigrams, an elegy, and some hymns on the gods, are extant; the best editions of which are that of Ernesti, 2 vols. 8vo. L. Bat. 1761, and that of [Blomfield, Lond. 1815, 8vo.] Propertius styled himself the *Roman Callimachus*. The precise time of his death, as well as of his birth, is unknown. *Propert. 4, el. 1, v. 65.—Cic. Tusc. 1, c. 84.—Horat. 2, ep. 2, v. 109.—Quintil. 10, c. 1.*—An Athenian [polemarch,] killed in the battle of Marathon. His body was found in an erect posture, all covered with wounds. *Plut.*—A Colophonian, who wrote the life of Homer. *Plut.*

CALLINUS, an orator, who is said to have first invented elegiac poetry, B. C. 776. Some of his verses are to be found in Stobæus. *Athen.—Strab. 13.*

CALLIŌPE, one of the muses, daughter of Jupiter and Mnemosyne, who presided over eloquence and heroic poetry. [She received her name from *her beautiful voice*, *απο της καλης οπης*.] She is said to have been the mother of Orpheus by Apollo, and Horace supposes her able to play on any musical instrument. She was represented with a trumpet in her right hand, and with books in the other, which signified that her office was to take notice of the famous actions of heroes, as Clio was employed in celebrating them; and she held the three most famous epic poems of antiquity, and appeared generally crowned with laurels. She settled the dispute between Venus and Proserpine concerning Adonis, whose company these two goddesses wished both perpetually to enjoy. [*vid. Musæ.*] *Hesiod. Theog.—Apollod. 1, c. 3.—Horat. Od.*

CALLIPATIRA, a daughter of Diagoras, and wife of Callianax the athlete, went disguised in man's clothes, with her son Pisidorus, to the Olympic games. When Pisidorus was declared victor, she betrayed her sex through excess of joy, and was arrested, as women were not permitted to appear there on pain of death. The victory of her son obtained her release; and a law was instantly made, which forbade any wrestlers to appear but naked. *Paus. 5, c. 6, l. 6, c. 7.*

CALLIPHON, a painter of Samos, famous for his historical pieces. *Plin. 10, c. 6.*—A philosopher who made the *summum bonum* consist in pleasure joined to the love of honesty. This system was opposed by Cicero. *Quæst. Acad. 4, c. 131 and 139. de Offic. 3, c. 119.*

CALLIPHON, a celebrated dancing-master, who had Epaminondas among his pupils. *C. Nep. in Epam.*

CALLIPOLIS, a city of Thrace on the Hellespont, [opposite Lampsaacus. It is now *Gallipoli.*] *Sil.* 14, v. 250.—A town of Sicily, [north of Catania, now *Gallipoli* also.]—A city of Calabria, on the coast of Tarentum, on a rocky island, joined by a bridge to the continent. It is now called *Gallipoli*, and contains 6000 inhabitants who trade in oil and cotton.

CALLIPUS, or **CALIPPUS**, an Athenian, disciple to Plato. *vid. Callicrates. C. Nep. in Dion.*—A Corinthian, who wrote an history of Orchomenos. *Paus.* 6, c. 29.—A general of the Athenians when the Gauls invaded Greece by Thermopylæ. *Paus.* 1, c. 3.

CALLIRHŒ, a daughter of the Scamander, who married Tros, by whom she had Ius, Ganymede, and Assaracus.—A fountain of Attica where Callirhoe killed herself. *vid. Coresus. Paus.* 7, c. 21.—*Stat.* 12, *Theb.* v. 629.—A daughter of Lycus tyrant of Libya, who kindly received Diomedes at his return from Troy. He abandoned her, upon which she killed herself.—A daughter of the Achelous who married Alcmaeon. *vid. Alcmaeon. Paus.* 8, c. 24.—A daughter of Phocus the Bœotian, whose beauty procured her many admirers. Her father behaved with such coldness to her lovers that they murdered him. Callirhoe avenged his death with the assistance of the Bœotians. *Plut. Amat. Narr.*

CALLISTE, an island of the Ægean sea, called afterwards Thera, [and now *Santorin.* *vid. Thera.*] *Plin.* 4, c. 12.—*Paus.* 3, c. 1.

CALLISTEIA, [Beauty's rewards,] a festival at Lesbos, during which all the women presented themselves in the temple of Juno, and the fairest was rewarded in a public manner. There was also an institution of the same kind among the Parrhasians, first made by Cypselus, whose wife was honoured with the first prize. The Eleans had one also, in which the fairest man received as a prize a complete suit of armour, which he dedicated to Minerva.

CALLISTHÈNES, a Greek who wrote an history of his own country in 10 books, beginning from the peace between Artaxerxes and Greece, down to the plundering of the temple of Delphi by Philomelus. *Diod.* 14.—A philosopher of Ælynthus, intimate with Alexander, whom he accompanied in his oriental expedition in the capacity of a preceptor, and to whom he had been recommended by his friend and master Aristotle. He refused to pay divine honours to the king, for which he was accused of conspiracy, mutilated and exposed to wild beasts, dragged about in chains, till Lysimachus gave him poison which ended together his tortures and his life, B. C. 328. None of his compositions are extant. *Curt.* 8, c. 6.—*Plut. in Alex.—Arrian.* 4.—*Justin.* 12, c. 6 and 7.—A writer of Sybaris.—A freedman of Lucullus. It

is said that he gave poison to his master. *Plut. in Lucull.*

CALLISTO and **CALISTO**, called also Helice, was daughter of Lycaon king of Arcadia, and one of Diana's attendants. Jupiter saw her, and seduced her after he had assumed the shape of Diana. Her pregnancy was discovered as she bathed with Diana; and the fruit of her amour with Jupiter, called Arcas, was hid in the woods and preserved. Juno, who was jealous of Jupiter, changed Calisto into a bear; but the god, apprehensive of her being hurt by the huntsmen, made her a constellation of heaven, with her son Arcas, under the name of the bear. *Ovid. Met.* 2, fab. 4, &c.—*Apollod.* 3, c. 8.—*Hygin.* fab. 176 and 177.—*Paus.* 8, c. 3.

CALLISTONICUS, a celebrated statuary at Thebes. *Paus.* 9, c. 16.

CALLISTRATUS, an Athenian, appointed general with Timotheus and Chabrias against Lacedæmon. *Diod.* 15.—An orator of Aphidna, in the time of Epaminondas, the most eloquent of his age.—An Athenian orator, with whom Demosthenes made an intimate acquaintance after he had heard him plead. *Xenoph.*—A Greek historian praised by *Dionys. Hal.*—A comic poet, rival of Aristophanes.

CALOR, now *Calore*, a river in Italy [which rose in the mountains of the Hirpini, passed Beneventum, and joined the Volturnus.] *Liv.* 14, c. 14.

CALPE, a lofty mountain in the most southern parts of Spain, opposite to mount Abyla, on the African coast. These two mountains were called the pillars of Hercules. Calpe is now called *Gibraltar*, [from the Arabic *Gibel Tarik*, or mountain of *Tarik*, a Moorish general, who first led the Moors into Spain, A. D. 710.—The modern name of Abyla is *Ceuta*. Calpe is styled by Strabo a famous Spanish sea-port, while other ancient geographers call it a mountain. Probably there was a town of the same name at the foot of the mountain.]

CALPURNIUS BESTIA, a noble Roman bribed by Jugurtha. *Sall. B. Jug.*—Crassus, a patrician, who went with Regulus against the Massyli. He was seized by the enemy as he attempted to plunder one of their towns, and he was ordered to be sacrificed to Neptune. Bisaltia, the king's daughter, fell in love with him, and gave him an opportunity of escaping and conquering her father. Calpurnius returned victorious, and Bisaltia destroyed herself.—Piso, condemned for using seditious words against Tiberius. *Tacit. Hist.* 4, c. 21.—Titus, a Latin poet, born in Sicily in the age of Dioclesian, seven of whose eclogues are extant, and generally found with the works of the poets who have written on hunting. Though abounding in many beautiful lines, they are however greatly inferior to the elegance and simplicity of Virgil. The best editions are that of Kempher, 4to. L. Bat. 1723, [and that of Beck, Lips. 1803, 8vo.]

CALPURNIA, a noble family in Rome, de-

rived from Calpus son of Numa. It branched into the families of the Pisones, Bibuli, Cæsennini, Asprenates, &c. *Plin. in Num.*

CALPURNIA LEX, enacted A. U. C. 601, to punish such as were found guilty of using bribes, &c.

CALPURNIA, the daughter of Calpurnius Piso and wife of Julius Cæsar. Plutarch relates that on the night before Cæsar's murder, as the Roman was sleeping in his chamber, the doors and windows of the room suddenly flew open. Cæsar, disturbed both by the noise and light, observed by the moonshine Calpurnia in a deep sleep, uttering broken words and inarticulate groans. She dreamed that she was weeping over him, as she held him murdered in her arms. Others say, adds the biographer, that she dreamt the pinnacle of the house had fallen, which the senate, by way of ornament and distinction, had ordered to be erected on Cæsar's house, and that it was this which occasioned her sobbing and tears. The next morning she conjured Cæsar not to go out that day if he could possibly avoid it, but to adjourn the senate. Cæsar, alarmed by this sudden weakness in Calpurnia, was at first inclined to accede to her request, [but Decimus Brutus, who was himself implicated in the conspiracy, prevailed on him to go to the senate-house.] —A favourite of the emperor Claudius, &c. *Tacit. Ann.*

CALUSIDIUS, a soldier in the army of Germanicus. When this general wished to stab himself with his own sword [in order to work upon the better feelings of the Roman soldiery, while quelling a sedition among them,] Calusidius offered him his own, observing that his was sharper. *Tacit. 1, Ann. c. 35.*

CALVUS CORN. LICINIUS, a famous orator, equally known for writing iambics. As he was both facetious and satirical, he did not fail to excite attention by his animadversions upon Cæsar and Pompey, and, from his eloquence, to dispute the palm of oratory with Cicero. *Cic. ep.—Horat. 1, Sat. 10, v. 19.*

CALYCADNUS, [a river of Cilicia Trachea, which flowed into the sea between the two promontories of Zephyrium and Sarpedon. It is now the *Yersak*.]

CAIÏCE, a daughter of Æolus, son of Hellenus and Enaretta daughter of Deimachus. She had Endymion, king of Elis, by Æthlius the son of Jupiter. *Apollod. 1, c. 7.—Paus. 5, c. 1.*—A Grecian girl, who fell in love with a youth called Evathlus. As she was unable to gain the object of her love, she threw herself from the precipice of Leucate. This tragical story was made into a song by Stesichorus, and was still extant in the age of *Athenæus*, 14.

CALYDNA, [a single island, according to Steph. Byzant. but a groupe of islands according to Homer. Some suppose that the poet means the Sporades. Strabo maintains that he means the two islands of Calymna and Leros, north of Cos. D'Anville supposes that they are two rocks, which are still

found, one before, and the other to the right of the port of Tenedos.]

CALYDON, a city of Ætolia, where Cæneus, the father of Meleager, reigned, [situate on the river Evenus which flows through it,] and it receives its name from Calydon the son of Ætolus. During the reign of Cæneus, Diana sent a wild boar to ravage the country, on account of the neglect which had been shown to her divinity by the king. All the princes of the age assembled to hunt this boar, which is greatly celebrated by the poets, under the name of the chase of Calydon, or the Calydonian boar. Meleager killed the animal with his own hand, and gave the head to Atalanta, of whom he was enamoured. The skin of the boar was preserved, and was still seen in the age of Pausanias in the temple of Minerva Alea. The tusks were also preserved by the Arcadians in Tegea, and Augustus carried them away to Rome because the people of Tegea had followed the party of Antony. These tusks were shown for a long time at Rome. One of them was about half an ell long, and the other was broken. *vid. Meleager and Atalanta. Apollod. 1, c. 8.—Paus. 8, c. 45.—Strab. 8.—Homer. Il. 9, v. 577.—Hygin. fab. 174.—Ovid. Met. 8, fab. 4, &c.*—A son of Ætolus and Pronoe daughter of Phorbas. He gave his name to a town of Ætolia.

CALYMNE, [an island of the Ægean, north-west of Cos, now *Calmine*. Strabo praises the flavour of its honey. It was one of the Sporades.] *Art. Am. 2, v. 81.*

CALYNDA, a town of Caria. *Ptol. 5, c. 3.*

CALYPSO, one of the Oceanides, or one of the daughters of Atlas according to some, was goddess of silence, and reigned in the island of Ogygia, whose situation and even existence is doubted. [Some make Calypso's island to be Ogygia in the Ionian sea, off the Lacinian promontory; others are for Aea; and a third class contend for a small island opposite Puteoli. The truth is, Homer knew very little north of Sicily, and the most rational conclusion appears to be, that Calypso's island, placed by him in the "navel of the sea," is a mere creation of the poet's fancy. *Mannert's Anc. Geogr. Vol. 4, p. 23.*] When Ulysses was shipwrecked on her coasts, she received him with great hospitality, and offered him immortality if he would remain with her as a husband. The hero refused, and after seven years' delay, he was permitted to depart from the island by order of Mercury, the messenger of Jupiter. During his stay, Ulysses had two sons by Calypso, Nausithous and Nausinous. Calypso was inconsolable at the departure of Ulysses. *Homer. Od. 7 and 15.—Hesiod. Theog. v. 360.—Ovid. de Pont. 4, ep. 18. Amor. 2, el. 17.—Propert. 1, el. 15.*

CAMALODUNUM, a Roman colony in Britain, [the first which was established in the island under Claudius. Its situation agrees with that of *Colchester*.]

[**CAMARACUM**, a town of Belgic Gaul, now *Cambray*.]

CAMARINA, a lake of Sicily, with a town

of the same name, built B. C. 552. It was destroyed by the Syracusans, and rebuilt by a certain Hipponous. [The lake in time of drought yielded a stench which produced a pestilence, and the inhabitants consulted an oracle whether they should drain it. Although the oracle dissuaded them, they drained it, and opened a way to their enemies to come and plunder their city. Hence arose the proverb, from the words of the oracle, *Μη κινῆς Καμαρίναν*, "ne moveas Camarinum," applied to those who by removing one evil will bring on a greater. Nothing now remains of this city but some ruins, and the name *Camariana*, given by the natives to a tower and a neighbouring marsh.] *Virg. Æn.* 3, v. 791.—*Strab.* 6.—*Herodot.* 7, c. 134.

CAMBRE, a place near Puteoli. *Juv.* 7, v. 154.

CAMBUVII, mountains of Macedonia, [below the sources of the Aliacmon, and separating Elymiotis from Pelagonia.] *Liv.* 42, c. 53.

CAMBÏSES, king of Persia, was son of Cyrus the Great. He conquered Egypt, and was so offended at the superstition of the Egyptians, that he killed their god Apis and plundered their temples. When he wished to take Pelusium, he placed at the head of his army a number of cats and dogs; and the Egyptians refusing, in an attempt to defend themselves, to kill animals which they revered as divinities, became an easy prey to the enemy. [Cambyses afterwards sent an army of 50,000 men from Thebes in upper Egypt to destroy the temple of Jupiter Ammon; but, in their passage through the desert, they were overwhelmed by the sands. He himself advanced with his main army against the Ethiopians, but was compelled to return through want of provisions. To make amends for these failures, he plundered and destroyed the famous city of Thebes.] He killed his brother Smerdis from mere suspicion, and flayed alive a partial judge, whose skin he nailed to the judgment-seat, and appointed his son to succeed him, telling him to remember where he sat. He died of a small wound he had given himself with his sword as he mounted on horseback, [when hastening home to punish Smerdis, one of the Magi, who had seized the throne under a pretence of being that Smerdis whom Cambyses had ordered to be put to death. An oracle, it is said, had predicted that he should die at Ecbatana, which Cambyses always thought meant the capital of Media; but it seems that the small place in Syria, near which he received the wound in his thigh, was also named Ecbatana.] His death happened 521 years before Christ. He left no issue to succeed him. *Herodot.* 2, 3, &c.—*Justin.* 1, c. 9.—*Val. Max.* 6, c. 3.—A person of obscure origin, to whom king Astyages gave his daughter Mandane in marriage. The king, who had been terrified with dreams which threatened the loss of his crown by the hand of his daughter's son, had taken this step in hopes that the children of so ignoble a bed would ever re-

main in obscurity. He was disappointed. Cyrus, Mandane's son, dethroned him when grown to manhood. *Herodot.* 1, c. 46, 107, &c.—*Justin.* 1, c. 4.—A river of Asia which flows from Mount Caucasus into the Cyrus. *Mela.* 3, c. 5.

CAMERINUM and CAMERTIUM, a town of Umbria, very faithful to Rome. The inhabitants were called Camertes. *Liv.* 9, c. 36.

CAMÉRINUS, a Latin poet, who wrote a poem on the taking of Troy by Hercules. *Onid.* 4, *ex Pont.* el. 16, v. 19.—Some of the family of the Camerini were distinguished for their zeal as citizens, as well as for their abilities as scholars, among whom was Sulpicius, commissioned by the Roman senate to go to Athens to collect the best of Solon's laws. *Juv.* 7, v. 90.

CAMILLA, queen of the Volsci, was daughter of Metabus and Casmilla. She was educated in the woods, inured to the labours of hunting, and fed upon the milk of mares. Her father devoted her, when young, to the service of Diana. When she was declared queen, she marched at the head of an army, and accompanied by three youthful females of equal courage with herself, to assist Turnus against Æneas, were she signalized herself by the numbers that perished by her hand. She was so swift that she could run, or rather fly over a field of corn without bending the blades, and make her way over the sea without wetting her feet. She died by a wound she had received from Aruns. *Virg. Æn.* 7, v. 803, l. 11, v. 435.

CAMILLI and CAMILLÆ, [boys and girls, of free parents, who ministered in the sacrifices of the Gods, especially those of Jupiter. The word was borrowed from the old Etrurian language, where it was written *casmitlus*, and signified *minister*.]

CAMILLUS, (L. Furius,) a celebrated Roman, called a second Romulus, from his services to his country. [He was accused of having embezzled some of the spoils taken at Veii, and, being well aware how the matter would terminate, he prevented the disgrace of a formal condemnation by a voluntary exile. During his exile, Rome, with the exception of the Capitol, was taken by the Gauls under Brennus. Camillus, though an exile, was invited by the fugitive Romans at Veii to take command of them, but refused to act until the wishes of the Romans besieged in the Capitol were known. These unanimously revoked the sentence of exile, and elected him dictator. The noble-minded Roman forgot their previous ingratitude, and marched to the relief of his country, which he delivered, after it had been for some time in the possession of the enemy.] He died in the 80th year of his age, B. C. 365, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs. He conquered the Hernici, Volsci, Latini, and Etrurians, and dissuaded his countrymen from their intentions of leaving Rome to reside at Veii. When he besieged Falisci, he rejected, with proper indignation, the of-

fers of a schoolmaster, who had betrayed into his hands the sons of the most worthy citizens. *Plut. in vitâ.—Liv. 5.—Flor. 1, c. 13.—Diod. 14.—Virg. Æn. 6, v. 825.—A name of Mercury*

CAMIRO and **CLYTIA**, two daughters of Pandarus of Crete. When their parents were dead they were left to the care of Venus, who, with the other goddesses, brought them up with tenderness, and asked Jupiter to grant them kind husbands. Jupiter, to punish upon them the crime of their father, who was accessory to the impiety of Tantalus, ordered the harpies to carry them away and deliver them to the furies. *Paus. 10, c. 30.—Homer. Od. 26, v. 66.*

CAMIRUS and **CAMIRA**, a town of Rhodes, [on the western coast,] which received its name from Camirus, a son of Hercules and Jole. [There is now a Greek village on its site, called *Camiro*. *vid. Rhodus.*] *Homer. Il. 2, v. 163.*

CAMŒNE, a name given to the muses from the sweetness and melody of their songs, *a cantu amano*, or, according to Varro, *carmen*. [According to Varro and Festus, the old orthography was *Casmene*.] *Varro de L. L. 5, c. 7.*

CAMPANIA, a country of Italy, [south-east of Latium, sometimes styled from its beauty and fertility, *Regio Felix*. Capua was the chief town. The modern name is *Campagna*.] *Strab. 5.—Cic. de Leg. Ag. c. 35.—Justin. 20, c. 1, l. 22, c. 1.—Plin. 3, c. 5.—Mela, 2, c. 4.—Flor. 1, c. 16.*

CAMPE, kept the 100 handed monsters confined in Tartarus. Jupiter killed her, because she refused to give them their liberty to come to his assistance against the Titans. *Hesiod. Theog. 500.—Apollod. 1, c. 2.*

CAMPASPE, a beautiful concubine of Alexander, whom the king gave to Apelles, who had fallen in love with her as he drew her picture. It is said that from this beauty the painter copied the thousand charms of his Venus Anadyomene. *Plin. 35, c. 10.*

CAMPI DIOMĒDIS, a plain situate in Apulia. *Mart. 13, ep. 93.*

CAMPUS MARTIUS, a large plain at Rome, without the walls of the city, where the Roman youths performed their exercises, and learnt to wrestle and box, to throw the discus, hurl the javelin, ride a horse, drive a chariot, &c. The public assemblies were [often] held there, and the officers of state chosen and audience given to foreign ambassadors. It was adorned with statues, columns, arches, and porticoes, and its pleasant situation made it much frequented. It was called Martius because dedicated to Mars. It was sometimes called Tiberinus, from its closeness to the Tiber. It was given to the Roman people by a vestal virgin; but they were deprived of it by Tarquin the Proud, who made it a private field, and sowed corn in it. When Tarquin was driven from Rome, the people recovered it, and threw away into the Tiber, the corn which had grown there, deeming it unlawful for any man to

eat of the produce of that land. The sheaves which were thrown into the river stopped in a shallow ford, and by the accumulated collection of mud became firm ground, and formed an island, which was called the Holy Island, or the Island of Æsculapius. Dead carcases were generally burnt in the Campus Martius. [The Campus Martius is the principal situation of modern Rome. The writers of the middle ages use this term for any large plain or open place near a great city.] *Strab. 5.—Liv. 2, c. 5, l. 6, c. 20.*

CAMŪLUS, a surname of Mars among the Sabines and Etrurians.

CANA, a city and promontory of Æolia, [opposite the south-eastern extremity of Lesbos. Off from it lie the *Arginuse insulæ*. It is now Cape *Colonna*.] *Mela, 1, c. 18.*

[**CANARIĀ**, the largest of the cluster of islands called by the ancients *Beatæ* and *Fortunatæ insulæ*, and now *Canary Islands*. Some suppose the name of Canaria derived from *Canis*, a dog, on account of the number of large dogs that were found in the island, two of which were presented to Juba, king of Mauretania; while others deduce the original name from the Canaanites or Phœnicians, who are said to have often sailed from the continent to Carne, supposed to be a contraction of Canaria. *vid. Fortunatæ Insulæ.*] *Plin. 5, c. 1.*

CANĀTHUS, a fountain of Nauplia, where Juno yearly washed herself to receive her infant purity. *Paus. 2, c. 38.*

CANDACE, a queen of Æthiopia, in the age of Augustus, so prudent and meritorious that her successors always bore her name. [Candace is said by the ancient writers to have been *always* a title for the queens of Æthiopia, and to have implied their sovereign authority. So Pharaoh among the Egyptians.] *Plin. 6, c. 22.—Dio. 54.—Strab. 17.*

CANDĀVĪA, [a district of Macedonia, bounded on the east by the Candavian mountains, supposed to be the same with the *Cambuvii Montes* of Livy, and the "Canalvii Montes" of Ptolemy. *Lucan. 6, v. 331.*]

CANDAULES, or Myrsilus, son of Myrsus, was the last of the Heraclidæ who sat on the throne of Lydia. He showed his wife naked to Gyges, one of his ministers; and the queen was so incensed, that she ordered Gyges to murder her husband, 718 years before the christian era. After this murder, Gyges married the queen and ascended the throne. *Justin 1, c. 7.—Herodot. 1, c. 7, &c.—Plut. Symp.*

CANENS, a nymph, called also Venilia, daughter of Janus and wife of Picus king of the Laurentes. When Circe had changed her husband into a bird, she lamented so much that she pined away and was changed into a voice. She was reckoned as a deity by the inhabitants. *Ovid. Met. 14, fab 9.*

CANEPHŌRIA, festivals at Athens in honour of Bacchus, or, according to others, of Diana, in which all marriageable women offered small baskets to the deity, and received the name of *Canephoræ*, whence statues

representing women in that attitude were called by the same appellation. *Cic. in Verr. 4.*

CANICULARES DIES. [certain days in the summer, preceding and ensuing the heliacal rising of *Canicula* or the dog-star in the morning. The ancients believed that this star, rising with the sun, and joining his influence to the fire of that luminary, was the cause of the extraordinary heat which usually prevailed in that season; and accordingly they gave the name of *dog-days* to about 6 or 8 weeks of the hottest part of summer. This idea originated with the Egyptians, and was borrowed from them by the Greeks. The Romans sacrificed a brown dog every year to *Canicula*, at its rising, to appease its rage.] *Manilius.*

CANIDIUS, a tribune, who proposed a law to empower Pompey to go only with two licitors, to reconcile Ptolemy and the Alexandrians. *Plut. in Pomp.*

CANINEFATES, [a people of Germania Superior, of common origin with the Batavi, and inhabiting the western part of the *insula Batavorum*.] *Tacit. Hist. 4, c. 15.*

C. CANINIUS REBILUS, a consul with J. Cæsar, after the death of Trebonius. He was consul only for seven hours, because his predecessor died the last day of the year, and he was chosen only for the remaining part of the day; whence Cicero observed, that Rome was greatly indebted to him for his vigilance, as he had not slept during the whole time of his consulship. *Cic. 7, ad Fam. ep. 33.—Plut. in Cæs.*

CANIUS, a poet of Gades, contemporary withartial. *Marl. 1, ep. 62.*

CANNÆ a small village of Apulia near the Aufidus, where Annibal conquered the Roman consuls P. Æmilius and Terentius Varro on the 21st of May, B. C. 216. The spot where this famous battle was fought is now shown by the natives, and denominated the field of blood. [The Greek writers, especially Polybius, make the name singular, *Καννα*. There is an exception to this, however, in the 15th Book, c. 7 and 11, where the plural form is used by Polybius. This decisive victory was owing to three combined causes, the excellent arrangements of Annibal, the superiority of the Numidian horse, and the skilful manœuvre of Asdrubal in opposing only the light armed cavalry against that of the Romans, while he employed the heavy horse, divided into small parties, in repeated attacks on different parts of the Roman rear. The Roman army contained 30,000 infantry and 6000 cavalry, the Carthaginians 40,000 infantry and 10,000 cavalry. Annibal drew up his forces in the form of a *convex crescent*, having his centre thrown forward before the wings. He commanded in the centre in person, and here he had purposely stationed his worst troops, the best were posted at the extremities of each wing, which would enable them to act with decisive advantage as bodies of reserve, they being in fact in the rear of the other forces. Asdrubal commanded the left wing, Hanno

the right. On the Roman side, want of union among the two consuls, and want of spirit among the men, afforded a sure omen of the fortune of the day. Æmilius commanded the right, Varro the left wing; the proconsuls Regulus and Servius, who had been consuls the preceding year, had charge of the centre. What Annibal foresaw took place. The charge of the Romans, and their immense superiority in numbers, at length broke his centre, which giving way inwards, his army now assumed the shape of a *convex crescent*. The Romans in the ardour of pursuit were carried so far as to be completely surrounded. Both flanks were assailed by the veterans of Annibal, who were armed in the Roman manner; at the same time the cavalry of the Carthaginians attacked their rear, and the broken centre rallying, attacked them in front. The consequence was that they were nearly all cut to pieces. The two proconsuls, together with Æmilius the consul, were slain. Varro escaped with 70 horse to Venusia. The Romans lost on the field of battle 70,000 men: and 10,000 who had not been present in the fight were made prisoners. The Carthaginian loss amounted to 5,500 infantry and 200 cavalry. Such is the account of Polybius, whose statement of the fight is much clearer and more satisfactory than that of Livy. Annibal has been censured for not marching immediately to Rome after the battle, in which city all was consternation. But a defence of his conduct may be found under the article Annibal, which see. *Polyb. 3, c. 113 et seq.—Liv. 22, c. 44.—Flor. 2, c. 6.—Plut. in Annib.*

CANŌPĪCUM OSTIUM, one of the mouths of the Nile, twelve miles from Alexandria. [Near its termination is the lake *Madie* or *Maadié*, denoting in Arabic, *passage*, which is the remains of this branch. This lake has no communication with the Nile except at the time of its greatest increase. It is merely a salt-water lagoon.] *Paus. 5, c. 21.*

CANŌPUS, a city of Egypt, twelve miles from Alexandria, celebrated for the temple of Serapis. It was founded by the Spartans, and received its name from Canopus, the pilot of the vessel of Menelaus, who was buried in this place. The inhabitants were dissolute in their manners. Virgil bestows upon it the epithet of *Pellæus*, [in allusion to the Macedonian conquest of the country. Near the ruins of Canopus is built the modern *Aboukir*, called by Mariners *Bekier*] *Ital. 11, v. 433.—Mela, 1, c. 9.—Strab. 17.—Plin. 5, c. 31.—Virg. G. 4, v. 287.—The pilot of the ship Menelaus, who died in his youth on the coast of Egypt by the bite of a serpent. Mela, 2, c. 7.*

CANTĀBRI, a ferocious and warlike people of Spain who long resisted the Roman power. Their country answers to *Biscay* and part of *Asturias*. Augustus marched in person against them, anticipating an easy victory. The desperate resistance of the Cantabrians, however, induced him to retire to Tarraco, and leave the management of the

war to his generals. They were finally reduced, but rebelling soon after, were decreed to be sold as slaves. Most of them, however, preferred falling by their own hands.] *Liv.* 3, v. 329.—*Horat.* 2, od. 5 and 11.

CANTABRIÆ LAGUS, a lake among the Cantabri in Spain where a thunderbolt fell, in which twelve axes were found. *Suet. in Galb.* 8.

CANTHĀRUS, a famous sculptor of Sicily. *Paus.* 6, c. 17.

CANTIUM, a country in the [south-eastern extremity] of Britain, now called Kent. [The name is derived from the British word *cant*, signifying an angle or corner.] *Cæs. Bell. G.* 5.

CANULEIA, one of the first vestals chosen by Numa. *Plut.*—A law. *vid.* Canuleius.

C. CANULEIUS, a tribune of the people of Rome, A. U. C. 310, who made a law to render it constitutional for the patricians and plebeians to intermarry. It ordained also that one of the consuls should be yearly chosen from the plebeians. *Liv.* 4, c. 3, &c.—*Flor.* 1, c. 17.

CANUSIUM, now *Canosa*, a town of Apulia, [on the Aufidus,] whither the Romans fled after the battle of Cannæ. It was built by Diomedes, and its inhabitants have been called *bilingues* because they retained the language of their founder, and likewise adopted that of their neighbours. [That Diomedes built this city is a mere fable, that it was of Greek origin, however, is attested by the epithet the Romans applied to it. It appears to have been originally a place of great trade, and Strabo informs us that the compass of the old walls even in his time plainly shewed that the city had once been a very large one.] Horace complained of the grittiness of their bread. The wools and the cloths of the place were in high estimation. [It was a very splendid city in the reign of Trajan, and afterwards, in consequence of its wealth, suffered severely from the attacks of the barbarians. The present town stands on the foundation of the old citadel, and contains only about 300 houses.] *Horat.* 1, *Sat.* 10, v. 30.—*Mela*, 2, c. 4.—*Plin.* 8, c. 11.

CANUSIUS, a Greek historian under Ptolemy Auletes. *Plut.*

CANUTIUS TIBERINUS, a tribune of the people, who, like Cicero, furiously attacked Antony when declared an enemy to the state. His satire cost him his life. *Patercul.* 2, c. 64.

CAPANEUS, a noble Argive, son of Hipponus and Astinome, husband to Evadne. He was so impious, that when he went to the Theban war, he declared that he would take Thebes even in spite of Jupiter. Some contempt provoked the god, who struck him dead with a thunderbolt. His body was burnt separately from the others, and his wife threw herself on the burning pile to mingle her ashes with his. It is said that Æsculapius restored him to life. *Ovid. Met.* 9, v. 404.—*Stat. Theb.* 3, &c.—*Hygin fab.* 68 and 70.—*Euripid. in Phœniss. & Supp.*—*Æschyl. Sept. ante Theb.*

CAPELLA, an elegiac poet in the age of J. Cæsar. *Ovid. de Pont.* 4, el. 16, v. 36.—Martianus, a Carthaginian, A. D. 490, who wrote a poem on the marriage of Mercury and Philology, and in praise of the liberal arts. [The best editions are, that of Grotius, L. Bat. 1599, 8vo. and that of Goetz, Norimb. 1794, 8vo.]

CAPĒNA, a gate of ancient Rome, [now the gate of St. Sebastian, south-east of modern Rome.] *Ovid. Fast.* 5, v. 192.

CAPENI, a people of Etruria, in whose territory Feronia had a grove and a temple. *Virg. Æn.* 7, v. 697.—*Liv.* 5, 22, &c.

CAPĒTUS, a king of Alba, who reigned 26 years. *Dionys.*

CAPHĀREUS, a lofty mountain and promontory [in the south-eastern part] of Eubœa, where Nauplius, king of the country, to revenge the death of his son Palamedes, slain by Ulysses, set a burning torch in the darkness of night, which caused the Greeks to be shipwrecked on the coast. [It is now called *Capo d'Oro*, and, in the infancy of navigation, was reckoned very dangerous on account of the rocks and whirlpools on the coast.] *Virg. Æn.* 11, v. 260.—*Ovid. Met.* 14, v. 481.—*Propert.* 4, el. 1, v. 115.

CAPITO, the uncle of Paterculus, who joined Agrippa against Crassus. *Patercul.* 2, c. 69.—An historian of Lycia, who wrote an account of Isauria in eight books.—A poet who wrote on illustrious men.

CAPITOLINI LUDI, games yearly celebrated at Rome in honour of Jupiter, who preserved the capital from the Gauls.

CAPITOLINUS, a surname of Jupiter, from his temple on mount Capitolinus.—A surname of M. Manlius, who, for his ambition, was thrown down from the Tarpeian rock which he had so nobly defended.—A mountain at Rome, called also Mons Tarpeius and Mons Saturni. The capitol was built upon it.—Julius, an author in Dioclesian's reign, who wrote an account of the life of Verus, Antoninus Pius, the Gordians, &c. most of which are now lost.

CAPITOLIUM, a celebrated temple and citadel at Rome, on the Mons Capitolinus. [The foundations were laid by Tarquinius Priscus, A. U. C. 139, B. C. 615. The walls were raised by his successor Servius Tullius, and Tarquinius Superbus finished it, A. U. C. 231, B. C. 533. It was not, however, consecrated until the 3d year after the expulsion of the kings. This ceremony was performed by the consul Horatius. It covered 8 acres, was 200 feet broad and about 215 long. It consisted of three parts, a nave sacred to Jupiter, and two wings or ailes, the right to Minerva and the left to Juno.] The ascent to it from the forum was by a hundred steps. The magnificence and richness of this temple are almost incredible. All the consuls successively made donations to the capitol, and Augustus bestowed upon it at one time 2,000 pounds weight of gold. [The gilding of the whole arch of the temple of Jupiter, which was undertaken after the destruction

of Carthage, cost, according to Plutarch, 21,000 talents. The gates of the temple were of brass, covered with large plates of gold. The inside of the temple was all of marble. It was adorned with vessels and shields of solid silver, with golden chariots. &c It was burnt in the time of Sylla. A. U. C. 670, B. C. 84, through the negligence of those who kept it, and Sylla rebuilt it, but died before the dedication, which was performed by Q. Catulus, A. U. C. 675.] It was again destroyed in the troubles under Vitellius, [19th December, A. D. 69;] and Vespasian, who endeavoured to repair it, saw it again in ruins at his death. Domitian raised it again, for the last time, and made it more grand and magnificent than any of his predecessors. [A very few traces of it remain. On a part of the ancient site stands the modern Capitol, where the courts of justice are now held. The Italians have corrupted the name to *Campidoglio*.] When they first dug for the foundations, they found a man's head called Tolius, sound and entire in the ground, and from thence drew an omen of the future greatness of the Roman empire. The hill was from that circumstance called Capitoli-nus, *a capite Toli*. The consuls and magistrates offered sacrifices there when they first entered upon their offices, and the procession in triumphs was always conducted to the capitol. *Virg. Æn.* 6, v. 136, l. 8, v. 347.—*Tacit.* 3. *Hist.* c. 72.—*Plut. in Poplic.*—*Liv.* 1, 10, &c.—*Plin.* 33, &c.—*Sueton. in Aug.* c. 40.

CAPPADOCIA, a country of Asia Minor, [bounded on the north by Galatia and Pontus; west by Phrygia; east by the Euphrates; and south by Cilicia. Its eastern part was called Armenia Minor.] It receives its name from the river Cappadox, which separates it from Galatia, [or, according to Herodian, from Cappadocus the founder of this kingdom.] The inhabitants were called Syrians and Leuco-Syrians by the Greeks. They were of a dull and submissive disposition, and addicted to every vice, according to the ancients, who wrote this virulent epigram against them.

Vipera Cappadoceum nocitura momordit; at illa Gustato perit sanguine Cappadocis.

When they were offered their freedom and independence by the Romans, they refused it, and begged of them a king, and they received Ariobarzanes. [They come in also for a share of the old proverb of the three K's, "τρία κάρτα κικίστα," viz. Cappadocians, Cretans, and Cilicians.] It was some time after governed by a Roman proconsul. Though the ancients have ridiculed this country for the unfruitfulness of its soil and the manners of its inhabitants, yet it can boast of the birth of the geographer Strabo, St. Basil, and Gregory Nazianzen, among other illustrious characters. The horses of this country were in the highest esteem for their shape and swiftness, and with these they paid their tributes to the king of Persia, while under his power, for want of money. The kings of Cappado-

cia mostly bore the name of Ariarathes. *Horat.* 1. ep. 6, v. 39.—*Plin.* 6, c. 3.—*Curt.* 3 and 4.—*Strab.* 11 and 16.—*Herodot.* 1, c. 73, l. 5, c. 49.—*Mela*, 1, c. 2, l. 3, c. 8.

CAPPADOX, a river of Cappadocia, [bounding it on the side of Galatia and falling into the Halys.] *Plin.* 6, c. 3.

CAPRARIA, now *Cabrera*, a mountain island on the coast of Spain, [south of Balearis Major, or *Majorca*,] famous for its goats. *Plin.* 3, c. 6.—[One of the *Insule Fortunatæ*, or *Canaries*, now *Gomera*.]

CAPRÆE, now *Capri*, an island on the coast of Campania, abounding in quails, and famous for the residence and debaucheries of the emperor Tiberius during the seven last years of his life. The island, in which now several medals are dug up expressive of the licentious morals of the emperor, was about 40 miles in circumference, and surrounded by steep rocks. [It abounds so much with various birds of passage, but especially with quails, that the greatest part of the bishop's income arises from this source. Hence it has been called the "Bishopric of Quails." In bad years the number caught is about 12,000, in good years it exceeds 60,000. The island is surrounded by steep rocks, which render the approach to it very dangerous. In the centre the mountains recede from each other, and a vale intervenes remarkable for its beauty and fertility. The climate of the island is a delightful one; the lofty rocks on the coast keep off the cold winds of winter, and the sea-breeze tempers the heat of summer.] *Ovid. Met.* 15, v. 709.—*Suet. in Tib.*—*Stat. Sylv.* 3, v. 5.

CAPRÆE PALUS, a place near Rome, where Romulus disappeared. *Plut. in Rom.*—*Ovid. Fast.* 2, v. 491.

CAPRICORNUS, a sign of the Zodiac, in which appear 28 stars in the form of a goat, supposed by the ancients to be the goat Amalthæa which fed Jupiter with her milk. Some maintain that it is Pan, who changed himself into a goat when frightened at the approach of Typhon. When the sun enters this sign it is the winter solstice, or the longest night in the year. [The stars, however, having advanced a whole sign to the east, Capricorn is now rather the eleventh sign; and it is at the sun's entrance into Sagittarius that the solstice happens: though the ancient manner of speaking is still retained.] *Manil.* 2 and 4.—*Horat.* 2, od. 17, v. 19.—*Hygin.* fab. 196, P. A. 2, c. 28.

CAPRIFICIALIS, a daysacred to Vulcan, on which the Athenians offered him money. *Plin.* 11, c. 15.

CAPRIFÈDES, a surname of Pan, the Fauni, and the Satyrs, from their having goat's feet.

CAPROTINA, a festival celebrated at Rome in July in honour of Juno, at which women only officiated. (*vid.* Philotis.) *Varro de L. L.* 5.

CAPSA, town of Libya, [in the district of Byzacium, north of the Palus Tritonis, surrounded by vast deserts. Here Jugurtha kept his treasures. It was surprised by

Marius, and destroyed in the war of Cæsar and Metellus Scipio. It was afterwards rebuilt, and is now *Giffa*.] *Flor.* 3, c. 1.—*Sall. Bell. Jug.*

CAPUA, [a rich and flourishing city, the capital of Campania until ruined by the Romans. Its original name was Vulturinus, which was changed by the Tyrrheni, after they became masters of the place, to Capua. This latter name was derived from that of their leader Capys, who, according to Festus, received this appellation from his feet being deformed and turned inwards. The name is not of Latin but Tuscan origin. The Latins, however, pretended notwithstanding, to ascribe the foundation of the city to Romulus, who named it, as they stated, after one of his ancestors. Capua was the chief city of the southern Tyrrheni; and even after it fell under the Roman dominion, continued to be a powerful and flourishing place. Before Capua passed into the hands of the Romans a dreadful massacre of its Tyrrhenian inhabitants by the Samnites put the city into the hands of this latter people. Livy appears to have confounded this event with the origin of the place, when he makes it to have changed its name from Vulturinus to Capua, after the Samnite leader Capys. It is very remarkable that retaliation should have followed in a later age from the hands of the Romans, themselves in part of Tyrrhenian, that is, Pelasgian descent. Capua deeply offended them by opening its gates to Anibal after the victory of Cannæ. The vengeance inflicted by the Romans was of a most fearful nature, when five years after the city again fell under their dominion. Most of the senators and principal inhabitants were put to death, the greater part of the remaining citizens were sold into slavery, and by a decree of the senate the Campani ceased to exist as a people. The city and territory, however, did not become thereupon deserted. A few inhabitants were allowed to remain in the former, and the latter was in a great measure sold by the Romans to the neighbouring communities. Julius Cæsar sent a powerful colony to Capua, and under the emperors it again flourished. But it suffered greatly from the barbarians in a later age; so much so in fact, that the Bishop Landulfus and the Lombard Count Lando transferred the inhabitants to Casilinum, on the Vulturinus, 19 stadia distant. This is the site of modern Capua.] *Virg. Æn.* 10, v. 145.—*Liv.* 4, 7, 8, &c.—*Patere.* 1, c. 7, 1, 2, c. 44.—*Flor.* 1, c. 16.—*Cic. in Philip.* 12, c. 3.—*Plut. in Ann.*

CAPYS, a Trojan who came with Æneas into Italy, and founded Capua. [But see preceding article.] He was one of those who, against the advice of Thymoetes, wished to destroy the wooden horse which proved the destruction of Troy. *Virg. Æn.* 10, v. 145.—A son of Assaracus by a daughter of the Simois. He was father of Anchises by Thémis. *Ovid. Fast.* 4, v. 33.

CAPYS SYLVIUS, a king of Alba who reign-

ed twenty-eight years. *Dionys. Hal.—Virg. Æn.* 6, v. 768.

CAR, a son of Manes, who married Callihoe, daughter of the Mæander. Caria received its name from him. *Herodot.* 1, c. 171.

CARACALLA. *vid.* Antoninus.

CARACÆTES, a people of [Germania Prima, in Belgic Gaul. Their country answers now to the diocese of *Maience*.]

CARACTÆCUS, a king of the Britons, conquered by [Ostorius Scapula,] an officer of Claudius Cæsar, A. D. 47, [and brought to Rome. He was pardoned by Claudius, who was struck with admiration of his manly endurance of misfortune.] *Tacit. Ann.* 12, c. 33 and 37.

CARĀLIS, (or *es, ium*), the chief city of Sardinia; [now *Cagliari*.] *Paus.* 10, c. 17.

CARAMBIS, now *Karempi*, a promontory of Paphlagonia. *Meta*, 1, c. 19.

CARĀNUS, one of the Heraclidæ, the first who laid the foundation of the Macedonian empire, B. C. 814. He took Ædessa, and reigned twenty-eight years, which he spent in establishing and strengthening the government of his newly founded kingdom. He was succeeded by Perdiccas. *Justin.* 7, c. 1.—*Patere.* 1, c. 6.

CARAUSIUS, a tyrant of Britain for seven years, A. D. 293.

CARBO, a Roman who embraced the party of Marius, and after the death of Cinna succeeded to the government. He was killed in Spain, in his third consulship, by order of Pompey. *Val. Max.* 9, c. 13.

CARCHÆDON, the Greek name of Carthage.

CARCINUS, a tragic poet of Agrigentum in the age of Philip of Macedon. He wrote on the rape of Proserpine. *Diod.* 5.

CARCINUS, a constellation, the same as Cancer. *Lucan.* 9, v. 536.

CARDIA, a town in the Thracian Chersonesus, [at the top of the Sinus Melanis. It was destroyed by Lysimachus when he founded Lysimachia a little south of it. It derived its name from being built in the form of a heart. It was also called Hexamilium, because the isthmus is here about 6 miles across. It was afterwards rebuilt, and is now *Hexamili*.] *Plin.* 4, c. 11.

CARDUCHI, a warlike nation [in the northern parts of Assyria, inhabiting the mountains. They were of Scythian origin, and the progenitors, as is supposed, of the modern *Curds*. *vid.* Assyria.] *Diod.* 14.

CARES, a nation which inhabited Caria, and thought themselves the original possessors of that country. They became so powerful that their country was not sufficiently extensive to contain them all; upon which they seized the neighbouring islands of the Ægean sea. These islands were conquered by Minos, king of Crete, [and the Cretans dislodged, according to Thucydides; but Herodotus states that they were allowed to remain in possession on condition of furnishing his fleet with a certain number of vessels.]

Nileus, son of Codrus, invaded their country, and slaughtered many of the inhabitants, [and many other colonies of Greeks came in succession, who drove the original inhabitants to the mountains.] In this calamity, the Carians, surrounded on every side by enemies, [and reduced to poverty, constructed vessels,] and soon after made themselves terrible by sea. They were anciently called *Leleges*. *Herodot.* 1, c. 146 and 171.—*Paus.* 1, c. 40.—*Strab.* 13.—*Curt.* 6, c. 3.—*Justin.* 13, c. 4.—*Virg. Æn.* 8, v. 725.

CARIA, [a country of Asia Minor, south of Lydia. It was for some time called Phœnicia, because the Phœnicians had considerable establishments in it; and afterwards took the name of Caria from Car, one of its ancient kings. It comprehended the small district of Doris, to the south-west, while in the south, the Rhodians possessed a part called *Perœa*. *vid.* *Cares*.]

CARIATE, a town of Bactriana, where Alexander imprisoned Callisthenes. [It was destroyed by Alexander.]

CARILLA, a town of the Piceni, destroyed by Annibal for its great attachment to Rome. *Sil. Ital.* 8.

CARINÆ, [a street of Rome, where Cicero, Pompey, and others of the principal Romans dwelt. It was curved at the top like the keel of a ship, whence the name. According to others, the roofs resembled the hulls of ships inverted. The Romans applied the name of *Carina* to all buildings in the form of a ship's keel, as the moderns give the name *nave* to the middle or principal vault of Gothic churches, because it has that figure.] *Virg. Æn.* 8, v. 361.—*Horat.* 1, ep. 7.

CARINUS, (M. Aurelius), a Roman who succeeded his father Carus as emperor. [He was infamous for his debaucheries and cruelties. Dioclesian, elected emperor of the Roman army assembled at Chalcedon, encouraged him near the Danube. The conflict however would probably have terminated in favour of Carinus, had he not in the heat of battle been stabbed by one of his own tribunes, whose wife he had seduced.]

CARISIACUM, a town of ancient Gaul, now *Cressy*.

CARMANIA, [a country of Asia, between Persia and India, now *Kerman*. Its capital was *Carmania* or *Kerman*, south-east of *Persepolis*.] *Arrian.*—*Plin.* 6, c. 23.

CARMELUS, [a god of the Syrians who dwelt near Mount Carmel. He had an altar, but no temple. According to Tacitus, a priest of this deity predicted to Vespasian that he would be emperor.] *Tacit. Hist.* 2, c. 78.—*Sueton. Vesp.* 5.

CARMENTA and **CARMENTIS**, a propheticess of Arcadia, mother of Evander, with whom she came to Italy, and was received by king Faunus, about 60 years before the Trojan war. [Hyginus, (*fab. ult.*) says that she was the first who introduced into Italy the old 16 Greek letters. *vid.* *Evander*.] Her name was *Nicostrata*, and she received that of *Carmentis* from the wildness of

her looks when giving oracles, as if *carens mentis*. She was the oracle of the people of Italy during her life, and after death she received divine honours. She had a temple at Rome, and the Greeks offered her sacrifices under the name of *Themis*. *Ovid. Fast.* 1, v. 467, l. 6, v. 530.—*Plut. in Romul.*—*Virg. Æn.* 8, v. 339—*Liv.* 5, c. 47.

CARMENTALES, festivals at Rome in honour of *Carmenta*, celebrated the 11th of January near the *Porta Carmentalis*, below the capitol. This goddess was entreated to render the Roman matrons prolific and their labours easy. *Liv.* 1, c. 7.

CARMENTALIS PORTE, one of the gates of Rome in the neighbourhood of the capitol. It was afterwards called *Scelerata*, because the *Fabii* passed through it in going to that fatal expedition where they perished. *Virg. Æn.* 8, v. 338.

CARNA and **CARDINEA**, a goddess at Rome who presided over hinges, as also over the entrails and secret parts of the human body. She was originally a nymph called *Grane*, whom Janus ravished, and for the injury, he gave her the power of presiding over the exterior of houses, and of removing all noxious birds from the doors. The Romans offered her beans, bacon, and vegetables, to represent the simplicity of their ancestors. *Ovid. Fast.* 6, v. 101, &c.

CARNEADES, a philosopher of Cyrene in Africa, founder of a sect called the third or New Academy. The Athenians sent him with Diogenes the stoic, and Critolaus the peripatetic, as ambassadors to Rome, B. C. 155. [Carneades excelled in the vehement and rapid, Critolaus in the correct and elegant, and Diogenes in the simple and modest kind of eloquence. Carneades in particular attracted the attention of his new auditory by the subtlety of his reasoning and the fluency of his language. Before Galba, and Cato the Censor, he harangued with great variety of thought and copiousness of diction in praise of justice. The next day, to establish his doctrine of the uncertainty of human knowledge, he undertook to refute all his former arguments. Many were captivated by his eloquence; but Cato, apprehensive lest the Roman youth should lose their military character in the pursuit of Grecian learning, persuaded the senate to send back these philosophers, without delay, to their own schools. Carneades obtained such high reputation at home, that other philosophers, when they had dismissed their scholars, frequently came to hear him. It was the doctrine of the New Academy, that the senses, the understanding, and the imagination, frequently deceive us, and therefore cannot be infallible judges of truth; but that, from the impressions which we perceive to be produced on the mind by means of the senses, we infer appearances of truth or probabilities. He maintained that they do not always correspond to the real nature of things, and that there is no infallible method of determining when they are true or false, and conse-

quently that they afford no certain criterion of truth. Nevertheless, with respect to the conduct of life, Carneades held that probable appearances are a sufficient guide, because it is unreasonable that some degree of credit should not be allowed to those witnesses who commonly give a true report. He maintained that all the knowledge the human mind is capable of attaining is not science, but opinion.] *Cic. ad Attic.* 12, ep. 23. *de Orat.* 1 and 2.—*Plin.* 7, c. 30.—*Lactantius* 5, c. 14.—*Val. Max.* 8, c. 8.

CARNEIA, a festival observed in most of the Grecian cities, but more particularly at Sparta, where it was instituted about 675 B. C. in honour of Apollo surnamed *Carneus*. It lasted nine days, and was an imitation of the manner of living in camps among the ancients.

CARNUTES, a people of Gaul, [south-west of the Parisii. Their capital was Autricum, afterwards called Carnutes, and now *Chartres*.] *Cæs. Bell. G.* 6, c. 4.

[**CARPATES**, a long chain of mountains in the northern parts of Dacia, called also *Alpes Bastarnicæ*, now *Mount Krapack*.]

CARPATHUS, an island in the Mediterranean, between Rhodes and Crete, now called *Scarpanto*. It has given its name to a part of the neighbouring sea, thence called the *Carpathian sea*, between Rhodes and Crete. *Carpathus* was at first inhabited by some Cretan soldiers at Minos. It was 20 miles in circumference, and was sometimes called *Tetrapolis*, from its four capital cities. *Plin.* 4, c. 12.—*Herodot.* 3, c. 45.—*Diod.* 5.—*Strab.* 10.

CARPOPHORA, a name of Ceres and Proserpine in Tegea. *Paus.* 3, c. 53.

CARRÆ and **CARRHÆ**, a town of Mesopotamia, near which Crassus was killed. [It lay to the south-east of Edessa, and was a very ancient city. It is supposed to be the Charran of Scripture, whence Abraham departed for the land of Canaan.] *Lucan.* 1, v. 105.—*Plin.* 5, c. 14.

CARRINATES SECUNDUS, a poor but ingenious rhetorician, who came from Athens to Rome, where the boldness of his expressions, especially against tyrannical power, exposed him to Caligula's resentment, who banished him. *Juv.* 7, v. 205.

CARSEOLI, a town of the Æqui, at the west of the lake Fucinus. *Ovid. Fast.* 4, v. 683.

CARTEIA, a town of Spain, supposed to be the same as Calpe. [Its position has given rise to much dispute. It does not appear however to have been the same with Calpe. D'Anville locates it at the extremity of a gulf which the mountain of Calpe covers on the east; but Mannert, more correctly, at the very extremity of the strait below *Algesiras*.]

CARTENA, a town of Mauritania [*Cæsariensis*] now *Tenez*, on the shores of the Mediterranean.

CARTHÆA, a town in the island of Cea, whence the epithet of *Cartheius*. *Ovid. Met.* 7, v. 368.

CARTHAGINIENSES, the inhabitants of

Carthage, a rich and commercial nation. *vid.* *Carthago*.

CARTHÄGO, a celebrated city of Africa, the rival of Rome, and long the capital of the country, and mistress of Spain, Sicily, and Sardinia. The precise time of its foundation is unknown, yet most writers seem to agree that it was first built by Dido about 869 years before the christian era, or, according to others, 72 or 93 years before the foundation of Rome. [*vid.* *Byrsa*.] This city and republic flourished for 737 years, and the time of its greatest glory was under Annibal and Amilcar. During the first Punic war, it contained no less than 700,000 inhabitants. It maintained three famous wars against Rome, called the Punic wars, (*vid.* *Punicum Bellum*) in the third of which Carthage was totally destroyed by Scipio, the second Africanus, B. C. 147, and only 5000 persons were found within the walls. It was 24 miles in circumference, and when it was set on fire by the Romans, it burned incessantly during 17 days. After the destruction of Carthage, Utica became powerful, and the Romans thought themselves secure; and as they had no rival to dispute with them in the field, they fell into indolence and inactivity. Cæsar planted a small colony on the ruins of Carthage. [Augustus sent there 3000 men, and built a city at a small distance from the spot on which ancient Carthage stood, thus avoiding the ill effects of the imprecations which had been pronounced by the Romans at the time of its destruction against those who should rebuild it.] Adrian, after the example of his imperial predecessors, rebuilt part of it, which he called *Adrianopolis*. Carthage was conquered from the Romans by the arms of Genseric, A. D. 439; and it was for more than a century the seat of the Vandal empire in Africa. [It was at last destroyed by the Saracens under the Caliph of Abdel Melek towards the end of the 7th century. According to Livy, Carthage was 12 miles from Tunetum or *Tunis*, a distance which still subsists between that city and a fragment of the western wall of Carthage.] The Carthaginians were governed as a republic, and had two persons yearly chosen among them with regal authority. They were very superstitious, and generally offered human victims to their gods; an unnatural custom, which their allies wished them to abolish, but in vain. They bore the character of a faithless and treacherous people, and the proverb *Punica fides* is well known. [The Greeks called Carthage, *Καρχηδών*, and the Carthaginians, *Καρχηδονίους*. The name of Carthage was in Punic, *Carthada*, or the new city, being founded, not by Dido, as the common account states, but by fugitives from Tyre, whom domestic dissensions had driven from home, and who called their new place of residence, the new city, in contradistinction to the old. A specimen of the Carthaginian language, with a translation by Bochart, may be seen in the *Pœnulus* of Plautus, Act. 5. Scen. 1. In the total decay of the Phœnicio-

Punic literature we have nothing left for the critical examination of these languages, beside the passage of Plautus just mentioned, except a few insulated words found in old authors; inscriptions and coins found principally in Phœnician colonies; and lastly, proper names of persons and places, so far as they have an appellative signification and etymology in the language of the country. Respecting the relation of the Hebrew and Phœnician we have the following results: 1. The greater part of those Phœnician words which are correctly decyphered, coincide closely with the ancient Hebrew, even in words and forms which are quite peculiar to the Hebrew, and which, namely, in the Aramaic, sound otherwise. 2. Deviations rarely occur, and may be considered as provincial; for example, the alphabetical, names, *ἀλφα*, &c. (with a kind of *st. emphat.* or feminine form); *Edom* for *Dom*, blood: the frequent use of the vowels *u* and *i* in the Punic. We must look for the greater part of the deviations more especially in the vowels. 3. The words which cannot be recognised are usually as little to be found in the other dialects as in the Hebrew. Akerblad also considers the Phœnician and Hebrew to have been anciently the very same, but blames Bochart and his followers for mingling together many Oriental dialects for the purpose of finding support for their conjectures, and consequently forming a Phœnician tongue altogether unlike the true one. As regards the literary progress of the Phœnicians and Carthaginians we may observe that it does not appear to have been insignificant at least. Pliny (N. H. 18, 5,) makes mention of libraries. Of Phœnician authors we can name as historians, Sanchuniathon (comp. *Bocharti Canaan*, c. 17.); Moschus, (*Jos. Antiq.* 1, 3, *Strabo*. 16.); Theodotus, (*Tatiani Orat. e Gent.* no. 37.) and Dios (*Jos. Apion.* 1, 17.) Of the Carthaginians, Mago on husbandry, (*Plin.* 1. c.); and Hanno, author of the *Periplus*. *vid. Oxford Classical Journal*, no. 65, p. 123.] *Strab.* 17.—*Virg. Æn.* 1, &c.—*Mela*, 1, &c.—*Ptol.* 4.—*Justin.*—*Liv.* 4, &c.—*Paterc.* 1 and 2.—*Plut.* *in Annib.* &c.—*Cic.*—*Növa*, a town built in Spain, on the coast of the Mediterranean, by Asdrubal the Carthaginian general. It was taken by Scipio, when Hanno surrendered himself after a heavy loss. It now bears the name of *Carthagena*, *Polyb.* 10.—*Liv.* 26, c. 43, &c.—*Sil.* 15, v. 220, &c.—A daughter of Hercules.

CARVILIUS SPURIUS, a Roman who made a large image of the breastplates taken from the Samnites, and placed it in the capitol. *Plin.* 34, c. 7.—The first Roman who divorced his wife during the space of above 600 years. This was for barrenness, B. C. 231. *Dionys. Hal.* 2.—*Val. Max.* 2, c. 1.—[A grammarian of this name, according to Flutarch (*de quest. Rom.* n. 54,) first introduced the G into the Roman alphabet, C having been previously used for it. This was nearly 500 years after the building of the city.]

CARUS, a Roman emperor who succeeded

Probus. He was a prudent and active general; he conquered the Samaritans, and continued the Persian war which his predecessor had commenced. He reigned two years, and died on the banks of the Tigris as he was going on an expedition against Persia, A. D. 283. He made his two sons, Carinus and Numerianus, Cæsars; and as his many virtues had promised the Romans happiness, he was made a god after death. *Eutrop.*

CARYA, a town of Arcadia.—A city of Laconia. *Paus.* 3, c. 10. Here a festival was observed in honour of Diana *Caryatis*. It was then usual for virgins to meet at the celebration, and join in a certain dance, said to have been first instituted by Castor and Pollux. When Greece was invaded by Xerxes, the Laconians did not appear before the enemy for fear of displeasing the goddess by not celebrating her festival. At that time the peasants assembled at the usual place, and sang pastorals called *Βουκολισμοί*, from *Βουκολος*, a *neat-herd*. From this circumstance some suppose that bucolics originated. *Stat.* 4. *Theb.* 225.

CARYANDA, a town and island on the coast of Caria, now *Karacoion*.

CARYATÆ, a people of Arcadia. [It is said that they joined the Persians upon their invading Greece, and that, after the expulsion of the invaders, the Greeks made war upon the Caryatæ, took their city, slew all the males, carried the women into slavery, and decreed by way of ignominy, that their images should be used as supporters for public edifices. Hence the *Caryatides* of ancient architecture. No trace of this story however is to be found in any Greek historian, and no small argument against its credibility may be deduced from the situation of the Caryatæ, within the Peloponnesus. A writer in the *Museum Criticum*, (Vol. 2, p. 402,) suggests, that these figures were so called from their resembling the statue of *Ἀστειμς Καρυατῆς*, or the Laconian virgins, who celebrated their annual dance in her temple; and he refers to *Paus.* 3, c. 10.—*Lucian.* *Salt.* 10.—*Plut.* *Vit. Artax.*]

CARYSTUS, a maritime town on the south of Eubœa, still in existence, famous for [the quarries of marble found in Mount Ocha, near the southern extremity of which range it was situated. It is now *Caristo*.] *Stat.* 2. *Sylv.* 2, v. 93.—*Martial.* 9, ep. 76.

CASCA, one of Cæsar's assassins, who gave him the first blow. *Plut.* *in Cæs.*

CASCELLIUS AULUS, a lawyer of great merit in the Augustan age. *Horat.* *Art. Poet.* 371.

CASILINUM, a town of Campania. When it was besieged by Annibal, a mouse sold for 200 denarii. The place was defended by 540 or 570 natives of Præneste, who, when half their number had perished either by war or famine, surrendered to the conqueror. [Modern *Capua* is built upon its site. *vid. Capua*.] *Liv.* 23, c. 19.—*Strab.* 5.—*Cic.* *de Inr.* 2, c. 57.—*Plin.* 3, c. 5.

CASIUS, a mountain [between Pelusium

and Rhinocorura,] where Pompey's tomb was raised by Adrian. Jupiter, surnamed *Casius*, had a temple there. *Lucan.* 8, v. 258.— [Another in Syria, below Antiochia. It is a very lofty mountain. Pliny, in a style of exaggeration, asserts that at the 4th watch, (3 o'clock A. M.) the rising sun could be seen from its top while the base was enveloped in darkness.] *Plin.* 5, 22.—*Mela*, 1 and 3.

CASPIÆ PORTÆ [or PYLÆ, the Caspian pass, a name belonging properly to a defile near *Teheran* in ancient Media. It is vaguely applied by Tacitus and some other ancient writers to different passes of Mount Caucasus. For the Caucasian and Albanian gates, *vid.* Caucasus.]

CASPII, a Scythian nation near the Caspian sea. Such as had lived beyond their 70th year were starved to death. Their dogs were remarkable for their fierceness. *Herodot.* 3, c. 92, &c. 1. 7, c. 92, &c.—*C. Nep.* 14, c. 8.—*Virg. Æn.* 6, v. 798.

CASPIUM MARE, or HYRCANUM, a large sea in the form a lake, which has no communication with other seas, and lies between the Caspian and Hyrcanian mountains, at the north of Parthia, receiving in its capacious bed the tribute of several large rivers. Ancient authors assure us that it produced enormous serpents and fishes, different in colour and kind from those of all other waters. [The south-eastern part was termed Mare Hyrcanum, a name which the Greeks applied to the whole sea. The Tartars call it *Akdinghis*, or the *White Sea*; by the Georgians it is termed the *Kurshenskian Sea*; while the Persians denominate it *Gursen*, from the old Persian capital *Gurgan*, which stood near it. It is 646 miles long from north to south, and 265 in its greatest breadth; and though it receives several large rivers, particularly the *Volga*, the ancient *Rha*, the longest river in Europe, it has no outlet. This sea has been observed notwithstanding to remain constantly full, which is owing perhaps to the porous quality of its bottom.] There are no tides in it, and on account of its numerous shoals it is navigable to vessels drawing only nine or ten feet water. It has strong currents, and like inland seas, is liable to violent storms. Some navigators examined it in 1708, by order of the Czar Peter, and after the labour of three years, a map of its extent was published. Its waters are described as brackish, and not impregnated with salt so much as the wide ocean. *Herodot.* 1, c. 202, &c.—*Curt.* 3, c. 2, l. 6, c. 4, l. 7, c. 3.—*Strab.* 11.—*Mela*, 1, c. 2, l. 3, c. 5 and 6.—*Plin.* 6, c. 13.—*Dionys. Perieg.* v. 50.

CASSANDER, son of Antipater, made himself master of Macedonia after his father's death, where he reigned for 18 years. He married Thessalonica, the sister of Alexander, to strengthen himself on his throne. Olympias, the mother of Alexander, wished to keep the kingdom of Macedonia for Alexander's young children; and therefore she destroyed the relations of Cassander, who besieged her in the town of Pydna, and put her

to death. Roxane, with her son Alexander, and Barsena the mother of Hercules, both wives of Alexander, shared the fate of Olympias with their children. Antigonus, who had been for some time upon friendly terms with Cassander, declared war against him; and Cassander, to make himself equal with his adversary, made a league with Lysimachus and Seleucus, and obtained a memorable victory at Ipsus, B. C. 301. He died three years after this victory, of a dropsy. His son Antipater killed his mother, and for this unnatural murder he was put to death by his brother Alexander, who, to strengthen himself, invited Demetrius, the son of Antigonus, from Asia. Demetrius took advantage of the invitation, and put to death Alexander, and ascended the throne of Macedonia. *Paus.* 1, c. 25.—*Diod.* 19.—*Justin.* 12, 13, &c.

CASSANDRA, daughter of Priam and Hecuba, was passionately loved by Apollo, who promised to grant her whatever she might require if she would gratify his passion. She asked the power of knowing futurity; and as soon as she had received it, she refused to perform her promise and slighted Apollo. The god, in his disappointment, wetted her lips with his tongue, and by this action effected that no credit or reliance should ever be put upon her predictions, however true or faithful they might be. Some maintain that she received the gift of prophecy with her brother Helenus, by being placed when young one night in the temple of Apollo, where serpents were found wreathed round their bodies, and licking their ears, which circumstance gave them the knowledge of futurity. She was looked upon by the Trojans as insane, and she was even confined, and her predictions were disregarded. She was courted by many princes during the Trojan war. When Troy was taken, she fled for shelter to the temple of Minerva, where Ajax found her, and offered her violence, with the greatest cruelty, at the foot of Minerva's statue. In the division of the spoils of Troy, Agamemnon, who was enamoured of her, took her as his wife, and returned with her to Greece. She repeatedly foretold to him the sudden calamities that awaited his return; but he gave no credit to her, and was assassinated by his wife Clytemnestra. Cassandra shared his fate, and saw all her prophecies but too truly fulfilled. *vid.* Agamemnon. *Æschyl.* in *Agam.*—*Hom.* *Il.* 13, v. 363. *Od.* 4.—*Hygin.* fab. 117.—*Virg. Æn.* 2, v. 246, &c.—*Q. Calab.* 13, v. 421.—*Eurip.* in *Troad.*—*Paus.* 1, c. 16, l. 3, c. 19.

CASSANDRĪA, a town of the peninsula of Pallene in Macedonia, called also *Potidæa*. *Paus.* 5, c. 23. [*vid.* Potidæa.]

CASSIA LEX, was enacted by Cassius Longinus, A. U. C. 649. By it no man condemned [by the people] was permitted to enter the senate-house.—Another, enacted by C. Cassius, the pretor, about supplying the senate.—Another, that the people should vote by ballot.—[Another, *vid.* Terentia lex.]

CASSIODORUS, a writer in the 6th century. He died A. D. 562, at the age of 93. [He was highly favoured by Theodoric, and filled in succession many high offices. At last, however, growing weary of public life, he retired to a monastery, where he ended his days. His Latin style partakes largely of the corruptions of the age. He is, however, a learned writer.] His works were edited by Chandler, 8vo. London. 1722.

CASSIOPE and **CASSIOPĒA**, married Cepheus, king of Æthiopia, by whom she had Andromeda. She boasted herself to be fairer than the Nereides; upon which Neptune, at the request of these despised nymphs, punished the insolence of Cassiope, and sent a huge sea-monster to ravage Æthiopia. The wrath of Neptune could be appeased only by exposing Andromeda, whom Cassiope tenderly loved, to the fury of the sea-monster; and just as she was going to be devoured, Perseus delivered her. *vid.* Andromeda. Cassiope was made a southern constellation, consisting of 13 stars. called Cassiope. *Cic. de Nat. D.* 2, c. 43.—*Apollod.* 2, c. 4.—*Ovid. Met.* 4, v. 738.—*Hugin.* tab. 64.—*Propert.* 1, el. 17, v. 3.—*Manilius*, 1.—A city of Epirus near Thesprotia.—Another in the island of Corcyra. *Plin.* 4, c. 12.

CASSITERĪDES, islands in the western ocean, where tin was found, supposed to be the *Scilly* islands, the *Land's end*, and *Lizard point*, of the moderns. [The term Cassiterdes is derived from the Greek *Κασσιτερος*, tin. The tin was obtained by the islanders from the mainland, and afterwards sold to strangers. Solinus mentions these islands under the name of *Saburum Insulæ*. and Sulpitius Severus under that of *Sylma Insula*.] *Plin.* 4, c. 22.

CASSIVELAUNUS, a Briton invested with sovereign authority when J. Cæsar made a descent upon Britain. *Cæs. Bell. G.* 5, c. 19, &c.

CASSIUS, a celebrated Roman, who made himself known by being first quaestor to Crassus in his expedition against Parthia. from which he exticated himself with uncommon address. He followed the interest of Pompey; and when Cæsar had obtained the victory in the plains of Pharsalia, Cassius was one of those who owed their life to the mercy of the conqueror. He married Junia the sister of Brutus, and with him he resolved to murder the man to whom he was indebted for his life, on account of his oppressive ambition; and before he stabbed Cæsar, he addressed himself to the statue of Pompey who had fallen by the ambition of him he was going to assassinate. When the provinces were divided among Cæsar's murderers, Cassius received Africa; and when his party had lost ground at Rome, by the superior influence of Augustus and M. Antony, he retired to Philippi, with his friend Brutus and their adherents. In a battle that was fought there, the wing which Cassius commanded was defeated, and his camp was plundered. In this unsuccessful moment he suddenly gave up all hopes of recovering his losses, and concluded that

Brutus was conquered and ruined as well as himself. Fearful to fall into the enemy's hands he ordered one of his freed-men to run him through, and he perished by that very sword which had given wounds to Cæsar. His body was honoured with a magnificent funeral by his friend Brutus, who declared over him that he deserved to be called the last of the Romans. If he was brave, he was equally learned. Some of his letters are still extant among Cicero's epistles. He was a strict follower of the doctrine of Epicurus. He was often too rash and too violent, and many of the wrong steps which Brutus took are to be ascribed to the prevailing advice of Cassius. He is allowed by Paterculus to have been a better commander than Brutus, though a less sincere friend. The day after Cæsar's murder he dined at the house of Antony, who asked him whether he had then a dagger concealed in his bosom; yes, replied he, if you aspire to tyranny. *Sueton. in Cæs. & Aug.—Plut. in Brut. & Cæs.—Paterc.* 2, c. 46.—*Dio.* 40.—A tribune of the people, who made many laws tending to diminish the influence of the Roman nobility. He was competitor with Cicero for the consulship.—A poet of Parma, of great genius. He was killed by Varus by order of Augustus, whom he had offended by his satirical writings. His fragments of Orpheus were found and edited some time after by the poet Statius. *Horat.* 1, sat. 19, v. 62.—Spurius, a Roman, put to death on suspicion of his aspiring to tyranny, after he had been three times consul, B. C. 485. *Diod.* 11.—*Val. Max.* 6, c. 3.—A consul to whom Tiberius married Drusilla, daughter of Germanicus. *Sueton. in Cal.* c. 57.—A lawyer whom Nero put to death because he bore the name of J. Cæsar's murderer. *Suet. in Ner.* 37.—L. Henina, the most ancient writer of annals at Rome. He lived A. U. C. 608.—Lucius, a Roman lawyer, whose severity in the execution of the law has rendered the words *Cassiana judices* applicable to rigid judges. *Cic. pro Rosc. c.* 30.—Longinus, a critic. *vid.* Longinus.—M. Scæva, a soldier of uncommon valour in Cæsar's army. *Val. Max.* 3, c. 2.—An officer under Aurelius, made emperor by his soldiers, and murdered three months after.—Felix, a physician in the age of Tiberius, who wrote on animals.—Severus, an orator who wrote a severe treatise on illustrious men and women. He died in exile, in his 25th year. *vid.* Severus. The family of the Cassii branched into the surname of Longinus, Viscellinus, Brutus, &c.

CASTABĀLA, a city of Cilicia Campestris, [placed by D'Anville north west of Issus. Ptolemy, however, whom Mannert follows, locates it east of Anazarbus.—Another in Cappadocia, north-east of Cybistra.]

CASTALIUS FONS, or **CASTALIA**, a fountain of Parnassus, sacred to the muses. The waters of this fountain were cool and excellent, and they had the power of inspiring those that drank of them with the true fire of poetry. The muses have received the

surname of Castalides from this fountain.— [Another in Syria, near Daphne. The waters of this fountain were believed to give a knowledge of futurity to those who drank them. The oracle at the fountain promised Adrian the supreme power when he was yet in a private station. He had the fountain shut up with stones when he ascended the throne.] *Virg. G. 3, v. 293.—Martial. 7, ep. 11, l. 12, ep. 3.*

CASTANĒA, a town [of Thessaly, at the foot of mount Pelion.] Whence the *noces Castaneæ* received their name. *Plin. 4, c. 9.*

CASTELLUM MENAPIORUM, a town of Belgium on the Maese, now *Kessel*.— **MORINORUM**, now *Mount Cassel* in Flanders.— **CATTORUM**, now *Hesse Cassel*.

CASTOR and **POLLUX**, were twin brothers, sons of Jupiter, by Leda, the wife of Tyndarus, king of Sparta. The manner of their birth is uncommon. Jupiter, who was enamoured of Leda, changed himself into a beautiful swan, and desired Venus to metamorphose herself into an eagle. After this transformation the goddess pursued the god with apparent ferocity, and Jupiter fled for refuge into the arms of Leda who was bathing in the Eurotas. Jupiter took advantage of his situation, and nine months after, Leda, who was already pregnant, brought forth two eggs, from one of which came Pollux and Helena: and from the other, Castor and Clytemnestra. The two former were the offspring of Jupiter, and the latter were believed to be the children of Tyndarus. [This story of the egg may be explained as follows: The women's apartments in the Grecian houses were in the upper part of the building. These upper rooms were sometimes, especially at Lacedæmon, called *ἄζα, ἄζα*, or *ὀρεσφῶζα*, which words, being distinguished only by the accent, (the use of which seems not to have been known to the more ancient Greeks) from *ἄζα, eggs*, are thought to have given rise to the fable, as Castor and Pollux, Helen and Clytemnestra were born in one of these upper chambers.] Some suppose that Leda brought forth only one egg, from which Castor and Pollux sprung. Mercury, immediately after their birth, carried the two brothers to Pallena, where they were educated; and as soon as they had arrived to years of maturity, they embarked with Jason to go in quest of the golden fleece. In this expedition both behaved with superior courage; Pollux conquered and slew Amycus in the combat of the cestus, and was ever after reckoned the god and patron of boxing and wrestling. Castor distinguished himself in the management of horses. The brothers cleared the Hellespont, and the neighbouring seas, from pirates, after their return from Colchis; from which circumstance they have been always deemed the friends of navigation. During the Argonautic expedition, in a violent storm, two flames of fire were seen to play round the heads of the sons of Leda, and immediately the tempest ceased and the sea was calmed. From this occurrence their power to protect

sailors has been more firmly credited, and the two mentioned fires, which are very common in storms, have since been known by the name of Castor and Pollux; and when they both appeared it was a sign of fair weather; but if only one was seen it prognosticated storms, and the aid of Castor and Pollux was consequently solicited. Castor and Pollux made war against the Athenians to recover their sister Helen, whom Theseus had carried away; and from their clemency to the conquered, they acquired the surname of *Anaces*, or benefactors. They were initiated in the sacred mysteries of the Cabiri, and in those of Ceres of Eleusis. They were invited to a feast when Lynceus and Idas were going to celebrate their marriage with Phœbe and Calaira, the daughters of Leucippus, who was brother to Tyndarus. Their behaviour after this invitation was cruel. They became enamoured of the two women whose nuptials they were to celebrate, and resolved to carry them away and marry them. This violent step provoked Lynceus and Idas; a battle ensued, and Castor killed Lynceus, and was killed by Idas. Pollux revenged the death of his brother by killing Idas; and as he was immortal, and tenderly attached to his brother, he entreated Jupiter to restore him to life, or to be deprived himself of immortality. Jupiter permitted Castor to share the immortality of his brother; and consequently, as long as the one was upon earth, so long was the other detained in the infernal regions, and they alternately lived and died every day; or, according to others, every six months. This act of fraternal love Jupiter rewarded by making the two brothers constellations in heaven, under the name of *Gemini*, which never appear together, but when one rises the other sets, and so on alternately. Castor made Talaira mother of Anogon, and Phœbe had Mnesileus by Pollux. They received divine honours after death, and were generally called *Dioscuri*, sons of Jupiter. White lambs were more particularly offered on their altars, and the ancients were fond of swearing by the divinity of the *Dioscuri*, by the expressions of *Ædopol* and *Æcastor*. Among the ancients, and especially among the Romans, there prevailed many public reports, at different times, that Castor and Pollux had made their appearance to their armies; and, mounted on white steeds, had marched at the head of their troops, and furiously attacked the enemy. Their surnames were many, and they were generally represented mounted on two white horses, armed with spears, and riding side by side, with their head covered by a bonnet, on whose top glittered a star. *Ovid. Met. 6, v. 109. Fast. 5, v. 701. Am. 3, el. 2, v. 54.—Hygin. fab. 77 and 78.—Homer. Hæmn. in Jov. œver.—Eurip. in Helen.—Plut. in Theis.—Virg. Æn. 6, c. 121.—Manil. Arg. 2.—Liv. 2.—Dionys. Hal. 6.—Justin. 20, c. 3.—Horat. Sat. 1, v. 27.—Flor. 2, c. 12.—Cic. de Nat. D. 2, c. 2.—Apollon. 1.—Apollod. 1, c. 8, 9. l. 2, c. 4. l. 3, c. 11.—Paus. 3, c. 24, l. 4. c. 3 and 27.—An orator of Rhodes.*

related to king Deiotarus. He wrote two books on Babylon, and one on the Nile.

CASTRA ALEXANDRI, a place of Egypt about Pelusium. *Curt.* 4, c. 7.—Cornelia, a maritime town of Africa, between Carthage and Utica. [Here Scipio Africanus Major first encamped, when he landed in Africa.] *Mela*, 1, c. 7.—Annibalis, a town of the Brutii, now *Roccella*.—Cyri, a country of Cilicia, where Cyrus encamped when he marched against Crœsus. *Curt.* 3, c. 4.—[From the winter-quarters of the Romans, strongly fortified according to established custom, and presenting the appearance of cities in miniature, many towns in Europe are supposed to have had their origin; in England particularly, those whose names end in *cester* or *chester*.]

CASTULO, a town of [Hispania Bætica, on the Bætis, west of Corduba,] where Annibal married one of the natives. [Now *Cuzlona*.] *Plut. in Sert.*—*Liv.* 24, c. 41.—*Ital.* 3, v. 99 and 391.

CATABATHMOS, a great declivity, [whence its name, *Καταβάθμος*, separating Cyrenaica from Egypt. It is now called by the Arabs, *Akabet-ossolom*. Some ancient writers, and in particular Sallust, make this the point of separation between Asia and Africa. There was another Catabathmus in the Lybian nome, called *parvus*, as this was styled *magnus*. It lay south-east of Parætonium.] *Sallust. Jug.* 17 and 19.—*Plin.* 5, c. 5.

CATADŪFA, the name of the large cataracts of the Nile, whose immense noise stuns the ears of travellers for a short space of time, and totally deprives the neighbouring inhabitants of the power of hearing. *Cic. de Somn. Scip.* 5.

CATAGOGIA, festivals in honour of Venus, celebrated by the people of Eryx. *vid. Anagoga*.

CATĀNA, a town of Sicily, at the foot of mount Ætna, founded by a colony from Chalcis 753 years before the christian era. [Hiero, king of Syracuse, having become master of the place, transferred the former inhabitants to Leontium, and settled in their territory at the foot of Ætna 5000 Peloponnesians and 5000 Syracusans. The name of the city he changed to Ætna. After his death the city was taken by the Siculi, and wrested from these by the old inhabitants of Catania who had been transplanted to Leontium. The city once more resumed the name of Catana. It is now Catania.] Ceres had here a temple, in which none but women were permitted to appear. It was large and opulent, and it is rendered remarkable for the dreadful overthrows to which it has been subjected from its vicinity to Ætna. [From Catania to the summit of Ætna, is reckoned 30 miles. It is now a flourishing city, and its trade, particularly in silks, which are extensively manufactured here, is very considerable. Population, 50,000.] *Verr.* 4, c. 53, l. 5, c. 84.—*Diod.* 11 and 14.—*Strab.* 6.—*Thucyd.* 6, c. 3.

CATAONIA, a country above Cilicia, in Cappadocia. *C. Nep. in Dat.* 4.

CATARACTES, a river of Pamphylia, [falling into the sea near Attalia. It derived its ancient name from its impetuosity.] *Nov. Dodensou.*

CATHAIA or **CATHÆA**, [a country of Asia, the precise situation of which is doubtful. Mannert locates it north-east of the Malli, in the vicinity of the Hydrastes. The chief town was Sangala. Diodorus Siculus calls the people Catheri. Thevenot is supposed to allude to their descendants under the name of *Catry*, that is, the *Kuttry* tribe, or *Rajpoots*.]

L. SERGIUS CĀTILĪNA, [a noble Roman, of patrician rank, and the last of the *gens Sergia*. He appears to have been born in poverty, which accounts for the names of his parents not having been transmitted. The cruelty of his disposition, his undaunted resolution, and the depravity of his morals, fitted him for acting a distinguished part in the turbulent and bloody period in which he lived. He embraced the interest of Sylla, in whose army he held the office of quæstor. That monster in his victory had in Catilina an able coadjutor, whose heart knew no sympathy, and his lewdness no bounds. He rejoiced in the carnage and plunder of the proscribed, and revenged some previous wrongs by butchering the citizens with his own hands. In the civil war he caused the death of his own brother, and afterwards, at the request of his murderer, inserted his name, as if alive, in the list of those whom Sylla had proscribed. Public opinion charged him with the death of his sister's husband, Q. Cæcilius, a Roman knight, of no party, who was peaceful both from age and natural inclination. By these and other similar acts he recommended himself to Sylla, who appointed him prætor, B. C. 68, and the next year he obtained Africa for his province where his rapacity and cruelty knew no bounds. For this he was accused on his return to Rome, but was saved by bribery. Sunk at last in infamy, he entered into a conspiracy to massacre the higher classes, set fire to the city, and seize the supreme authority.] This conspiracy was timely discovered by the consul Cicero, whom he had resolved to murder; and Catiline, after he had declared his intentions in the full senate, and attempted to vindicate himself, retired into Etruria, where his partisans were assembling an army; Cicero at Rome punished the condemned conspirators. [Antonius, the other consul, originally an accomplice in the conspiracy, but who had been gained over to the side of the state by Cicero, pursued the insurgents with an army. Upon overtaking them, not daring to face Catiline himself, he feigned a fit of the gout, and consigned his army to his lieutenant Petreius, who attacked Catiline's ill-disciplined troops and routed them. [The battle was fought near Pistoria, in Etruria.] Catiline was killed in the engagement, bravely fighting, about the middle of December, B. C. 63. *Sallust* has written an account of the conspiracy. *Cic. in Catil.*—*Virg. Æn.* 8, v. 668.

CATILLUS or CATILUS, a son of Amphiarus, who came to Italy with his brothers Aoras [and Tiburnus, where the latter founded the town of Tibur.] *Horat.* 1, od. 18, v. 2.

M. CATIUS, an epicurean philosopher of Insubria, who wrote a treatise in four books, on the nature of things, and the *summum bonum*, and an account of the doctrine and tenets of Epicurus. But as he was not a sound or faithful follower of the epicurean philosophy, he has been ridiculed by *Horat.* 2, *Sat.* 4.—*Quintil.* 10, c. 1.

CATO, a surname of the Porcian family, rendered illustrious by M. Porcius Cato, a celebrated Roman, afterwards called *Censorius*, from his having exercised the office of censor. He rose to all the honours of the state, and the first battle he ever saw was against Annibal, at the age of seventeen, where he behaved with uncommon valour. In his quæstorship, under Africanus against Carthage, and in his expedition in Spain against the Celtiberians, and in Greece, he displayed equal proofs of his courage and prudence. [He is said to have served also in the island of Sardinia, and to have brought from thence to Rome the poet Ennius, who was one of the Calabrian auxiliaries attached to the Roman army. *vid.* Ennius.] He was remarkable for his love of temperance; he never drank but water, and was always satisfied with whatever meats were laid upon his table by his servants, whom he never reproved with an angry word. During his censorship, which he obtained, though he had made many declarations of his future severity if ever in office, he behaved with the greatest rigour and impartiality, showed himself an enemy to all luxury and dissipation, and even accused his colleague of embezzling the public money. He is famous for the great opposition which he made against the introduction of the finer arts of Greece into Italy, and his treatment of Carneades is well known. This prejudice arose from an apprehension that the learning and luxury of Athens would destroy the valour and simplicity of the Roman people; and he often observed to his son, that the Romans would be certainly ruined whenever they began to be infected with Greek. It appears, however, that he changed his opinion, and made himself remarkable for the knowledge of Greek which he acquired in his old age. He himself educated his son, and instructed him in writing and grammar. He taught him dexterously to throw the javelin, and inured him to the labours of the field, and to bear cold and heat with the same indifference, and to swim across the most rapid rivers with ease and boldness. He was universally deemed so strict in his morals, that Virgil makes him one of the judges of hell. He repented only of three things during his life; to have gone by sea when he could go by land, to have passed a day inactive, and to have told a secret to his wife. A statue was raised to his memory, and he distinguished himself as much for his knowledge of agriculture as his political life. In

Cicero's age there were 150 orations of his, besides letters, and a celebrated work called *Origines*, of which the first book gave a history of the Roman monarch; the second and third an account of the neighbouring cities of Italy; the fourth a detail of the first, and the fifth of the second Punic war; and in the others, the Roman history was brought down to the war of the Lusitanians carried on by Ser. Galba. Some fragments of the *Origines* remain, supposed by some to be supposititious. Cato's treatise, *De Re rusticâ*, was edited by Anton. Popma, 8vo. Ant. Plant. 1590; but the best edition of Cato, &c. is Gesner's, 2 vols. 4to. Lips. 1735. Cato died in an extreme old age, about 150 B. C.; and Cicero, to show his respect for him, has introduced him in his treatise on old age as the principal character. *Plin.* 7, c. 14. *Plutarch* & *C. Nepos* have written an account of his life. *Cic. Acad. & de Senect.* &c.—Marcus, the son of the censor, married the daughter of P. Æmylius. He lost his sword in a battle, and though wounded and tired, he went to his friends, and, with their assistance, renewed the battle and recovered his sword. *Plut. in Cat.*—Marcus, surnamed *Uticensis*, from his death at Utica, was great grandson to the censor of the same name. The early virtues that appeared in his childhood seemed to promise a great man; and at the age of fourteen he earnestly asked his preceptor for a sword to stab the tyrant Sylla. He was austere in his morals, and a strict follower of the tenets of the stoics; he was careless of his dress, often appeared barefooted in public, and never travelled but on foot. He was such a lover of discipline, that in whatever office he was employed he always reformed its abuses, and restored the ancient regulations. When he was set over the troops in the capacity of a commander, his removal was universally lamented, and deemed almost a public loss by his affectionate soldiers. His fondness for candour was so great, that the veracity of Cato became proverbial. In his visits to his friends, he wished to give as little molestation as possible; and the importuning civilities of king Dejotarus so displeased him when he was at his court, that he hastened away from his presence. He was very jealous of the safety and liberty of the republic, and watched carefully over the conduct of Pompey, whose power and influence were great. He often expressed his dislike to serve the office of a tribunè; but when he saw a man of corrupted principles apply for it he offered himself a candidate to oppose him, and obtained the tribuneship. In the conspiracy of Catiline he supported Cicero, and was the chief cause that the conspirators were capitally punished. When the provinces of Gaul were decreed for five years to Cæsar, Cato observed to the senators, that they had introduced a tyrant into the capitol. He was sent to Cyprus against Ptolemy, who had rebelled, by his enemies, who hoped that the difficulty of the expedition would injure his

reputation. But his prudence extricated him from every danger. Ptolemy submitted; and after a successful campaign, Cato was received at Rome with the most distinguishing honours, which he, however, modestly declined. When the first triumvirate was formed between Cæsar, Pompey, and Crassus, Cato opposed them with all his might, and with an independent spirit foretold to the Roman people all the misfortunes which soon after followed. After repeated applications he was made pretor, but he seemed rather to disgrace than support the dignity of that office, by the meanness of his dress. He applied for the consulship, but could never obtain it. When Cæsar had passed the Rubicon, Cato advised the Roman senate to deliver the care of the republic into the hands of Pompey; and when his advice had been complied with, he followed him with his son to Dyrrachium, where, after a small victory there, he was intrusted with the care of the ammunition and of 15 cohorts. After the battle of Pharsalia, Cato took the command of the Corycæan fleet; and when he heard of Pompey's death on the coast of Africa, he traversed the deserts of Libya to join himself to Scipio. He refused to take the command of the army in Africa, a circumstance of which he afterwards repented. When Scipio had been defeated, partly for not paying regard to Cato's advice, Cato fortified himself in Utica, but, however, not with the intentions of supporting a siege. When Cæsar approached near the city, Cato disdained to fly, and rather than fall alive into the conqueror's hands, he stabbed himself, after he had read Plato's treatise on the immortality of the soul, B. C. 46, in the 59th year of his age. He had first married Attilia, a woman whose licentious conduct obliged him to divorce her. Afterwards he united himself to Martia, daughter of Philip. Hortensius, his friend, wished to raise children by Martia, and therefore obtained her from Cato. After the death of Hortensius, Cato took her again. This conduct was ridiculed by the Romans, who observed that Martia had entered the house of Hortensius very poor, but returned to the bed of Cato loaded with treasures. It was observed that Cato always appeared in mourning, and never laid himself down at his meals after the defeat of Pompey, but always sat down, contrary to the custom of the Romans, as if depressed with the recollection that the supporters of republican liberty were decaying. *Plutarch* has written an account of his life. *Lucan.* 1, v. 123, &c.—*Val. Max.* 2, c. 10.—*Horat.* 3, od. 21.—*Virg. Æn.* 6, v. 841, l. 8, v. 670.—A son of Cato of Utica, who was killed in a battle, after he had acquired much honour. *Plut. in Cat.*

CATTI, [a powerful nation of Germany, south of the Cherusci. Cæsar calls them Suevi. They were a warlike people, and their infantry was reckoned the best in Germany. A fortress of the Catti, called Castellum, still bears the name of *Cassel*, but their capital

Mattium, is *Marburg*.] *Tacit. Ann.* 13, v. 57.

CATULLUS, C. or Q. VALERIUS, a poet of Verona, whose compositions, elegant and simple, are the offspring of a luxuriant imagination. He was acquainted with the most distinguished people of his age, and directed his satire against Cæsar, whose only revenge was to invite the poet, and hospitably entertain him as usual at his table. Catullus was the first Roman who imitated with success the Greek writers, and introduced their numbers among the Latins. Though the pages of the poet are occasionally disfigured with licentious expressions, the whole is written with great purity of style. Catullus died in the 46th year of his age, B. C. 40. The best editions of his works, are, that of Vulpius, 4to. Patavii, 1737, that of Barbou, 12mo. Paris, 1754, [and that of Doering, Lips. 1788-92, 2 vols. 8vo.] *Martial.* 1, ep. 62.—*Ovid. Trist.* 2, v. 427.

Q. LUTATIUS CATULUS, [a Roman naval commander, famous for his victory over the fleet of the Carthaginians, consisting of 400 sail, off the *Ægæis insulæ*; 40 of the Carthaginian vessels were sunk, 70 taken, and the remainder dispersed. This celebrated victory put an end to the first Punic war.]—An orator, distinguished also as a writer of epigrams, and for the polished style of his compositions. He is supposed to be the same with the colleague of Marius, when a consul the fourth time; and he shared with him the triumph over the Cimbri. He was, by his colleague's order, suffocated in a room filled with the smoke of burning coals. *Lucan.* 2, v. 174.—*Plut. in Mario.*

CATURIGES, a people of Gaul, now *Chorges*, near the source of the Durance, [at the foot of the Cottian Alps.] *Cæs. B. G.* 1, c. 10.—*Plin.* 3, c. 20.

CAVARES, a people of Gaul, who inhabited the present province of *Comtat* in Provence.

CAUCASUS, [the name of the highest and most extensive range of mountains in the northern part of Asia, and which the ancients erroneously considered as a continuation of the chain of Taurus. According to Strabo, it extended from the Euxine to the Caspian sea. It divided Albania and Iberia towards the south, from the level country of the Sarmatæ on the north. The inhabitants of these mountains formed, according to some 70, and according to others 300 different nations, who spoke various languages and lived in a savage state. The breadth of this chain, according to the best Russian authorities, is about 400 miles between the mouths of the *Don* and *Kooma*; about 756 between the straits of *Cassa* and the peninsula of *Absheron*; and about 350 between the mouths of the *Phasis* and the city of *Derbend*. The etymology of the name of Caucasus, so celebrated in history and poetry, is not agreed upon; the most probable opinion is, that it is a compound of a Persian word *Caw*, signifying "a mountain," and a Scythian word *Cas-pi*, that is, "a white mountain." This

opinion is supported by a passage of Eratosthenes, where he informs us that the natives of Caucasus called it Caspius. Pliny, however, states that the native name was Graucanus, which may be considered as Gothic. The range of Caucasus cannot be compared with the Alps in point of elevation, though in resemblance it may, as the middle of the chain is covered with glaciers, or white with eternal snows. The highest summit is only 5900 feet above the level of the Black Sea. The two principal passages of Caucasus are mentioned by the ancients under the name of the Caucasian and Albanian gates. The first is the defile which leads from *Mosdok* to *Tiflis*. It is the narrow valley of four days journey, where, according to Strabo, the river Aragon, now called *Arakui*, flows. It is, as Pliny calls it, an enormous work of nature, which has cut out a long opening among the rocks, which an iron gate would be almost sufficient to close. It is by this passage that the barbarians of the north threatened both the Roman and the Persian empire. It is now called *Dariel*. The Albanian pass of the ancients was, according to common opinion, the pass of *Derbend* along the Caspian Sea. Later and better authorities sanction the belief, however, that it was the same with the Sarmatian pass, and coincides with a defile passing through the territory of *Ooma-khan*, along the frontier of *Daghestan*, and then traversing the district of *Kagmansharie*. Malte-Brun. Geogr. Vol. 2, p. 27, *et seqq.*] Prometheus was tied on the top of Caucasus by Jupiter, and continually devoured by vultures, according to ancient authors. *Plin.* 6, c. 11.—*Strab.* 11.—*Herodot.* 4, c. 203, &c.—*Virg. Ecl.* 6, G. 2, v. 440. *Æn.* 4, v. 366.—*Flac.* 5, v. 155.

CAUCONES, a people of Paphlagonia, originally inhabitants of Arcadia, or of Scythia according to some accounts. Some of them made a settlement near *Dymæ* in Elis. *Herodot.* 1, &c.—*Strab.* 8, &c.

CAUDI and **CAUDIUM**, a town of the Samnites, near which, in a place called *Caudina Furcula*, [or *fauces*,] the Roman army under T. Veturius Calvinus and Sp. Posthumius was obliged to surrender to the Samnites, and pass under the yoke with the greatest disgrace. *Liv.* 9, c. 1, &c.—*Lucan.* 2, v. 138.

CAULONIA, or **Caulon**, a town of Italy in the country of the Brutii, founded by a colony of Achæans, and destroyed by Dionysius the elder, about 400 B. C. Its inhabitants were transported by him into Sicily. It lay above the Locri Epizephyrii, on the eastern coast.] *Paus.* 6, c. 3.—*Virg. Æn.* 3, v. 553.

CAUNUS, a son of Miletus and Cyane. He was passionately fond of, or, according to others, he was tenderly beloved by, his sister Byblis, and to avoid an incestuous commerce, he retired to Caria, where he built a city called by his own name. *vid.* Byblis. *Ovid. Met.* 9, fab. 11.—A city of Caria, [at the foot of mount Taramelus, west of the Sinus Glaucus. The air was proverbially unhealthy in summer and autumn, by reason of the extreme heat, and the evil was increased by

the abundance of its fruits. The figs of this place were famous.] *Cic. de Div.* 2, c. 4.—*Strab.* 14.—*Herodot.* 1, c. 176.

CAUROS, [another name for Andros. *vid.* Andros.] *Plin.* 4, c. 12.

CAURUS, [or **CORUS**, in Greek Argestes, the west-north-west wind.]

CAÏSTER, or **CAÏSTRUS**, a river of Lydia, falling into the Ægean sea near Ephesus. According to the poets, the banks and neighbourhood of this river were generally frequented by swans. [In its course it flowed through a marsh, called the Asian marsh, much frequented by water-fowl, and mentioned by Homer and Virgil. The Cayster is now called *Kitchik-Minder*, or little Mæander, from its wandering course.] *Ovid. Met.* 2, v. 253, l. 5, v. 386.—*Mart.* 1, ep. 54.—*Homer. Il.* 2, v. 461.—*Virg. G.* 1, v. 384.

CEA or **CEOS**, an island near Eubœa, called also *Cos*. *vid.* *Cos*.

CEBA, now *Ceva*, a town of modern Piedmont, famous for cheese. *Plin.* 11, c. 42.

CEBENNA, mountains, now the *Cevennes*, separating the Averni from the Helvii, extending from the Garonne to the Rhone. *Cæs. B. G.* 7, c. 8.—*Mela*, 2, c. 5.

CEBES, a Theban philosopher, one of the disciples of Socrates, B. C. 405. He attended his learned preceptor in his last moments, and distinguished himself by three dialogues that he wrote; but more particularly by his beautiful picture of human life, delineated with accuracy of judgment, and great splendour of sentiment. Little is known of the character of Cebes from history. Plato mentions him once, and Xenophon the same, but both in a manner which conveys most fully the goodness of his heart and the purity of his morals. The best editions of Cebes are those of Gronovius, 8vo. 1689; and [that of Schweighæuser, Lips. 1798, 8vo. appended to his edition of Epicetetus.]

CEBRENIA, a country of Troas with a town of the same name, called after the river *Cebrenus*, which is in the neighbourhood. *Ceone*, the daughter of the Cebrenus, received the patronymic of *Cebrenis*. *Ovid. Met.* 11, v. 769.—*Stat.* 1, *Sylv.* 5, v. 21.

CEBRUS, now *Zebris*, a river falling into the Danube, and dividing Lower from Upper Mœsia. [It is south-east of Ratiaria.]

CECIDAS, an ancient dithyrambic poet.

CECINA, a river near Volaterra in Etruria; [at its mouth were the *Vada Volaterrana*.] *Mela*, 2, c. 4.

A. CECINA, a Roman knight in the interest of Pompey, who used to breed up young swallows and send them to carry news to his friends as messengers. He was a particular friend of Cicero, with whom he corresponded. Some of his letters are still extant in Cicero. *Plin.* 10, c. 24.—*Cic.* 15, ep. 66. *Orat.* 29.

CECROPÏA, the original name of Athens, in honour of Cecrops, its first founder. The ancients often use this word for Attica, and the Athenians are often called *Cecropidæ*. *Virg. Æn.* 6, v. 21.—*Ovid. Met.* 7, v. 671.

Fast. 2, v. 81.—*Lucan.* 3, v. 306.—*Plin.* 7, c. 56.—*Catull.* 62, 79.—*Juv.* 6, v. 186.

CECROPIDÆ, an ancient name of the Athenians, more particularly applied to those who were descended from Cecrops the founder of Athens. The honourable name of Cecropidæ was often conferred as a reward for some virtuous action in the field of battle. *Virg. Æn.* 6, v. 21.—*Ovid.* 7, *Met.* 671.

CECROPS, a native of Sais in Egypt, who led a colony to Attica about 1556 years before the christian era, and reigned over part of the country which was called from him Cecropia. He softened and polished the rude and uncultivated manners of the inhabitants, and drew them from the country to inhabit twelve small villages which he had founded. He gave them laws and regulations, and introduced among them the worship of those deities which were held in adoration in Egypt. He married the daughter of Acteus a Grecian prince, and was deemed the first founder of Athens. He taught his subjects to cultivate the olive, and instructed them to look upon Minerva as the watchful patroness of their city. It is said that he was the first who raised an altar to Jupiter in Greece, and offered him sacrifices. After a reign of 50 years, spent in regulating his newly formed kingdom, and in polishing the manners of his subjects. Cecrops died, leaving three daughters, Aglauros, Herse, and Pandrosia. He was succeeded by Cranaus, a native of the country. Some time after, Theseus, one of his successors on the throne, formed the twelve villages which he had established into one city, to which the name of Athens was given. (*vid.* Athenæ.) Some authors have described Cecrops as a monster, half a man and half a serpent; and this fable is explained by the recollection that he was master of two languages, the Greek and Egyptian; or that he had the command over two countries, Egypt and Greece. Others explain it by an allusion to the regulations which Cecrops made amongst the inhabitants concerning marriage and the union of the two sexes. *Paus.* 1, c. 5.—*Strab.* 9.—*Justin.* 2, c. 6.—*Herodot.* 2, c. 44.—*Apollod.* 3, c. 14.—*Ovid.* *Met.* 11, v. 561.—*Hugin.* fab. 166.—The second of that name, was the seventh king of Athens, and the son and successor of Erechtheus. He married Metiadusa, the sister of Dædalus, by whom he had Pandion. He reigned forty years, and died 1307 B. C. *Apollod.* 3, c. 15.—*Paus.* 1, c. 5.

CEDREÁTIS, the name of Diana among the Orchomenians, because her images were hung on lofty cedars.

CEL, the inhabitants of the island Cea.

CELÁDUS, a river of Arcadia, [falling into the Alpheus.] *Paus.* 8, c. 38.—An island of the Adriatic sea. *Mela*, 3, c. 1.

CELÆNÆ, or **CELENE**, [a city of Phrygia, in the south-west, at the sources of the Marsyas. This was a small river which flows into the Mæander, and which, according to Xenophon, was named after Marsyas, whom Apollo caused to be flayed alive, and whose

skin he hung in the cave where the river rises. Cyrus the younger had a palace there, with a park filled with wild beasts, where he exercised himself in hunting. Within the enclosure of this palace rose the Mæander, and flowed through the park; the Marsyas rose in the market-place. At the sources of the latter, Xerxes, after his return from Greece, built a palace and citadel. The inhabitants of Celænæ were in after days carried off, by Antiochus Soter to the city of Apamea, founded by him a few miles to the south-east, at the confluence of the Marsyas and Mæander.] *Strab.* 12.—*Liv.* 38, c. 13.—*Xenoph.* *Anab.* 1.

CELÆNO, one of the harpies, daughter of Neptune and Terra. *Virg. Æn.* 3, v. 245.

CELEIA and **CELA**, a town of Noricum, [now *Cillei*.] *Plin.* 3, c. 24.

CELENDRIIS, a colony of the Samians in Cilicia [T'achea, south-west of Seleucia. It is now *Kelnar*.]

CELENÆUS, a Cimmerian, who first taught how persons guilty of murder might be expiated. *Flacc.* 3, v. 406.

CELENNÆ, or **CELENA**, a town of Campania where Juno was worshipped. *Virg. Æn.* 7, v. 739.

CELER, a man who with Severus undertook to rebuild Nero's palace after the burning of Rome. *Tacit. Ann.* 15, c. 42.—A man called Fabius, who killed Remus when he leaped over the walls of Rome, by order of Romulus. *Ovid. Fast.* 4, v. 837.—*Plut. in Romul.*—Metius, a noble youth to whom Statius dedicated a poem.

CELÈRES, [*vid.* Equites.]

CELÉTRUM, a town of Macedonia, [north-east of Beræa, on a lake formed by the river Astræus. Under the Greek empire it was called Castoria.] *Liv.* 31, c. 40.

CELÈUS, a king of Eleusis, father to Triptolemus by Metanira. He gave a kind reception to Ceres, who taught his son the cultivation of the earth. (*vid.* Triptolemus.) His rustic dress became a proverb. The invention of several agricultural instruments made of osiers is attributed to him. *Ovid. Fast.* 4, v. 508, l. 5, v. 296.—*Virg. G.* 1, v. 165.—*Apollod.* 1, c. 5.—*Paus.* 1, c. 14.—A king of Cephallenia.

CELMUS, a man who nursed Jupiter, by whom he was greatly esteemed. He was changed into a magnet stone for saying that Jupiter was mortal. *Ovid. Met.* 4, v. 281.

CELSUS, an epicurean philosopher in the second century, to whom Lucian dedicated one of his compositions. He wrote a treatise against the christians, to which an answer was returned by Origen.—Corn. [a physician, born at Rome or Verona. He came from the Patrician family of the Cornelii, and flourished under Augustus, Tiberius, and Caligula. He was styled the Hippocrates of the Latins. He wrote on rhetoric, medicine, military tactics, and agriculture, and seems to have understood all these sciences perfectly. Of the eight books of Celsus which remain, the first four treat of internal

maladies; the 5th and 6th of external; and the 7th and 8th of such diseases as come under the cognisance of the surgeon. The works of Celsus are valuable, not only on account of the purity of the language, but also for the excellence of the precepts which they contain.] The best editions of Celsus *de medicinâ* are the 8vo. L. Bat. 1746, and that of Vallart, 12mo. Paris apud Didot, 1772.—Albinovanus, a friend of Horace, warned against plagiarisms, 1, ep. 3, v. 15, and pleasantly ridiculed in the 8th epistle for his follies. Some of his elegies have been preserved.—Juventius, a lawyer who conspired against Domitian.—Titus, a man proclaimed emperor, A. D. 265, against his will, and murdered seven days after.

CELTÆ, [a powerful race, found at the dawn of history in possession of the western extremity of Europe. They were discovered by the Romans in Gaul in a state of disunion and military decline, which speedily effected their subjugation. They seem to have dwelt originally in the countries watered by the Danube, and in the vicinity of the Alps. Dispossessed of these settlements by the Teutones, and driven towards the west, they not only spread themselves over Gaul, but, upon the gradual receding of the Iberian tribes, over Spain and other countries. Their possessions in Gaul reached to the extremity of *Bretagne* throughout all the country between the *Seine* and *Garogne*, and eastward to the Rhine and the Alps. Towards the south, a branch of them, named *Volcæ*, had established themselves along the coast of the Mediterranean; and towards the east the *Helvetii* also belonged to their nation. On account of these extensive possessions the Romans and Greeks gave the name of *Galatia*, ΚΑΛΑΤΙΑ, or *Celtica*, to the whole land. By the more ancient Greeks the whole of western Europe, at some distance from the Mediterranean, was called the land of the *Celtæ*. In the west of Gaul and of Britain there is evidence to presume that the greater part of the population consisted of that division of the Celtic race whose posterity now possesses the name of *Cymri*. But in Ireland the population was wholly Celtic, of that original stem which had penetrated in the earliest ages into Gaul, Spain, and the British Islands. *Murray's Philosophical History of European Lang: Vol. 2, p. 6.*—*Mannert's Anc. Geog. Vol. 2, p. 19.* *Cæs. Bell. G. 1, c. 1, &c.*—*Mela, 3, c. 2.*—*Herodot. 4, c. 49.*

CELTIBERI, a people of Spain, [brave and powerful, who occupied the greater part of the interior of Spain. According to *Dionysius Siculus*, they were a people composed of two nations, the *Celtæ* and *Iberi*, whence their name. And this perhaps was used for distinction sake from the *Celtæ* beyond the Pyrenees in Gaul. Their cavalry were excellent, and fought equally on foot and on horseback.] They made strong head against the Romans and Carthaginians when they invaded their country. *Diod. 6*—*Flor. 2, c. 17.*—*Strab. 4.*—*Lucan. 4, v. 10.*—*Sil. It. 3, v. 339.*

CELTICI, a people [in the south of *Lusitania*, answering now to *Alentejos*. Their chief town was *Pax Julia*, now *Beja*. *vid. Cuneus* and *Sacrum Promontorium*.]

CELTOSCÛTHÆ, a northern nation of Scythians. *Strab. 10.*

[CÈMA, a mountain of Gaul, forming part of the chain of the Alps, now *Cautole*.]

CENÆUM, a promontory of *Eubœa*, where *Jupiter Cœneus* had an altar raised by *Hercules*. *Ovid. Met. 9, v. 136.*—*Thucyd. 3, c. 93.*

CENCHRÆE, now *Kenkre*, [a port of *Corinth* on the *Sinus Saronicus*, or *Gulf of Egeia*. *vid. Corinthus* and *Lechæum*.—A fortress of *Argolis*, on the frontiers of *Arcadia*, south-west of *Argos*. It defended the way from *Argos* to *Tegœa*.] *Ovid. Trist. 1, el. 9, v. 19.*—*Plin. 4, c. 4.*

CENCHRÏUS, a river of *Ionia* near *Ephesus*, [near *Mount Solmissius*, where the *Curetes*, according to some, concealed and protected *Latona* after her delivery, when she was pursued by the power of *Juno*.] *Tacit. Ann. 3, c. 61.*

CENNEUS. *vid. Cœnis.*

CENIMAGNI, a people [of *Britain*, north of the *Trinobantes*, on the eastern coast, forming part of the great nation of the *Iceni*. *vid. Iceni*.]

CENINA. *vid. Cœnina.*

[CENOMANI, a people of Gaul, belonging to the *Auleri*, and corresponding, to the *Diocese of Mans*.—There was another people of the same name, who originally came from *Transalpine Gaul*, and settled in *Italy* a little after *B. C. 600*.]

CENSORES, two magistrates of great authority at *Rome*, first created [A. U. C. 312.] Their office was to number the people, estimate the possessions of every citizen, reform and watch over the manners of the people, and regulate the taxes. Their power was also extended over private families: they punished irregularity, and inspected the management and education of the *Roman* youth. They could inquire into the expenses [and moral conduct] of every citizen, and even degrade a senator from all his privileges and honours, if guilty of any extravagance. This punishment was generally executed in passing over the offender's name in calling the list of the senators. The office of public censor was originally exercised by the kings. *Servius Tullius*, the sixth king of *Rome*, first established a *census*, by which every man was obliged to come to be registered, and give in writing the place of his residence, his name, his quality, the number of his children, of his tenants, estates, and domestics, &c. The ends of the census were very salutary to the *Roman* republic. They knew their own strength, their ability to support a war, or to make a levy of troops, or raise a tribute. It was required, [at least towards the end of the republic and under the emperors,] that every knight should be possessed of 400,000 sesterces [£3229 sterling,] to enjoy the rights and privileges of his order; and a senator was entitled to sit in the senate, if he

was really worth 800,000 sesterces, [between six and seven thousand pounds sterling. Augustus raised the senatorial fortune to 1,200,000 sesterces, and supplied the deficiency to those who had not that sum.] This laborious task of numbering and reviewing the people, was, after the expulsion of the Tarquins, one of the duties and privileges of the consuls. But when the republic was become more powerful, and when the number of its citizens was increased, the consuls were found unable to make the census, on account of the multiplicity of business. After it had been neglected for 17 years, two new magistrates, called censors, were elected. They remained in office for five years, and every fifth year they made a census of all the citizens in the Campus Martius, and offered a solemn sacrifice, and made a lustration in the name of all the Roman people. This space of time was called a *lustrum*, and ten or twenty years were commonly expressed by two or four *lustra*. After the office of the censors had remained for some time unaltered, the Romans, jealous of their power, abridged the duration of their office, and a law was made, A. U. C. 420, by Mamercus Æmilius, [ordaining that they should still be elected every five years, but that their power should continue only a year and a half.] After the second Punic war, they were always chosen from such persons as had been consuls; their office was more honourable, though less powerful than that of the consuls; the badges of their office were the same, but the censors were not allowed to have lictors to walk before them as the consuls. [The sentence of the censors only affected the rank and character of persons, and in later times had no other effect than that of putting a man to the blush. It was not fixed and unalterable, as the decision of a court of justice, but might be either taken off by the next censors, or rendered ineffectual by the verdict of a jury or by the suffrages of the Roman people. Sometimes the senate added force to the feeble decree of the censors, by imposing an additional punishment.] When one of the censors died, no one was elected in his room till the five years were expired, and his colleague immediately resigned. This circumstance originated from the death of a censor [in the *lustrum* in which Rome was taken by the Gauls,] and was ever after deemed an unfortunate event to the republic. [No one, moreover, could be elected a censor a second time.] The emperors abolished the censors, and took upon themselves to execute their office, [or gave them to other magistrates.]

CENSORINUS, Ap. 1. was compelled, after many services to the state, to assume the imperial purple by the soldiers, by whom he was murdered some days after, A. D. 270.—A grammarian of the 3d century, whose book, *De die natali*, is extant, best edited in 8vo. by Havercamp, L. Bat. 1767. It treats of the birth of man, of years, months, and days.

CENSUS, the numbering of the people at

Rome, performed by the censors, *a censo* to value. *vid.* Censores.—A god worshipped at Rome, the same as **CONSUS**.

CENTAURI, a people of Thessaly, half men and half horses. They were the offspring of Centaurus, son of Apollo, by Stilba, daughter of the Peneus. According to some, the Centaurs were the fruit of Ixion's adventure with the cloud in the shape of Juno, or, as others assert, of the union of Centaurus with the mares of Magnesia. This fable of the existence of the Centaurs, monsters supported upon the four legs of a horse, arises from the ancient people of Thessaly having tamed horses, and having appeared to the neighbours mounted on horseback, a sight very uncommon at that time, and which, when at a distance, seemed only one body, and consequently one creature. Some derive the name *απο του κεντηνταυρους*, from *goad*ing bulls, because they went on horseback after their bulls which had strayed, or because they hunted wild bulls with horses. Some of the ancients have maintained, that monsters like the Centaurs can have existed in the natural course of things. Plutarch in *Sympos.* mentions one seen by Periander tyrant of Corinth; and Pliny 7, c. 3, says, that he saw one embalmed in honey, which had been brought to Rome from Egypt in the reign of Claudius. The battle of the Centaurs with the Lapithæ is famous in history. Ovid has elegantly described it, and it has also employed the pen of Hesiod, Valerius Flaccus, &c. and Pausanias in *Eliac* says it was represented in the temple of Jupiter at Olympia, and also at Athens by Phidias and Parrhasius according to Pliny 36, c. 5. The origin of this battle was a quarrel at the marriage of Hippodamia with Pirithous, where the Centaurs, intoxicated with wine, behaved with rudeness, and even offered violence to the women that were present. Such an insult irritated Hercules, Theseus, and the rest of the Lapithæ, who defended the women, wounded and defeated the Centaurs, and obliged them to leave their country and retire to Arcadia. Here their insolence was a second time punished by Hercules, who, when he was going to hunt the boar of Erymanthus, was kindly entertained by the Centaur Pholus, who gave him wine which belonged to the rest of the Centaurs, but had been given them on condition of their treating Hercules with it whenever he passed through their territory. They resented the liberty which Hercules took with their wine, and attacked him with uncommon fury. The hero defended himself with his arrows, and defeated his adversaries, who fled for safety to the Centaur Chiron. Chiron had been the preceptor of Hercules, and therefore they hoped that he would desist in his presence. Hercules, though awed at the sight of Chiron, did not desist, but, in the midst of the engagement he wounded his preceptor in the knee, who, in the excessive pain he suffered, exchanged immortality for death. The death of Chiron irritated Hercules the more, and the Centaurs that

were present were all extirpated by his hand, and indeed few escaped the common destruction. The most celebrated of the Centaurs were Chiron, Eurytus, Amycus, Gryneus, Caumas, Lycidas, Arneus, Medon, Rhœtus, Pisenor, Mermeros, Pholus, &c. *Diod. 4.—Tzetzes Chil. 9. Hist. 237.—Hesiod. in Scut. Hercul.—Homer. Il. & Od.—Ovid Met. 12.—Strab. 9.—Paus. 5, c. 10, &c.—Ælian. V. H. 11, c. 2.—Apollod. 2, c. 5, l. 5.—Virg. Æn. 6. v. 286.—Hygin. fab. 33 and 62.—Pindar, Pyth. 2.*

CENTRÏTIS, [a river of Armenia Major, flowing under the ramparts of Tigranocerta, and falling into the Euphrates. Diodorus Siculus says that it flowed between Media and Armenia, and in Xenophon's Anabasis it is said to have separated Armenia from the Carduchi. It is now the *Khabour*.]

CENTRŌNES, [a people of Gaul, among the Alpes Cotticæ, who, along with the Graioceli and Caturiges, were defeated by Cæsar in several engagements. Their chief city was Forum Claudii Centronum, now *Centron*.—There was another nation of the same name, placed by Cæsar in dependence on the Nervii. Some locate them in the territory of *Gaud*, others in that of *Courtray*, their precise situation is unknown.] *Cæs. B. G. 1, c. 10, l. 5, c. 38.—Plin. 3, c. 20.*

CENTUMVIRI, the members of a court of justice at Rome. They were originally chosen, three from the 35 tribes of the people, and though 105, they were always called Centumviri. They were afterwards increased to the number of 180, and still kept their original name. The prætor sent to their tribunal causes of the greatest importance, as their knowledge of the law was extensive. [They were generally summoned by the Decemviri, who also presided among them in the absence of the prætor. These decemviri consisted of five senators and five equites, and they assembled in the Basilicæ, spacious halls built around the forum for the administration of justice.] *Cic. de Orat. 1, c. 38.—Quintil. 4, 5, and 11.—Plin. 6, ep. 33.*

CENTUM CELLÆ, [a sea-port town of Etruria, north-west of Cære. Trajan made this the place of his frequent residence, and gave it importance by erecting a harbour which he called after his own name. It is now *Civita Vecchia*, the principal port in the Papal dominions. Previous to Trajan's erecting a villa here, the place was very thinly inhabited; and received its name from the mean and scanty abodes scattered here and there along the shore.] *Plin. 6, ep. 31.*

CENTURIA, a division of the people among the Romans, consisting of a hundred. [At first a century contained a hundred, as its name imported, but not so afterwards.] The Roman people were originally divided into three tribes, and each tribe into 10 Curicæ. [In process of time, the tribes increased to 35, and were divided into *Rusticæ* and *Urbanæ*, the former more honourable; the number of Curicæ was always 30.] Servius Tullius made a census; and when he had the place of habi-

tation, name, and profession of every citizen, who amounted to 80,000 men, all able to bear arms, he divided them into six classes, and each class into several centuries or companies of a hundred men. The first class consisted of 80 centuries, 40 of which were composed of men from the age of 45 and upwards, appointed to guard the city. The 40 others were young men from 17 to 45 years of age, appointed to go to war, and fight the enemies of Rome. Their arms were all the same, that is, a buckler, a cuirass, a helmet, cushions of brass, with a sword, a lance, and a javelin; and as they were of the most illustrious citizens, they were called, by way of eminence, *classici*, and their inferiors *infra classem*. [To these were added 18 centuries of Equites; in all 98 centuries. They were to be worth 100,000 *asses*, or pounds of brass; which sum is commonly reckoned equal to £322 18s. 4d. sterling; but if we suppose each pound of brass to contain 24 *asses*, as was the case afterwards, it will amount to £7750.] The second, third, and fourth classes, consisted each of twenty centuries, ten of which were composed of the more aged, and the others of the younger sort of people. [To the second class were added two centuries of artificers, carpenters, smiths, &c. These Livy joins to the first class. To the fourth class Dionysius adds two centuries of trumpeters, whom Livy divides into three centuries, and includes among the 30 centuries of the fifth class.] Their arms were a large shield, a spear, and a javelin; they were to be worth in the second class, 75,000 *asses*. In the third, 50,000, and in the fourth, 25,000. The fifth class consisted of 30 centuries. They were to be worth 11,000 *asses*, [but, according to Dionysius, 12,500.] The sixth class contained only one century, comprising the whole body of the poorest citizens, who were called *Proletarii*, as their only service to the state was procreating children. They were also called *capite censi*, as the censor took notice of their person, not of their estate. [The whole number of centuries was, according to Livy, 191; and, according to Dionysius, 193. *vid. Comitia*.] The word *Centuria* is also applied to a subdivision of the Roman legions. [*vid. Legio*]

CENTURIPA, (*es.* or *æ. orum.*) now *Centorbi*, a town of Sicily [on the eastern shore, near Catania.] *Cic. in Verr. 4, c. 23.—Ital. 14, v. 205.—Plin. 3, c. 8.*

CÆOS and **CÆA**, [an island of the Ægean, one of the Cyclades, opposite the promontory of Sunium in Attica. It was famed for its fertility and rich pastures. The island became so populous, that a law was made commanding all persons upwards of 60 years of age to be poisoned, that the others might subsist; so that none above 60 years of age were to be seen in the island being obliged, after they had attained that age, either to submit to the law or abandon the place. Such at least is the account of ancient writers; most probably, however, they have mistaken for a national custom, a law passed by the

inhabitants while the island was suffering from want during a siege by the Athenians. Simonides was born here. It is now *Zia*.]

[*CEPHALÆ*, and *Triæorum Promontorium* a promontory of Africa, at the commencement of the Syrtis Major. Now *Canaan*, or, *Cape Meserale*.]

CEPHALËNIA, and *CEPHALLENIA*, an island in the Ionian sea, below Corcyra, whose inhabitants went with Ulysses to the Trojan war [It was known in the time of Homer by the names of Samus or Black Epirus. (*Ἡπειρος μελαίνα*).] It abounds in oil and excellent wines. It was anciently divided into four different districts, from which circumstance it received the name of *Tetrapolis*. It is about 90 miles in circumference. [Its capital was Same, destroyed by the Romans, and supposed to have stood in the place which the Italians call *Porto Guiscardo*. The name of the four cities, according to Thucydides, were Same, Prone, Cranii, and Talæ. The island is said to have taken its name from Cephalus. *vid.* Cephalus. It is now called *Cefalonia*, and is one of the Ionian isles, as they are termed.] *Strab.* 10.—*Plin.* 4, c. 12.—*Mela*, 2, c. 7.—*Homer. Il.* 2.—*Thucyd.* 2, c. 30.—*Paus.* 6, c. 15.

CEPHALOËDIS and *CEPHALUDIUM*, now *Cephalu*, a town [on the northern coast of Sicily.] *Sil.* 11, v. 253.—*Cic.* 2, in *Verr.* 51.

CEPHALON, a Greek of Ionia, who wrote an history of Troy, besides an epitome of universal history from the age of Ninus to Alexander, which he divided into nine books, inscribed with the names of the nine muses. He affected not to know the place of his birth, expecting it would be disputed like Homer's. He lived in the reign of Adrian.

CEPHALUS, son of Deioneus, king of Thesaly, by Diomede, daughter of Xuthus, married Procris, daughter of Erechtheus, king of Athens. Aurora fell in love with him, and carried him away; but he refused to listen to her addresses, and was impatient to return to Procris. The goddess sent him back: and to try the fidelity of his wife, she made him put on a different form, and he arrived at the house of Procris in the habit of a merchant. Procris was deaf to every offer; but she suffered herself to be seduced by the gold of this stranger, who discovered himself the very moment that Procris had yielded up her virtue. This circumstance so ashamed Procris, that she fled from her husband, and devoted herself to hunting in the island of Eubœa, where she was admitted among the attendants of Diana, who presented her with a dog always sure of his prey, and a dart which never missed its aim, and always returned to the hands of its mistress of its own accord. Some say that the dog was a present from Minos, because Procris had cured his wounds. After this Procris returned in disguise to Cephalus, who was willing to disgrace himself by some unnatural concessions to obtain the dog and the dart of Procris. Procris discovered herself at the moment that Cephalus showed himself faithless, and

a reconciliation was easily made between them: They loved one another with more tenderness than before, and Cephalus received from his wife the presents of Diana. As he was particularly fond of hunting, he every morning early repaired to the woods, and after much toil and fatigue, laid himself down in the cool shade, and earnestly called for *Aura*, or the refreshing breeze. This ambiguous word was mistaken for the name of a mistress; and some informer reported to the jealous Procris, that Cephalus daily paid a visit to his mistress, whose name was *Aura*. Procris too readily believed the information, and secretly followed her husband into the woods. According to his daily custom, Cephalus retired to the cool, and called after *Aura*. At the name of *Aura* Procris eagerly lifted up her head to see her expected rival. Her motion occasioned a rustling among the leaves of the bush that concealed her; and as Cephalus listened, he thought it to be a wild beast, and he let fly his unerring dart. Procris was struck to the heart, and instantly expired in the arms of her husband, confessing that ill-grounded jealousy was the cause of her death. [After this unfortunate event, Cephalus fled to Amphytrion, who made him governor of the island, which from him was named *Cephalonia* or *Cephalenia*.] According to Apollodorus, there were two persons of the name of Cephalus; one, son of Mercury and Herse, carried away by Aurora, with whom he dwelt in Syria, and by whom he had a son called Tithonus. The other married Procris, and was the cause of the tragical event mentioned above. Cephalus was father of Arcesius by Procris, and of Phaeton, according to Hesiod, by Aurora. *Ovid. Met.* 7, fab. 26.—*Hygin.* fab. 189.—*Apollod.* 3, c. 15.—A Corinthian lawyer, who assisted Pimoleon in regulating the republic of Syracuse. *Diod.* 16.—*Plut. in Tim.*

CEPHENES, an ancient name of the Persians, given them by the Greeks. *Herodot.* 7, c. 61.—A name of the Æthiopians, from Cepheus, one of their kings. *Ovid. Met.* 5, v. 1.

CEPHEUS, a king of Æthiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and was changed into a constellation after his death. *Ovid. Met.* 4, v. 669, l. 5, v. 12.—*Paus.* 4, c. 35, l. 8, c. 4.—*Apollod.* 1, c. 9, l. 2, c. 1, 4 and 7, l. 3, c. 9, mentions one son of Aleus, and another, son of Belus. The former he makes king of Tegea, and father of Sterope; and says, that he, with his twelve sons, assisted Hercules in a war against Hippocoon, where they were killed. The latter he calls king of Æthiopia and father of Andromeda.

CEPHISIA, a part of Attica, through which the Cephissus flows. *Plin.* 4, c. 7.

CEPHISIDORUS, a tragic poet of Athens in the age of Æschylus.—An historian who wrote an account of the Phocian war.

CEPHISODOTUS, a disciple of Isocrates, a great reviler of Aristotle, who wrote a book of proverbs. *Athen.* 2.

CEPHISUS and *CEPHISSUS*, a celebrated

river of Greece, that rises at Lillæa in Phocis, and after passing at the north of Delphi and mount Parnassus, enters Bœotia, where it flows into the lake Copais. The graces were particularly fond of this river, whence they are called the goddesses of the Cephissus. [There were two other rivers of the same name in Attica, one of which ran on the north of Athens, near the northern wall of the Piræus, and the other rose near Phyle, and flowed into the Sinus Saronicus near Scirus. There was a fourth river of this name in Argolis, flowing into the Inachus, above Argos.] *Strab.* 9.—*Plin.* 4, c. 7.—*Paus.* 9, c. 24.—*Homer.* *Il.* 2, v. 29.—*Lucan.* 3, v. 175.—*Ovid.* *Met.* 1, v. 369, l. 3, v. 19.

CÆPIO or **CÆPIO**, Servilius, a Roman consul, who put an end to the war in Spain. He took gold from a temple, and for that sacrilege the rest of his life was always unfortunate. He was conquered by the Cimbrians, his goods were publicly confiscated, and he died at last in prison.

CERAMICUS, a bay of Caria, [north of the peninsula of Doris,] receiving its name from Ceramus. *Plin.* 5, c. 29.—*Mela*, 1, c. 16.—A public walk, and a place to bury those that were killed in defence of their country, at Athens. *Cic. ad Att.* 1, ep. 10.

CERÁMUS, a town [of Caria, a short distance east of Halicarnassus. It is now *Keramo*.]

CERÁSUS, (*untis*) [a city of Pontus, on the sea-coast, south-west of Trapezus. It was founded by a colony from Sinope in Paphlagonia, to which it paid a yearly tribute. Pharnaces greatly improved it, and gave it the name of Pharnacia. From hence, according to Pliny, Lucullus first brought cherries into Italy, A. U. C. 680, which were introduced 120 years after into Britain. Hence the Latin *cerasa*, cherries. According to Tournefort, the country is hilly, and the hills covered with forests, in which cherry-trees grow naturally. It is now *Kerasoun*.] *Marcell.* 22, c. 13.—*Plin.* 15, c. 25, l. 16, c. 18, l. 17, c. 14.—*Mela*, 1, c. 19.

CERATUS, a river of Crete.

CERAUNIA and **CERAUNII**, large mountains of Epirus, extending far into the sea, and forming a promontory which projects between the Ionian and Adriatic seas. They are the same as the Acroceraunia.

CERAUNII, mountains of Asia, opposite the Caspian sea. [A part of the chain of Taurus is here meant by *Mela*, proceeding from the coast of the Euxine, the Palus Mœotis, and Tanais.] *Mela*, 1, c. 19.

CERAUNUS, a river of Cappadocia.—A surname of Ptolemy the 2d, from his boldness. *C. Nep. Reg.* c. 3.

CERBALUS, a river of Apulia. *Plin.* 3, c. 11.

CERBERUS, a dog of Pluto, the fruit of Echidna's union with Typhon. He had 50 heads according to Hesiod, and three according to other mythologists. He was stationed at the entrance of Hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from

their confinement. It was usual for those heroes, who in their life-time visited Pluto's kingdom, to appease the barking mouths of Cerberus with a cake. Orpheus lulled him to sleep with his lyre; and Hercules dragged him from hell when he went to redeem Alceste. [Horace gives him the title of *Centiceps*, by poetic amplification.] *Virg. Æn.* 5, v. 134, l. 6, v. 417.—*Homer.* *Od.* 11, v. 622.—*Paus.* 2, c. 31, l. 3, c. 25.—*Hesiod.* *Theog.* 312.—*Tibull.* 1, el. 10, v. 35.

CERCASÖRUM, **CERCÆSÛRA**, or **CERCASAROPÖLIS**, a town of Egypt, where the Nile divides itself into the Pelusiac and Canopic mouths, where the Delta begins. *Herodot.* 2, c. 15.

CERCINA and **CERCINNA**, a small island of the Mediterranean, near the smaller Syrtis, on the coast of Africa, [now *Kerkeni*.] *Tacit.* 1, *Ann.* 53.—*Strab.* 17.—*Liv.* 33, c. 48.—*Plin.* 5, c. 7.—A mountain of Thrace, towards Macedonia. *Thucyd.* 2, c. 98.

CERCINE, [a town of Macedonia, west of Amphipolis. It was situate at the mouth of the river Pontus, on a lake called *Cercinitis palus*.] *Liv.* 31, c. 41.

CERCÖPES, the inhabitants of the island Pithecusa, changed into monkeys on account of their dishonesty. *Ovid.* *Met.* 14, v. 91.

CERCOPS, a Milesian author of a fabulous history mentioned by Athenæus.—A Pythagorean philosopher.

CERCYON and **CERCYÖNES**, a king of Eleusis son of Neptune, or, according to others, of Vulcan. He obliged all strangers to wrestle with him; and as he was a dexterous wrestler, they were easily conquered and put to death. After many cruelties, he challenged Theseus in wrestling, and he was conquered and put death by his antagonist. His daughter Alope was loved by Neptune, by whom she had a child. Cercyon exposed the child, called Hippothon, but he was preserved by a mare, and afterwards placed upon his grandfather's throne by Theseus. *Ovid.* *Met.* 7, v. 439.—*Hygin.* *fab.* 187.—*Plut.* *in These.*—*Paus.* 1, c. 5 and 39.

CERCÛRA, [*vid.* *Cercyra*.]

CEREÄLIA, festivals in honour of Ceres; first introduced at Rome by Mummius the œdile, and celebrated on the 19th of April. Persons in mourning were not permitted to appear at the celebration; therefore they were not observed after the battle of Cannæ. They are the same as the Thesmophoria of the Greeks. *vid.* *Thesmophoria*.

CERES, the goddess of corn and harvests, was daughter of Saturn and Vesta. She had a daughter by Jupiter, whom she called Pherephatta, and afterwards Proserpine. This daughter was carried away by Pluto, as she was gathering flowers in the plains near Enna. The rape of Proserpine was grievous to Ceres, who sought her all over Sicily; and when night came, she lighted her torch in the flames of Mount Ætna, to continue her search by night all over the world. She at last found her veil near the fountain Cyane; but no intelligence could be

received of the place of her concealment, till at last the nymph Arethusa informed her that her daughter had been carried away by Pluto. No sooner had Ceres heard this than she flew to heaven with her chariot drawn by two dragons, and demanded of Jupiter the restoration of her daughter. The endeavours of Jupiter to soften her by representing Pluto as a powerful god, to become her son-in-law, proved fruitless, and the restoration was granted, provided Proserpine had not eaten any thing in the kingdom of Pluto. Ceres upon this repaired to Pluto, but Proserpine had eaten the grains of a pomegranate, which she had gathered as she walked over the Elysian fields, and Ascalaphus, the only one who had seen her, discovered it to make his court to Pluto. The return of Proserpine was therefore impracticable; but Ascalaphus, for his unsolicited information, was changed into an owl. *vid.* Ascalaphus. The grief of Ceres for the loss of her daughter was so great, that Jupiter granted Proserpine to pass six months with her mother, and the rest of the year with Pluto. During the inquiries of Ceres for her daughter, the cultivation of the earth was neglected, and the ground became barren; therefore, to repair the loss which mankind had suffered by her absence, the goddess went to Attica, which was become the most desolate country in the world, and instructed Triptolemus of Eleusis, in every thing which concerned agriculture. She taught him how to plough the ground, to sow and reap the corn, to make bread, and to take particular care of fruit trees. After these instructions, she gave him her chariot, and commanded him to travel all over the world, and communicate his knowledge of agriculture to the rude inhabitants, who hitherto lived upon acorns and the roots of the earth. *vid.* Triptolemus. Her beneficence to mankind made Ceres respected. Sicily was supposed to be the favourite retreat of the goddess, and Diodorus says that she and her daughter made their first appearance to mankind in Sicily, which Pluto received as a nuptial dowry from Jupiter when he married Proserpine. The Sicilians made a yearly sacrifice to Ceres, every man according to his abilities; and the fountain of Cyane, through which Pluto opened himself a passage with his trident, when carrying away Proserpine, was publicly honoured with an offering of bulls, and the blood of the victims was shed in the waters of the fountain. Besides these, other ceremonies were observed in honour of the goddesses who had so peculiarly favoured the island. The commemoration of the rape was celebrated about the beginning of the harvest, and the search of Ceres at the time that corn is sown in the earth. The latter festival continued six successive days; and during the celebration, the votaries of Ceres made use of some free and wanton expressions, as that language had made the goddess smile while melancholy for the loss of her daughter. Attica, which had been so eminently distinguished by the

goddess, gratefully remembered her favours in the celebration of the Eleusinian mysteries. *vid.* Eleusinia. Ceres also performed the duties of a legislator, and the Sicilians found the advantages of her salutary laws; hence her surname of Thesmophora. She is the same as the Isis of the Egyptians, and her worship, it is said, was first brought into Greece by Erechtheus. She met with different adventures when she travelled over the earth, and the impudence of Stello was severely punished. To avoid the importunities of Neptune, she changed herself into a mare: but the god took advantage of her metamorphosis, and from their union arose the horse Arion. *vid.* Arion. The birth of this monster so offended Ceres, that she withdrew herself from the sight of mankind; and the earth would have perished for want of her assistance, had not Pan discovered her in Arcadia, and given information of it to Jupiter. The Parca were sent by the god to comfort her, and at their persuasion she returned to Sicily, where her statues represented her veiled in black, with the head of a horse, and holding a dove in one hand and in the other a dolphin. In their sacrifices the ancients offered Ceres a pregnant sow, as that animal often injures and destroys the productions of the earth. While the corn was yet in grass they offered her a ram, after the victim had been led three times round the field. Ceres was represented with a garland of ears of corn on her head, holding in one hand a lighted torch, and in the other a poppy, which was sacred to her. She appears as a country-woman mounted on the back of an ox, and carrying a basket on her left arm, and holding a hoe; and sometimes she rides in a chariot drawn by winged dragons. She was supposed to be the same as Rhea, Tellus, Cybele, Bona Dea, Berecynthia, &c. The Romans paid her great adoration, and her festivals were yearly celebrated by the Roman matrons in the month of April, during eight days. These matrons abstained during several days from the use of wine and every carnal enjoyment. They always bore lighted torches in commemoration of the goddess; and whoever came to these festivals without a previous initiation was punished with death. Ceres is metaphorically called *bread* and *corn*, as the word *Bacchus* is frequently used to signify *wine*. *Apollod.* 1, c. 5, l. 2, c. 1, l. 3, c. 12 and 14.—*Paus.* 1, c. 31, l. 2, c. 34, l. 3, c. 23, l. 8, c. 25, &c.—*Diod.* 1, &c.—*Hesiod. Theog.*—*Ovid. Fast.* 4, v. 417, *Met.* fab. 7, 8, &c.—*Cludian. de Rapt. Pros.*—*Cic. in Verr.*—*Callimach. in Cer.*—*Liv.* 29 and 31.—*Stat. Theb.* 12.—*Dionys. Hal.* 1, c. 33.—*Hygin. P. A.* 2.

CERILLI or CARILLÆ, now *Cirella*, a town of the Brutii, [south-west of Pandosia.] *Strab.* 6.

CERILIMUM, a place of Lucania, [probably the same with Cerilli.] *Strab.* 6.—*Sil. Ital.* 3, v. 580.

CERINTHUS, now *Zero*, a town of Eubœa, [on the Euripus, north-east of Chalcis.] whose

inhabitants went to the Trojan war, headed by Elphenor, son of Chalcedon. *Homer. Il. 2, v. 45.—Strab. 10.*

CERNE, [an island without the pillars of Hercules, on the African coast, mentioned by Hanno, in his Periplus as it is usually though incorrectly termed. Here he established a colony, and it was always the depôt of the Carthaginians on the Atlantic coast of Africa. Hanno says that it was the same distance from the columns of Hercules that Carthage was. It is supposed to have been the present isle of *Arguin*, which the Moors call *Ghir*.] *Strab. 1.—Plin. 5 and 6.*

CERON, a fountain of Histæotis, whose waters rendered black all the sheep that drank of them. *Plin. 3, c. 2.*

CERETANI, a people of Spain that inhabited the modern district of *Cerdana* in *Catalonia*. *Plin. 3, c. 3.*

CERTONIUM, a town of Asia Minor, [between Adramyttium and the Caicus, according to Xenophon.]

CESTIUS, an epicurean of Smyrna, who taught rhetoric at Rhodes in the age of Cicero.—A bridge at Rome.

CESTRINUS, son of Helenus and Andromache; after his father's death he settled in Epirus, above the river Thyamis, and called the country Cestrina. *Paus. 1, c. 11.*

CETES, a king of Egypt, the same as Proteus. *Diod. 1.*

CETHËGUS, the surname of one of the branches of the Cornelii.—Marcus, a consul in the second Punic war. *Cic. in Brut.*—A tribune at Rome, of the most corrupt morals, who joined Catiline in his conspiracy against the state, and was commissioned to murder Cicero. He was apprehended, and with Lentulus, put to death by order of the Roman senate. *Plut. in Cic. &c.*—P. Corn. a powerful Roman, who embraced the party of Marius against Sylla. His mistress had obtained such an ascendancy over him, that she distributed his favours, and Lucullus was not ashamed to court her smiles when he wished to be appointed general against Mithridates.

CETII, [a people of Mysia, who probably derived their name from the small river Cetus, which traversed their district, and fell into the Adriatic. Strabo, however, places them in Cilicia.]

CETIUS, a river of Mysia.—[A chain of mountains in Noricum, forming its eastern boundary. According to Busching it was a ridge extending from the *Saave* towards the *Danube*, about nine British miles on the west of Vienna, where it is called *Leopoldsbërg*. Mannert gives the name of *Kalenbërg* to its northern part.]

CETO, a daughter of Pontus and Terra, married Phorcys, by whom she had the three Gorgons, &c. *Hesiod. Theog. v. 237.—Lucan. 9, v. 646.*

CEUS and **CÆROS**, a son of Cœlus and Terra, who married Phœbe, by whom he had Latone and Asteria. *Hesiod. Theog. v. 135.—Virg. Æn. 4, v. 179.*

CËYX, a king of Trachinia, son of Lucifer,

and husband of Alcyone. He was drowned as he went to consult the oracle of Claros. His wife was apprized of his misfortune in a dream, and found his dead body washed on the sea-shore. They were both changed into birds called Alcyons. *vid. Alcyone. Ovid. Met. 11, v. 587.—Paus. 1, c. 32.* According to *Apollod. 1, c. 7, l. 2, c. 7*, the husband of Alcyone and the king of Trachinia were two different persons.

[**CHABÔRAS**, or, as most of the Greek writers call it, **ABORRAS**, a river of Mesopotamia, springing, according to Ptolemy, from Mount Masius, a little to the west of Nisibis, but, according to other authorities, a little east of Charræ. These last are followed by D'Anville. It fell into the Euphrates near the town of Circesium. Its modern name is the *Khabour*. In the Anabasis of Xenophon it is called the Araxes, which appears to be an appellative term, as we find it applied to many other rivers in antiquity.]

CHABRIAS, an Athenian general, who chiefly signalized himself when he assisted the Bœotians against Agesilaus. In this celebrated campaign, he ordered his soldiers to put one knee on the ground, and firmly to rest their spears upon the other, and cover themselves with their shields, by which means he daunted the enemy, and had a statue raised to his honour in that same posture. He assisted also Nectanebus, king of Egypt, and conquered the whole island of Cyprus: but he at last fell a sacrifice to his excessive courage, and disdained to fly from his ship when he had it in his power to save his life like his companions. *B. C. 376. C. Nep. in vitâ.—Diod. 16.—Plut. in Phoc.*

CHERËAS, an Athenian, who wrote on agriculture.—An officer who murdered Caligula A. D. 41, to prevent the infamous death which was prepared against himself.

CHERËMON, a comic poet and disciple of Socrates.—A stoic, who wrote on the Egyptian priests.

CHERËPHON, a tragic poet of Athens, in the age of Philip of Macedonia.

CHERONËA, [a city of Bœotia, previously called Arne, and situate on a small branch of the Cephissus. It was memorable for the defeat of the Athenians by the Bœotians, B. C. 447, and much more for their irretrievable defeat by Philip, B. C. 338, which put an end to the liberties of Greece. Here also Sylla gained a victory over the generals of Mithridates. It was the birth-place of Plutarch.]

CHALÆON, [a part of the Locri Ozolæ, south-west of Crissa.]

CHALCEA, an island with a town near Rhodes. *Plin. 5, c. 3.*—A festival at Athens. *vid. Panathenæa.*

CHALCËDON, now *Kadi-Keui*, an ancient city of Bithynia, opposite Byzantium, built by a colony from Megara, headed by Argias, B. C. 685, [some years before the founding of Byzantium.] It was first called Procerastis, and afterwards Colpusa. Its situation, however, was so improperly chosen, that it was called the city of blind men, intimating

the inconsiderate plan of the founders [in overlooking the superior position on the opposite side of the straits, where Byzantium was afterwards founded.] *Strab.* 7.—*Plin.* 5, c. 32.—*Mela*, 1, c. 19.

CHALCIDENSES, the inhabitants of the isthmus between Teos and Erythræ.—A people near the Phasis.

CHALCIDICE, [a district of Macedonia, between the Sinus Thermaicus and Strymonicus. The lower part of it formed three peninsulas, Phlegra or Pallene, Sithonia, and Athos, which *vid.* The small town of Chalcis gave name to this district.—Another in Syria, adjacent to the town of Chalcis.]

[CHALCIÆCUS, an epithet applied to Minerva at Sparta, from her having a brazen temple, (χαλκίους σίκος). Gell. in his account of the Treasury at Argos, gives a reasonable explication of this seemingly strange term. He discovered in the interior of the Treasury, which still remains in a great degree entire, a number of brass nails placed throughout at regular intervals on the walls, and these he supposes were originally used for securing plates of the same metal to the wall, and hence the seeming fables of brazen chambers and brazen temples. *Gell's Itinerary*, p. 33. In a similar manner may be explained the account given by the ancients, of the brazen vessel made by Eurystheus, and into which he retired whenever Hercules returned from his labours. *vid.* Eurystheus.]

CHALCIOPÉ, a daughter of Æetes king of Colchis, who married Phryxus son of Athamas, who had fled to her father's court for protection. She had some children by Phryxus, and she preserved her life from the avarice and cruelty of her father, who had murdered her husband to obtain the golden fleece. [*vid.* Phryxus.] *Ovid. Heroid.* 17, v. 232.—*Hygin.* fab. 14, &c.

CHALCIS, now *Egripo*, the chief city of Eubœa, in that part which is nearest to Bœotia. It was founded by an Athenian colony. The island was said to have been anciently joined to the continent in the neighbourhood of Chalcis. [The inhabitants were famed for their skill in navigation, but were very dissolute. Some derive the name from Chalcis, a daughter of Asopus king of Bœotia, surnamed Chalcis, from her having invented brazen armour. Pliny deduces it from χαλκος, brass or copper, which he supposes to have been first used here.]—[Another of Macedonia.—Another of Syria, now *Old Alep.*—Another near Libanus, now *Kalcos.*—*Plin.* 4, c. 12.—*Strab.* 10.—*Paus.* 5, c. 23.—*Cic. N. D.* 3, c. 10.

CHALDÆA, [a country of Asia at the top of the Persian gulf, and south of Babylonia. Some writers, however, make Babylonia a part of it. With respect to the origin of the Chaldæans, who are called in Scripture *Chasdim*, various opinions have been entertained. Michaëlis considers them as a foreign race in Assyria, and is inclined to derive them from the Chalybes of the Greek geographers, who are called Chaldi by Stephanus Byzantinus.

His chief reason for this opinion is founded on the names of Chaldæan and Babylonian kings preserved in Scripture, and by Ptolemy and Syncellus, which differ from the Assyrian names and bear an apparent resemblance to those of some northern nations of Slavonic origin. Thus Nebucadnezar would be in Slavonic, *Nebu-godnoi-tzar*, i. e. a prince worthy of heaven. Belshazar would be equivalent to *Bolshoi-tzar*, i. e. a great prince; and so of others. (See the supplement to Michaelis's work on the Hebrew Law, sect. 1367, and his *Spicilegium Geographiæ Hebræorum extera*, vol. 2, p. 77, et seqq.) On the other hand, Adelung contends that all these names are resolvable into the Hebrew, or its cognate dialects. This author considers the Chaldæans or Chasdim, as a mountaineer people from the north of Mesopotamia, but belonging to the Assyrian, or, as he calls it, the Shemitic race. (See his *Mithridates*, *Erster Theil*, p. 517, and also *Rosenmuller on Hab.* 1, 6, and *Gesenius's larger Hebrew Lexicon*, p. 489.) The Chaldæan are highly commended in many of the ancient writers for their skill in the sciences, especially in astronomy. If we are to believe Diodorus, however, their claims to this high character were very slight. They seem to have pursued the study of astronomy no farther than as it might tend to aid their fancied astrological researches. They taught that the shape of the earth was that of a skiff or small boat, and of eclipses of the sun they knew but little, and never ventured to predict them or fix the time of their occurring. So says Diodorus. *Diod. Sic.* 2, 31.—*Aulus Gellius.* 14, 1.—*Sextus Empiricus*, p. 338.—*Montucla Hist. de Math.* vol. 1, l. 2, §. 4.]

CHALYBES and CALYBES, a people of Asia Minor, [in the south-east corner of] Pontus, once very powerful, and possessed of a great extent of country, abounding in iron mines, where the inhabitants worked naked. The Calybes attacked the ten thousand in their retreat, and behaved with much spirit and courage. They were partly conquered by Cræsus, king of Lydia. [Their country is still called *Keldir*. Strabo calls them Chaldæi. *vid.* Chaldæa.] *Virg. Æn.* 8, v. 421.—*Strab.* 12, &c.—*Apollon.* 2, v. 375.—*Xenoph. Anab.* 4, &c.—*Herodot.* 1, c. 28.—*Justin.* 44, c. 3.

CHALYBON, now supposed to be *Aleppo*, a town of Syria, which gave the name of *Chalibonitis* to the neighbouring country. [*vid.* Bæra.]

CHALYBONITIS, a country of Syria, so famous for its wines that the king of Persia drank no other.

CHALYBS, [now *Cabe*,] a river in Spain, where *Justin* 34, c. 3, places the people called Calybes.

CHAMANI and CHAMAVI, a people of Germany, [south-east of the Frisii.] *Tacit. in Germ.*

CHAÏNES, a people of Epirus.

CHAÏNIA, a mountainous part of Epirus, which receives its name from Chaou, a son

of Priam, inadvertently killed by his brother Helenus. There was a wood near, where doves (*Chaonia aves*) were said to deliver oracles. [*vid.* Dodona.] The words *Chaonius victus* are by ancient authors applied to acorns, the food of the first inhabitants. *Lucan.* 6, v. 426.—*Claudian de Pros. rapt.* 3, v. 47.—*Virg. Æn.* 3, v. 335.—*Propert.* 1, el. 9.—*Ovid. A. A.* 1.

CHAOS, a rude and shapeless mass of matter, and confused assemblage of inactive elements, which, as the poets suppose, pre-existed the formation of the world, and from which the universe was formed by the hand and power of a superior being. This doctrine was first established by Hesiod, from whom the succeeding poets have copied it; and it is probable that it was obscurely drawn from the account of Moses, by being copied from the annals of Sanchoniathon, whose age is fixed antecedent to the siege of Troy. Chaos was deemed, by some, one of the oldest of the gods, and invoked as one of the infernal deities. *Virg. Æn.* 4, v. 510.—*Ovid. Met.* 1, fab. 1.

CHARADRA, a town of Phocis, [about 20 stadia from Lilaæ. Near it flowed the river Charadrus, which fell into the Cephissus.] *Herodot.* 3, c. 33.

CHARAX, a philosopher of Pergamus, who wrote an history of Greece in 40 books.

CHARAKES and CHARAXUS, a Mitylenean, brother to Sappho, who became passionately fond of the courtesan Rhodope, upon whom he squandered all his possessions, and reduced himself to poverty, and the necessity of piratical excursions. *Ovid. Heroid.* 15, v. 117.—*Heroid.* 2, c. 135, &c.

CHARES, an Athenian general.—A statuary of Lindus, who was 12 years employed in making the famous Colossus at Rhodes. *Plin.* 34, c. 7.—A man who wounded Cyrus when fighting against his brother Artaxerxes.—An historian of Mitylene, who wrote a life of Alexander.

CHARICLES, one of the 30 tyrants set over Athens by the Lacedæmonians. *Xenoph. Memor.* 1.—*Arist. Polit.* 5, c. 6.—A famous physician under Tiberius. *Tacit. Ann.* 6, c. 50.

CHARILA, a festival observed once in nine years by the Delphians. It owes its origin to this circumstance. In a great famine the people of Delphi assembled and applied to their king to relieve their wants. He accordingly distributed the little corn he had among the noblest; but as a poor little girl, called Charila, begged the king with more than common earnestness, he beat her with his shoe, and the girl, unable to bear his treatment, hanged herself in her girdle. The famine increased; and the oracle told the king, that to relieve his people, he must atone for the murder of Charila. Upon this a festival was instituted, with expiatory rites. The king presided over this institution, and distributed pulse and corn to such as attended. Charila's image was brought before the king, who struck it with his shoe; after

which it was carried to a desolate place, where they put a halter round its neck, and buried it where Charila was buried. *Plut. in Quest. Græc.*

CHARILÆUS and CHARILLUS, a son of Polydectes king of Sparta, educated and protected by his uncle Lycurgus. He made war against Argos and attacked Tegea. He was taken prisoner, and released on promising that he would cease from war, an engagement he soon broke. He died in the 64th year of his age. *Paus.* 2, 36, l. 6, c. 48.

CHARISIA, a town of Arcadia. *Paus.* 8, c. 3.—A festival in honour of the Graces, with dances which continued all night. He who continued awake the longest was rewarded with a cake.

CHARISIUS, an orator at Athens. *Cic. in B.* 83.

CHARISTIA, festivals at Rome, celebrated on the 20th of February, by the distribution of mutual presents, with the intention of reconciling friends and relations. *Val. Max.* 2, c. 1.—*Ovid. Fast.* 1.

CHARITES and GRATIÆ, the Graces, daughters of Venus by Jupiter or Bacchus, were three in number, Aglaia, Thalia, and Euphrosyne. They were the constant attendants of Venus, and they were represented as three young, beautiful, and modest virgins, all holding one another by the hand. They presided over kindness and all good offices, and their worship was the same as that of the nine muses, with whom they had a temple in common. They were generally represented naked, because kindnesses ought to be done with sincerity and candour. The moderns explain the allegory of their holding their hands joined, by observing, that there ought to be a perpetual and never-ceasing intercourse of kindness and benevolence among friends. Their youth denotes the constant remembrance that we ought ever to have of kindnesses received; and their virgin purity and innocence teach us, that acts of benevolence ought to be done without any expectations of restoration, and that we ought never to suffer others or ourselves to be guilty of base or impure favours. Homer speaks only of two Graces.

CHARITON, a writer of Aphrodisium, at the latter end of the fourth century. He composed a Greek romance, called *The Loves of Chareas and Callirhoe*, which has been much admired for its elegance and the originality of the characters it describes. There is a very learned edition of Chariton by Reiske, with D'Orville's notes, 2 vols. 4to. Amst. 1783.

CHARMIDES, a philosopher of the third academy, B. C. 95.

CHARMIÖNE, a servant maid of Cleopatra, who stabbed herself after the example of her mistress. *Plut. in Anton.*

CHARMIS, a physician of Marseilles, in Nero's age, who used cold baths for his patients, and prescribed medicines contrary to those of his contemporaries. *Plin.* 21, c. 1.

CHARMUS, a poet of Syracuse, some of whose fragments are found scattered in Athens.

CHARON, a Theban, who received into his house Pelopidas, and his friends, when they delivered Thebes from tyranny, &c. *Plut. in Pelop.*—An historian of Lampsacus, son of Pytheus, who wrote two books on Persia, besides other treatises, B. C. 479.—An historian of Naucratis, who wrote an history of his country and of Egypt.—A god of hell, son of Erebus and Nox, who conducted the souls of the dead in a boat over the river Styx and Acheron to the infernal regions, for an obolus. Such as had not been honoured with a funeral were not permitted to enter this boat without previously wandering on the shore for one hundred years. If any living person presented himself to cross the Stygian lake, he could not be admitted before he shewed Charon a golden bough, which he had received from the Sibyl, and Charon was imprisoned for one year, because he had ferried over, against his own will, Hercules without this passport. Charon is represented as an old robust man, with a hideous countenance, long white beard, and piercing eyes. His garment is ragged and filthy, and his forehead is covered with wrinkles. As all the dead were obliged to pay a small piece of money for their admission, it was always usual, among the ancients, to place under the tongue of the deceased, a piece of money for Charon. This fable of Charon and his boat is borrowed from the Egyptians, whose dead were carried across a lake, where sentence was passed on them, and according to their good or bad actions, they were honoured with a splendid burial or left unnoticed in the open air. *vid. Acherusia. Diod. 1.—Senec. in Her. Fur. act. 3, v. 765.—Virg. Æn. 6, v. 298, &c.*

CHARONDAS, [a native of Catana, flourished about 446 B. C. and is supposed to have been a disciple of Pythagoras. He was distinguished both as a philosopher and legislator, and is said to have framed a code of laws for his own native place, and several other cities.] He gave laws also to the people of Thurium, and among other things, ordained that no man should be permitted to come armed into the assembly. He inadvertently broke this law, and when told of it, he fell upon his sword. *Val. Max. 6, c. 5.*

[**CHARONIUS**, an epithet for caves, some of which are found in Italy and in other parts of the world, where the air is so loaded with a poisonous vapour, that animals cannot live in them even for a few moments.]

CHARONIUM, a cave near Nysa, where the sick were supposed to be delivered from their disorders by certain superstitious solemnities.

CHAROPS and **CHAROPES**, a powerful Epirot who assisted Flaminius when making war against Philip the king of Macedonia. *Plut. in Flam.*

CHARYBDIS, a dangerous whirlpool on the coast of Sicily, opposite another whirlpool called Scylla, on the coast of Italy. It was very dangerous to sailors, and it proved fatal to part of the fleet of Ulysses. The exact situation of the Charybdis is not discovered

by the moderns, as no whirlpool sufficiently tremendous is now found to correspond to the description of the ancients. The words *Incidit in Scyllam qui vult vitare Charybdim*, became a proverb, to show that in our eagerness to avoid one evil we often fall into a greater. It is supposed that Charybdis was an avaricious woman, who stole the oxen of Hercules, for which theft she was struck with thunder by Jupiter, and changed into a whirlpool. [Spallanzani has explained the noted wonders of Scylla and Charybdis; the former being a lofty rock on the Calabrian shore, with some caverns at the bottom, which by the agitation of the waves emit sounds resembling the barking of dogs. The only danger is when the current and winds are in opposition, so that vessels are impelled towards the rock. Charybdis is not a whirlpool, or involving vortex, but a spot where the waves are greatly agitated by pointed rocks, and the depth does not exceed 500 feet. *Spallanzani. 3, 99.*] *Lycophr. in Cass.—Homer. Od. 12.—Pierpont. 3, el. 11.—Ital. 14.—Ovid. in Ib. de Ponto. 4, el. 10. Amor. 2, el. 16.—Virg. Æn. 3, v. 420.*

CHAUCI, a people of Germany, [a Suevic race, and distinguished by Tacitus as the most noble and just of the German nations. They were divided into Majores and Minores. The former were situated between the Visurgis or *Weser*, and the *Albis* or *Elbe*. The latter between the *Amisia* or *Ems*, and the *Visurgis*. *Tacit. Germ. 35.*]

CHELIDONIA, a festival at Rhodes, in which it was customary for boys to go begging from door to door, [and singing a song called *Chelidonisma*, so called because it began with an invocation of the *χελιδων*, or swallow.] *Athen.*—The wind Favonius was called also *Chelidonia*, from the 6th of the ides of February to the 7th of the calends of March, the time when swallows first made their appearance. *Plin. 2, c. 47.*

CHELIDONÆ, now *Kelidoni*, small islands [south of the *Sacrum Promontorium*, on the coast of Lycia,] very dangerous to sailors. *Dionys. Perieg. v. 506.—Plin. 5, c. 27 and 31.—Liv. 33, c. 41.*

CHELIDONIUM Promontorium, [the same with *Sacrum Promontorium*.]

[**CHELONITES**, Promontorium, a promontory of Elis, now *Cape Tornese*.]

CHELONE, a nymph changed into a tortoise by Mercury, for not being present at the nuptials of Jupiter and Juno, and condemned to perpetual silence for having ridiculed these deities.

CHELONIS, a daughter of Leonidas king of Sparta, who married Cleombrotus. She accompanied her father whom her husband had expelled, and soon after went into banishment with her husband, who had in his turn been expelled by Leonidas. *Plut. in Agid. & Cleom.*

CHELONOPHAGI, a people of Carmania, [also the name of a people of Ethiopia,] who fed upon turtle, and covered their habitations with the shells. *Plin. 6, c. 24.*

CHEMMIS, an island in a deep lake of Egypt. *Herodot.* 2, c. 156.

CHEOPS and **CHEOPSES**, a king of Egypt, after Rhampsinitus, who built a famous pyramid, upon which 1600 talents were expended only in supplying the workmen with leeks, garlic, and other vegetables. [*vid.* Pyramids.] *Herodot.* 2, c. 124.

CHEPHREN, a brother of Cheops, who also built a pyramid. The Egyptians so inveterately hated these two royal brothers, [that, from an aversion towards mentioning their names, they called their pyramids by the name of the shepherd Philitis, who fed at that time his cattle in those places. [For some remarks on this Philitis, *vid.* Pyramids.] *Herodot.* 2, c. 127.

CHERONÆA. *vid.* Chæronea.

CHEROPHON, a tragic writer of Athens in the age of Philip. *Philostr. in vitis.*

CHERRONÆSUS. *vid.* Chersonesus.

CHERSIAS, an Orchomenian, reconciled to Periander by Chilo. Pausanias praises some of his poetry, 9, c. 38.

CHERSONÆSUS, a Greek word, [from *χῆρος*, land, and *νῆσος*, an island, that is, an island joining the land,] rendered by the Latins *Peninsula*. There were many of these among the ancients, of which these five are the most celebrated; one called *Peloponnesus*; one called *Thracian*, in the south of Thrace, and west of the Hellespont, where Miltiades led a colony of Athenians, and built a wall across the isthmus. [The neck of land joining it to the continent is about 6 modern Greek, or perhaps not 5 British miles in breadth. From its isthmus to its further shores it measured 480 stadia according to Herodotus, but 400 according to Scylax, extending between the bay of Melas and the Hellespont.] The third, called *Taurica*, now *Crim Tartary*, was situated near the Palus Mæotis. The fourth, called *Cimbrica*, now *Julland*, is in the northern parts of Germany; and the fifth, surnamed *Aurea*, lies in India, beyond the Ganges. [D'Anville makes it to be the peninsula of *Malacca*. In this opinion Rennell and Maupertuis coincide; but M. Gosselin, author of "The Geography of the Greeks analysed, &c." differs from this and other positions of D'Anville in his Indian geography. The golden Chersonese is probably the southern part of the kingdom of *Pegu*.] *Herodot.* 6, c. 33, l. 7, c. 58.—*Liv.* 31, c. 16.—*Cic. ad Br.* 2.—Also a peninsula near Alexandria in Egypt, *Hirt. Alex.* 10.

CHERUSCI, [a people of Germany, between the Weser and the Elbe, south-east of the Chauci. Under the conduct of Arminius, they defeated and slew three Roman legions commanded by Varus, A. D. 10, in the *Salvus Teutobergensis*, or *Bishoprick of Padernborn*. They were afterwards defeated by Germanicus, and never recovered their former eminence.] *Tacit.—Cæs. B. G.* 6, c. 9.

CHIDORUS, a river of Macedonia near Thessalonica, not sufficiently large to supply the army of Xerxes with water. *Herodot.* 7, c. 127.

CHILO, a Spartan philosopher, who has been called one of the seven wise men of Greece. One of his maxims was "know thyself." He died through excess of joy, in the arms of his son, who had obtained a victory at Olympia, B. C. 597. *Plin.* 7, c. 33.—*Laert.*

CHIMÆRA, a celebrated monster, sprung from Echidna and Typhon, which had three heads, that of a lion, of a goat, and a dragon, and continually vomited flames. The fore-parts of its body were those of a lion, the middle was that of a goat, and the hinder parts were those of a dragon. It generally lived in Lycia, about the reign of Jobates, by whose orders Bellerophon, mounted on the horse Pegasus, overcame it. This fabulous tradition is explained by the recollection that there was a burning mountain in Lycia, called Chimæra, whose top was the resort of lions, on account of its desolate wilderness; the middle, which was fruitful, was covered with goats; and at the bottom the marshy ground abounded with serpents. [Bellerophon is said to have conquered the Chimæra, because he cultivated the mountain.] Plutarch says that it is the captain of some pirates, who adorned their ship with the images of a lion, a goat, and a dragon. From the union of the Chimæra with Orthos, sprung the Sphinx and the lion of Nemæa. *Homer. Il.* 6, v. 181.—*Hesiod. Theog.* v. 322.—*Apollod.* 1, c. 9, l. 2, c. 3.—*Lucret.* 5, v. 903.—*Ovid.* 9, *Mét.* v. 646.—*Virg. Æn.* 6, v. 288.—One of the ships in the fleet of Æneas. *Virg. Æn.* 5, v. 118.

CHIMARUS, a river of Argolis. *Paus.* 2, c. 36.

CHIMERIUM, a mountain of Phthiotis in Thessaly. *Plin.* 4, c. 8.

CHIONE, a daughter of Dædalion of whom Apollo and Mercury became enamoured. From them Chione became mother of Philammon and Aatolycus, the former of whom, as being son of Apollo, became an excellent musician; and the latter was equally notorious for his robberies, of which his father Mercury was the patron. Chione grew so proud of her commerce with the gods, that she even preferred her beauty to that of Diana, for which impiety she was killed by the goddess and changed into a hawk. *Ovid. Mét.* 11, fab. 8.—A daughter of Boreas and Orithyia, who had Eumolpus by Neptune. She threw her son into the sea, but he was preserved by his father. *Apollod.* 3, c. 15.—*Paus.* 1, c. 38.

CHIOS, now *Scio*, an island in the Ægean sea, between Lesbos and Samos, on the coast of Ionia. [It is about 900 leagues in circuit, and was probably once connected with the main land, from which it is separated only by a strait three leagues wide. It was known by the names of Æthalia, Macris, and Pityusa, but its most prevalent name was Chios, derived, according to some, from *χίαν*, snow, because its mountains were often covered with it. Isidorus, however, deduces the name from a Syriac term signifying *mastich*, with which the island abounds.] It was well

inhabited, and could once equip a hundred ships; and its chief town, called Chios, had a beautiful harbour, which could contain eighty ships. The wine of this island, so much celebrated by the ancients, is still in general esteem. [The Chians were said to have first known the art of cultivating the vine, taught them by Oenopion the son of Bacchus, and by them communicated to the rest of mankind. The first red wine was made here. It was one of the places which contended for the honour of having given birth to Homer, and his school was shown in the island. Modern *Scio*, until the late dreadful ravages of the Turks, contained 115,000 inhabitants, nearly all Greeks, and was the best cultivated and most flourishing island in the Archipelago.] *Plut. de Virt. Mul.*—*Horat.* 3. *od.* 19, v. 5, 1, *Sat.* 10, v. 24.—*Paus.* 7, c. 4.—*Mela.* 2, v. 2.—*Strab.* 2.

CHIRON, a centaur, half a man and half a horse, son of Philyra and Saturn, who had changed himself into a horse, to escape the inquiries of his wife Rhea. Chiron was famous for his knowledge of music, medicine, and shooting. He taught mankind the use of plants and medicinal herbs; and he instructed in all the polite arts, the greatest heroes of his age; such as Achilles, Æsculapius, Hercules, Jason, Peleus, Eneas, &c. He was wounded in the knee by a poisoned arrow, by Hercules, in his pursuit of the centaurs. Hercules flew to his assistance; but as the wound was incurable, and the cause of the most excruciating pains, Chiron begged Jupiter to deprive him of immortality. His prayers were heard, and he was placed by the god among the constellations, under the name of Sagittarius. *Hesiod. in Scuto.*—*Homer.* *Il.* 11.—*Paus.* 3, c. 18, l. 5, c. 19, l. 9, c. 31.—*Ovid. Met.* 2, v. 676.—*Apollod.* 2, c. 5, l. 3, c. 13.—*Horat. epod.* 13.

CHLOE, a surname of Ceres at Athens. Her yearly festivals, called Chloe, were celebrated with much mirth and rejoicing, and a ram was always sacrificed to her. The name of Chloe is supposed to bear the same signification as *Flava*, so often applied to the goddess of corn. The name, from its signification, (*χλωη*, *herba virens*) has generally been applied to women possessed of beauty and of simplicity.

CHLORIS, the goddess of flowers, who married Zephyrus. She is the same as Flora. *Ovid. Fast.* 5.—A daughter of Amphion, son of Jasus and Persephone, who married Neleus, king of Pylos, by whom she had one daughter and twelve sons, who all, except Nestor, were killed by Hercules. *Homer.* *Od.* 11, v. 280.—*Paus.* 2, c. 21, l. 9, c. 36.

CHLORUS, Constantine, one of the Cæsars in Dioclesian's age, who reigned two years after the emperor's abdication, and died July 25, A. D. 306.

CHOARINA, a country near India, reduced by Craterus, &c. [It was that part of Parthia which was nearest to India.]

CHOASPES, an Indian river. [*vid.* *Suasus.*] *Curt.* 5, c. 2.—A river of [Susiana. *vid.* *Eulaeus.*]

CHOBUS, a river of Colchis, [passing into the Euxine north of the mouth of the Phasis.] *Arrian.*

CHERÆDES, [islands of the Euxine near the Hellespont, supposed to be the same with the Cyanean isles.—Islands on the coast of Euxina, near the promontory of Caphareus, where the Oilean Ajax was shipwrecked.—Islands in the Sinus Persicus.—Islands in the Ionian sea, off the coast of Iapygia. *Thucyd.* 7, c. 33.]

CHERILUS, a tragic poet of Athens, who wrote 150 tragedies, of which 13 obtained the prize.—An historian of Samos.—Two other poets, one of whom was very intimate with Herodotus. He wrote a poem on the victory which the Athenians had obtained over Xerxes, and on account of the excellence of the composition, he received a piece of gold for each verse from the Athenians, and was publicly ranked with Homer as a poet. The other was one of Alexander's flatterers and friends. It is said the prince promised him as many pieces of gold as there should be good verses in his poetry, and as many slaps on his forehead as there were bad; and in consequence of this, scarce six of his verses in each poem were entitled to gold, while the rest were rewarded with the castigation. *Plut. in Alex.*—*Horat.* 2, ep. 1, v. 232.

CHONNIDAS, a man made preceptor to Theseus, by his grandfather Pittheus king of Trœzene. The Athenians instituted sacrifices to him for the good precepts he had inculcated into his pupil. *Plut. in Thes.*

[**CHORASMI**, a people of Asia, between Sogdiana and the north-eastern shore of the Caspian; their capital was Gorgo, now *Urg-heng*. Their country is now *Kharasm*.]

CHORÆBUS, *vid.* *Corœbus*.

CHOSROES, a king of Persia in Justinian's reign, surnamed the Great.—[The 2d of the same name, was grandson to, and succeeded the first, after having deposed Hormidas. He reigned in the time of the Emperor Heraclius, and after having been defeated by him, was imprisoned and put to death by his own son A. D. 628. Persia soon after fell under the power of the Arabian Caliphs.]

CHERMÊTES, a river of Libya, [falling into the Atlantic: supposed to be the *Zaire*.]

CHRONOS, the Greek name of Saturn, or time, in whose honour festivals called *Chronia* were yearly celebrated by the Rhodians and some of the Greeks.

CHRYSA, [a town of Troas, south of the island of Tenedos, famous for a temple of Apollo Smintheus, whence the town was also called Sminthium. *vid.* *Sminthium*.] *Homer.* *Il.* 1, v. 37.—*Strab.* 13.—*Ovid. Met.* 13, v. 174.

CHRYSÆME, a Thessalian, priestess of Diana Trivia. She fed a bull with poison, which she sent to the enemies of her country, who eat the flesh and became delirious, and were an easy conquest. *Polyan.*

CHRYSANTHIUS, a philosopher in the age of Julian, known for the great number of volumes he wrote.

CHRYSÆOR, a son of Medusa by Neptune. Some report that he sprung from the blood of Medusa, armed with a *golden sword*, whence his name *χρυσος αογ*. He married Callirhoe, one of the Oceanides, by whom he had Geryon, Echidna, and the Chimæra. *Hesiod. Theog. v. 295.*

CHRYSÆOREUS, a surname of Jupiter, from his temple at Stratonicea, where all the Carians assembled upon any public emergency. *Strab. 4.*

CHRYSAS, a river of Sicily, falling into the Simæthus. *Cic. in Verr. 4, c. 44.*

CHRYSÆIS, [*vid. Chryseis.*]

CHRYSERMUS, a Corinthian, who wrote an history of Peloponnesus, and of India, besides a treatise on rivers. *Plut. in Parall.*

CHRYSÆS, the priest of Apollo, father of Astynome, called from him *Chryseis*. When Lynxessus was taken, and the spoils divided among the conquerors, Chryseis, who was the wife of Eetion, the sovereign of the place, fell to the share of Agamemnon. Chryseis upon this went to the Grecian camp to solicit his daughter's restoration; and when his prayers were fruitless, he implored the aid of Apollo, who visited the Greeks with a plague, and obliged them to restore Chryseis. *Homer. Il. 1, v. 11, &c.*

CHRYSIPPUS, a natural son of Pelops, highly favoured by his father, for which Hippodamia, his step-mother, ordered her own sons, Atreus and Thyestes, to kill him, and to throw his body into a well, on account of which they were banished. Some say that Hippodamia's sons refused to murder Chrysippus, and that she did it herself. They further say, that Chrysippus had been carried away by Laius, king of Thebes, to gratify his unnatural lusts, and that he was with him when Hippodamia killed him. *Hygin. fab. 35.—Plato de Leg. 6.—Apollod. 3, c. 5.—Paus. 6, c. 20.*—[A stoic philosopher of Soli in Cilicia Cæmpestris. He fixed his residence at Athens, and became a disciple of Cleanthes, the successor of Zeno. He was equally distinguished for natural abilities and industry, seldom suffering a day to elapse without writing 500 lines. He wrote several hundred volumes, of which 300 were on logical subjects, but in all he borrowed largely from others. He maintained, with the stoics in general, that the world was God, or an universal effusion of his spirit, and that the superior part of this spirit, which consisted in mind and reason, was the common nature of things, containing the whole and every part. Sometimes he speaks of God as the power of fate, and the necessary chain of events: sometimes he calls him fire; and sometimes he deifies the fluid parts of nature, as water and air; and again, the earth, sun, moon, and stars, and the universe in which these are comprehended, and even those men who have obtained immortality. He was very fond of the figure *Sorites* in arguing, which is hence called by Persius, the heap of Chrysippus. His discourses abounded more in curious subtleties and nice distinctions,

than in solid arguments.] He died through excess of wine, or, as others say, from laughing too much on seeing an ass eating figs on a silver plate, 207 B. C. in the 83d year of his age.

CHRYSOCÆRAS, or the horn of gold, a long cove on the north-east side of Byzantium, forming an excellent harbour, whence its name.]

CHRYSOGŌNUS, a celebrated singer in [the time of Alcibiades, who was victorious at the Pythian games.—Another of the same name is mentioned in *Juv. 6, v. 74.*]

CHRYSOPŌLIS, a promontory and port of Asia, opposite Byzantium, now *Scutari*. [The Athenians encompassed this place with walls, imposed a tenth on the ships which came hither from the Euxine, and had a fleet here of 30 sail.]

CHRYSORHŌAS, [or *Golden stream*, a river of Syria, near Damascus, called also Bardine, and now *Baradi*.]

CHRYSOSTOM, a [native of Antioch,] bishop of Constantinople, who died A. D. 407, in his 53d year. He was a great disciplinarian, and by severely lashing the vices of the age, he procured himself many enemies. [He was at length accused of disrespect to the empress Eudoxia and cruelty to some of the clergy, and was in consequence banished. His great popularity, however, and a dreadful tumult which his banishment occasioned at Constantinople, produced his speedy recall. He was soon, however, banished a second time, for his severe remarks on the empress, in relation to a statue which had been erected to her. The place of his second banishment was Cucusus, a lonely town among the ridges of Mount Taurus on the confines of Cappadocia and Cilicia. From this place he was ordered afterwards to be taken to Pityoeus, a town on the Euxine, but died on the journey at Comana in Cappadocia. Within 10 years after his death, he was generally revered as a saint, and his remains transported to Constantinople. The name of Chrysostom, or *golden mouth*, was not applied to him until after his death, when his works had rendered him illustrious for eloquence. His previous name was John.] His works have been nobly and correctly edited, without a Latin version, by Saville, 8 vols. fol. Etonæ, 1613. They have appeared, with a translation, at Paris. edit. Benedict. Montfaucon, 13 vols. fol. 1718.

CHRYSOSTHÆMIS, a name given by Homer to Iphigenia, daughter of Agamemnon and Clytemnestra.—A Cretan, who first obtained the poetical prize at the Pythian games. *Paus. 10, c. 7.*

CHTHONIA, a surname of Ceres, [either from *χθων*, *terra*, or,] from a temple built to her by Chthonia, at Hermione. She had a festival there called by the same name, and celebrated every summer. During the celebration, the priests of the goddess marched in procession, accompanied by the magistrates, and a crowd of women and boys in white apparel, with garlands of flowers on their heads. Behind was dragged an untamed heifer, just taken from the herd. When they

came to the temple, the victim was let loose, and [the door-keepers, who till then had kept the temple gates open, having made all secure, four old women armed with scythes, were left within, who pursued the heifer and dispatched her as soon as they were able by cutting her throat.] A second, a third, and a fourth victim, was in a like manner dispatched by the old women; and it was observable, that they all fell on the same side. *Paus.* 2, c. 35.

CIBALE, a town of Lower Pannonia, [situate on the Saarus, about 50 miles from Sirmium and about 100 from the confluence of the Saavus and Danube. It was famous for the defeat of Licinius by Constantine, A. D. 315, and was also the birth-place of Gratian. Its name is preserved in the obscure ruins of *Savilei*.] *Eutrop.* 10, c. 4.—*Marcell.* 30, c. 24.

CIBYRA, [a flourishing commercial city in the south-west angle of Phrygia, between Lycia and Caria. It was surnamed the Great for distinction sake from another city of the same name situate in Pamphylia. A colony of Lydians were its first founders; to these succeeded one of Pisidians, who transplanted the city to a more favourable situation. Its authority extended far over the adjoining country, and it could arm at one time 30,000 foot and 2000 horse. It suffered severely from an earthquake, on which account Tiberius remitted the tribute due from it for 3 years, and he was regarded as its second founder. Four different languages were spoken here, viz. the Lydian, Pisidian, Lycian, and Greek. It is now in ruins. D'Anville gives it the modern name of *Burur*.—A city of Pamphylia, south-east of Aspendus.]

M. T. CICERO, born at Arpinum, was son of a Roman knight, and lineally descended from the ancient kings of the Sabines. His mother's name was Helvia. After displaying many promising abilities at school, he was taught philosophy by Piso, and law by Mutius Scævola. He was naturally of a weak and delicate constitution, and he visited Greece on account of his health; though, perhaps, the true cause of his absence from Rome might be attributed to his fear of Sylla. His friends, who were well acquainted with his superior abilities, were anxious for his return; and when at last he obeyed their solicitations, he applied himself with uncommon diligence to oratory, and was soon distinguished above all the speakers of his age in the Roman forum. When he went to Sicily as quæstor, he behaved with great justice and moderation; and the Sicilians remembered with gratitude the eloquence of Cicero, their common patron, who had delivered them from the tyranny and avarice of Verres. After he had passed through the offices of ædile and prætor, he stood a candidate for the consulship, A. U. C. 691; and the patricians and the plebeians were equally anxious to raise him to that dignity against the efforts and bribery of Catiline. His new situation was critical, and required circumspection. Catiline, with many dissolute and

desperate Romans, had conspired against their country, and combined to murder Cicero himself. The consul detected and defeated their plans, and claimed by his success the proud title of father of his country. The vehemence with which he had attacked Clodius proved injurious to him; and when his enemy was made tribune, Cicero was driven by the power of the opposite faction into banishment. *vid.* Thessalonica. [The principal charge against him was his having put to death in an illegal manner the accomplices of Catiline, though this had been done, not by him individually, but in consequence of a general vote of the senate.] He was not, however, deserted in his banishment, [although he tarnished the lustre of his character by his want of patient firmness under misfortune.] Wherever he went he was received with the highest marks of approbation and reverence; and when the faction had subsided at Rome, the whole senate and people were unanimous for his return. After sixteen months absence he entered Rome with universal satisfaction; and when he was sent, with the power of proconsul, to Cilicia, his integrity and prudence made him successful against the enemy, and at his return he was honoured with a triumph which the factious prevented him from enjoying. After much hesitation during the civil commotions between Cæsar and Pompey, he joined himself to the latter and followed him to Greece. When victory had declared in favour of Cæsar, at the battle of Pharsalia, Cicero went to Brundisium, and was reconciled to the conqueror, who treated him with great humanity. From this time Cicero retired into the country, and seldom visited Rome. When Cæsar had been stabbed in the senate, Cicero recommended a general amnesty, and was the most earnest to decree the provinces to Brutus and Cassius. But when he saw the interest of Cæsar's murderers decrease, and Antony come into power, he retired to Atheus. He soon after returned, but lived in perpetual fear of assassination. Augustus courted the approbation of Cicero, and expressed his wish to be his colleague in the consulship. But his wish was not sincere; he soon forgot his former professions of friendship; and when the two consuls had been killed at Mutina, Augustus joined his interest to that of Antony, and the triumvirate was soon after formed. The great enmity which Cicero bore to Antony was fatal to him; and Augustus, Antony, and Lepidus, the triumvirs, to destroy all cause of quarrel, and each to dispatch his enemies, produced their list of proscription. About two hundred were doomed to death, and Cicero was among the number upon the list of Antony. Augustus yielded a man to whom he partly owed his greatness, and Cicero was pursued by the emissaries of Antony, among whom was Popilius, whom he had defended upon an accusation of parricide. He had fled in a litter towards the sea of Caieta; and when the assassins came up to him, he put his head out of the litter, and it was severed from the

body by Herennius. This memorable event happened in December, 43 B. C. after the enjoyment of life for 63 years, 11 months, and five days. The head and right hand of the orator were carried to Rome, and hung up in the Roman forum; and so inveterate was Antony's hatred against the unfortunate man, that even Fulvia, the triumvir's wife, wreaked her vengeance upon his head, and drew the tongue out of his mouth, and bored it through repeatedly with a gold bodkin, verifying in this act of inhumanity what Cicero had once observed, that *no animal is more revengeful than a woman*. Cicero has acquired more real fame by his literary compositions than by his spirited exertions as a Roman senator. The learning and the abilities which he possessed have been the admiration of every age and country, and his style has always been accounted as the true standard of pure latinity. The words *nascitur poeta* have been verified in his attempts to write poetry; and the satire of Martial, *Carmina quod scribit musis et Apolline nullo*, though severe, is true. He once formed a design to write the history of his country, but he was disappointed. He translated many of the Greek writers, poets as well as historians, for his own improvement. When he travelled into Asia, he was attended by most of the learned men of his age; and his stay at Rhodes, in the school of the famous Molo, conduced not a little to perfect his judgment. Like his countrymen he was not destitute of ambition, and the arrogant expectations with which he returned from his quaestorship in Sicily are well known. He was of a timid disposition; and he who shone as the father of Roman eloquence never ascended the pulpit to harangue without feeling a secret emotion of dread. His conduct, during the civil wars, is far from that of a patriot; and when we view him, dubious and irresolute, sorry not to follow Pompey, and yet afraid to oppose Cæsar, the judgment would almost brand him with the name of coward. In his private character, however, Cicero was of an amiable disposition; and though he was too elated with prosperity and debased by adversity, the affability of the friend conciliated the good graces of all. He married Terentia, whom he afterwards divorced, and by whom he had a son and a daughter. He afterwards married a young woman to whom he was guardian; and because she seemed elated at the death of his daughter Tullia, he repudiated her. The works of this celebrated man, of which, according to some, the tenth part is scarce wanting, have been edited by the best scholars in every country. [All the orations pronounced by Cicero during the five years intervening between his election to the quaestorship and ædileship have perished, except that for M. Tullius, the *exordium* and *narratio* of which were brought to light by the discoveries of Maii, in the Ambrosian library at Milan. From the same quarter have been obtained many other reliques of the eloquence of Cicero, among the most important of which

are, a large fragment of the oration for Scaurus, and detached portions of that delivered against Clodius for his profanation of the mysteries of the Bona Dea. Of all the lost orations the two most regretted are, that in defence of Cornelius, and the speech delivered by him in the temple of Bellona in quelling the disturbance excited by the law of Otho. This last is said to have been one of the most signal victories of eloquence over the turbulence of human passions, while to the former Cicero himself frequently alludes, as among the most finished of his compositions. The oration for Marcellus is maintained by many to be a spurious performance. It would seem, however, after weighing all the arguments adduced by modern critics, that a part is actually genuine, but that much has been subsequently interpolated by some rhetorician or declaimer. Of the *Rhetorical* works of Cicero, the most admired and finished is the dialogue "*De Oratore*," of which Cicero himself highly approved, and which his friends were accustomed to regard as one of the happiest of his productions. In the "*Oratorie Partitiones*," the subject is the art of arranging and distributing the parts of an oration so as to adapt them in the best manner to their proper end, that of moving and persuading an audience. In the dialogue on famous orators, entitled "*Brutus*," he gives a short character of all who had ever flourished in Greece or Rome with any considerable reputation for eloquence, down to his own time. It was intended as a fourth and supplemental book to the treatise "*De Oratore*." The "*Orator*," addressed to Brutus, and written at his solicitation, was intended to complete the two works just mentioned. It enlarges on the favourite topic of Cicero, which had already been partially discussed in the treatise "*De Oratore*," the character of the perfect orator, and seeks to confirm his favourite proposition that perfection in oratory requires an extensive acquaintance with every art. It is on the merits of this work in particular that Cicero in a letter to a friend asserts his perfect willingness that his reputation should be staked. The "*Topica*" are a compend of the *Topica* of Aristotle. The treatise "*De Optimo genere Oratorum*" was originally intended as a preface to a translation of the celebrated orations of Demosthenes and Æschines "*De Corona*." The work "*De Inventione*" was a youthful performance, and that addressed to Herennius, according to the best authorities, never proceeded from his pen. With respect to the other works of Cicero, the treatise "*De Legibus*" has reached us in an imperfect state, only three books remaining, and these disfigured by numerous chasms that cannot be supplied. It traces the philosophic principles of jurisprudence to their remotest sources, sets forth a body of laws conformable to Cicero's idea of a well regulated state, and is supposed to have treated in the books that are lost of the executive power of the magistrates and the rights of Roman citizens. The

treatise "*De finibus bonorum et malorum*" is written after the manner of Aristotle, and discusses the chief good and ill of man: in it Cicero explains the several opinions entertained on this subject by the sages of antiquity. The "*Academica Questiones*" relate to the Academic Philosophy, whose tenets Cicero himself had embraced. It is an account and defence of the doctrines of the Academy. In the "*Tusculana Disputationes*" five books are devoted to as many different questions of philosophy, bearing the most strongly on the practice of life, and involving topics the most essential to human happiness. The "*Paradoxa*" contain a defence of six paradoxes of the Stoics. The work "*De natura Deorum*" embraces a full examination of the various theories of heathen antiquity on the nature of the gods, to which the treatise "*De Divinatione*" may be regarded as a supplement. The essay "*De Officiis*" on moral duties, has not unaptly been styled the heathen "Whole Duty of Man;" nor have the dialogues "*De Senectute*," and "*De Amicitia*," been incorrectly regarded as among the most highly finished and pleasing performances of which any language can boast. We have to lament the loss of the treatises "*De Consolatione*," (that which we have under this title being a patched-up imposture of Sigonius,) "*De Gloria*," and that entitled "*Hortensius*," in which last Cicero undertook the defence of learning and philosophy, and left to his illustrious competitor the task of arraigning them. It was this book which first led St. Austin to the study of Christian philosophy and the doctrines of Christianity. Cicero's correspondence is one of the most valuable legacies bequeathed to us by antiquity. The collection addressed to his friends is full of political information; the letters to Atticus pour-tray, besides this, the mind of the writer in its most engaging form, in all the frankness of familiar intercourse. The treatise "*De Republica*," a part of which has been recently discovered by Maii; a work so highly extolled by the unanimous suffrages of antiquity, does not seem so profound a treatise as we had been led to imagine, if indeed it be just to form an opinion of the work in question when we have only a portion of it in our hands.] The most valuable editions of the works complete, are that of Verburgius, 2 vols. fol. Amst. 1724—that of Olivet, 9 vols. 4to. Geneva, 1758—the Oxford edition in 14 vols. 4to. 1782—that of Lallemand, 12mo. 10 vols. Paris apud Barbou, 1768—[that of Ernesti, Halæ, 1774-77, in 8 vols. 8vo. and that of Schütz, Lips. 1814, &c. in 16 vols. small octavo. This last edition is highly praised, and contains the fragments of Cicero's orations lately discovered. The treatise *de Republica*, was first published by Maius at Rome in 1822, and re-published in London, 1823. There are several recent editions of it also in Germany, the best of which is that of Moser, *Francfurti*, 1826, 8vo.] *Plutarch* *in vitâ*.—*Quintil.*—*Dio. Cass.*—*Appian.*—

Florus.—*C. Nep. in Attic.*—*Eutrop.*—*Cic.* &c.—Marcus, the son of Cicero, was taken by Augustus as his colleague in the consulship. He revenged his father's death, by throwing public dishonour upon the memory of Antony. He disgraced his father's virtues, and was so fond of drinking, that Pliny observes he wished to deprive Antony of the honour of being the greatest drunkard in the Roman empire. *Plut. in Cic.*—Quintus, the brother of the orator, was Cæsar's lieutenant in Gaul, and proconsul of Asia for three years. He was proscribed with his son at the same time with his brother Tully. *Plut. in Cic.*—*Appian*

CICONES, a people of Thrace near the Hebrus. Ulysses, on his return from Troy, conquered them, and plundered their chief city Ismarus because they had assisted Priam against the Greeks. *Ovid. Met.* 10, v. 83, l. 15, v. 313.—*Virg. G.* 4, v. 520, &c.—*Mela*, 2, c. 2.

CILICIA, a country of Asia Minor, on the sea-coast, south of Cappadocia and Lycæonia, and bounded by Syria on the east, and Pisidia and Pamphylia on the west. It was so surrounded by steep and rugged mountains, that a few men might defend it against a whole army, there being but three narrow passes leading into it, the Pylæ Ciliciæ on the side of Cappadocia, and on the east the Pylæ Amanicæ and Pylæ Syriæ. The country was divided into Trachea and Campes- tris, or the rugged and level Cilicia. The former was subsequently considered as a continuation of Isauria. The latter was one of the most fruitful provinces of Asia, excepting the western part; which however, though barren, was famed for its horses.] The inhabitants enriched themselves by piratical excursions, till they were conquered by Pompey. The country was opulent, and was governed by kings, under some of the Roman emperors; but reduced into a province by Vespasian. Cicero presided over it as a proconsul. It receives its name from Cilix, the son of Agenor. [Bochart derives the name from the Phœnician word *Challekim*, signifying "a stone," a term which well suits Cilicia Trachea, which to this day is called by the Turks "*Tis-Weleith*," or, "the stony province." To what is said above of the Cilicians, may be added, that they were rough in their manners, unfair in their dealings, cruel, and great liars. They claimed their share of the proverb, *τρία κάρρα κακιστά*, which applied to the Cretans, Cappadocians, and Cilicians.] *Apollod.* 3, c. 1.—*Varro. R. R.* 2, c. 11.—*Sueton. in Vesp.* 8.—*Herodot.* 2, c. 17, 34.—*Justin.* 11, c. 11.—*Curt.* 3, c. 4.—*Plin.* 5, c. 27.—Part of the country between Eolia and Troas is also called Cilicia. *Strab.* 13, calls it Trojan, to distinguish it from the other Cilicia. *Plin.* 5, c. 27.

CILIX, a son of Phœnix, or, according to Herodotus, of Agenor, who after seeking in vain his sister Europa, settled in a country to which he gave the name of Cilicia. *Apollod.* 3, c. 1.—*Herodot.* 7, c. 91.

CIMBER, TULL. one of Cæsar's murderers. He laid hold of the dictator's robe, which was a signal for the rest to strike. *Plut. in Cæs.*

CIMBRI, a people of Germany, who invaded the Roman empire with a large army, and were conquered by Marius. [They occupied the Chersonesus Cimbrica, or modern *Jutland*.] *Flor.* 3, c. 3.

CIMBRICUM BELLUM, was begun by the Cimbric Teutones [and Ambrones,] by an invasion of the Roman territories, B. C. 109. These barbarians were so courageous, and even desperate, that they fastened their first ranks each to the other with cords. [In the first battle they vanquished the consul Papirius Carbo; in another they defeated M. Junius Silanus, another consul; in a third L. Cassius; and in a fourth, M. Aurelius Scaurus, whom they took prisoner and put to death. After various other successes, they were defeated by the valour and policy of Marius and Catulus.] Marius, in his second consulship, was chosen to carry on the war; he met the Teutones at Aquæ Sextiæ, where, after a bloody engagement, he left dead on the field of battle 20,000, and took 90,000 prisoners, B. C. 102. The Cimbric, who had formed another army, had already penetrated into Italy, where they were met at the river Athesis, by Marius and his colleague Catulus a year after. An engagement ensued, and 140,000 of them were slain. This last battle put an end to this dreadful war, and the two consuls entered Rome in triumph. [Marius, if we credit the account of Plutarch who quotes the lost commentaries of Sylla, deserved little if any of the credit of this second victory. He missed his way in the field, in consequence of a thick cloud of dust which arose, and the whole brunt of the action fell upon the legions of Catulus. A hot dispute arose between the soldiers of the two commanders, which had the better claim for the victory, and certain ambassadors from Parma, who were present, were appointed arbitrators. Catulus's soldiers led them to the field of battle to see the dead, and clearly proved that they had been killed by their javelins, because Catulus had taken care to have the shafts inscribed with his name. Nevertheless the whole honour of the day was ascribed by the Roman populace to Marius, on account of his former victory and present authority. He declined, however, the honour of a sole triumph, and shared it with Catulus.] *Flor.* 3, c. 3.—*Plin.* 7, c. 22, l. 17, c. 1.—*Mela*, 3, c. 3.—*Paterc.* 2, c. 12.—*Plut. in Mario*.

CIMINUS, now *Viterbe*, a lake and mountain of Etruria. *Virg. Æn.* 7, v. 697.—*Liv.* 9, c. 36.

CIMMERII, a people near the Palus Mæotis, who invaded Asia Minor, and seized upon the kingdom of Cyaxares. After they had been master of the country for 28 years, they were driven back by Alyattes king of Lydia. [The Cimmerians seem to have been a northern nation, driven from their abodes by the Scythians, and compelled to seek for new habitations. Posidonius makes them of Cim-

beric or German origin. Their first appellation is not known; that of Cimmerii, they obtained, it is said, after inhabiting the town of Cimmerium and its vicinity, on the Cimmerian Bosphorus. This, however, seems very improbable, as it is more natural to suppose that they gave name to the town and strait. The country bordering on the Palus Mæotis and Bosphorus, which was inhabited by the Cimmerii, is represented by the ancients as inhospitable and bleak, covered with forests and fogs which the sun could not penetrate. Hence, according to some, arose the expression, Cimmerian darkness. Homer places his Cimmerians beyond the Oceanus, in a land of continual gloom, and immediately after them the empire of the shades. This poetic fable, however, is like that of Lycophron, which Pliny and others copy, viz. that the Cimmerii were a people dwelling near the lake Averrus in Italy, in whose canton the sun never shines; whereas Strabo represents it as a pleasant and agreeable district. *vid. Avernus.*] *Herodot.* 1, c. 6, &c. 1, 4, c. 1, &c.

CIMMERIUM, [a town in the interior of the Tauric Chersonese, north of Mons Cimmerius, now *Eski-Krin*, or, the old *Krim*.—A town of Italy in Campania, near lake Avernus.] *Mela*, 1, c. 19.

CIMMERIUS BOSPORUS. [*vid. Bosphorus.*]

CIMOLUS, [one of the Cyclades, north-east of Melos. Its more ancient name was Echinusa or Viper's Island, from the number of vipers which infested it before it was inhabited. It produced what was called the *Cimolia terra*, a species of earth resembling, in some of its properties, fullers earth, though not the same with it. The ancients used it for cleaning their clothes. It was white, dense, of a loose texture, mixed with sand or small pebbles, insipid to the taste, and unctuous to the touch. Cimolus is now *Kimoli*, though more generally known by the name of *Argentiera*.] *Ovid. Met.* 7, v. 463.—*Plin.* 35, c. 16.

CIMON, an Athenian, son of Miltiades and Hegisipyle, famous for his debaucheries in his youth, and for the reformation of his morals when arrived to years of discretion. When his father died, he was imprisoned, because unable to pay the fine laid upon him by the Athenians: but he was released from confinement by his sister and wife Elpinice. [*vid. Elpinice and Callias.*] He behaved with great courage at the battle of Salamis, and rendered himself popular by his munificence and valour. His famous exploit, however, was at Mycale. [This battle of Mycale must not be confounded with the one fought on the same day with the action at Plataea. It is thought to have been fought off the coast of Pamphylia, near the river Eurymedon. *vid. Eurymedon and Mycale.*] The money that he obtained by his victories was not applied to his own private use; but with it he fortified and embellished the city. He some time after lost all his popularity, and was banished by the Athenians, who declared war against the Lacedæmonians. He was recalled from his exile, and at his return, he made a re-

conciliation between Lacedæmon and his countrymen. He was afterwards appointed to carry on the war against Persia in Egypt and Cyprus, with a fleet of 100 ships; and on the coast of Asia, he gave battle to the enemy, and totally ruined their fleet. [This is the same battle alluded to above under the name of Mycale.] He died as he was besieging the town of Citrum in Cyprus, B. C. 449, in the 51st year of his age. He may be called the last of the Greeks, whose spirit and boldness defeated the armies of the barbarians. He was such an inveterate enemy to the Persian power, that he formed a plan of totally destroying it; and in his wars, he had so reduced the Persians, that they promised in a treaty, not to pass the Chelidonian islands with their fleet, or to approach within a day's journey of the Grecian seas. The munificence of Cimon has been highly extolled by his biographers, and he has been deservedly praised for leaving his gardens open to the public. *Thucyd.* 1, c. 100 and 112.—*Justin.* 2, c. 13.—*Diod.* 11.—*Plut. & C. Nep. in vitâ.*—A Roman, supported in prison by the milk of his daughter.—An Athenian, who wrote an account of the war of the Amazons against his country.

CINCIA LEX, was enacted by M. Cincius, tribune of the people, A. U. C. 549. By it no man was permitted to take any money as a gift or a fee in pleading a cause. *Liv.* c. 4.

L. Q. CINCINNATUS, a celebrated Roman, who was informed, as he ploughed his field, that the senate had chosen him dictator. Upon this he left his ploughed land with regret, and repaired to the field of battle, where his countrymen were closely besieged by the Volsci and Æqui. He conquered the enemy, and returned to Rome in triumph; and, 16 days after his appointment, he laid down his office and retired back to plough his fields. In his 80th year he was again summoned against Præneste as dictator; and after a successful campaign, he resigned the absolute power he had enjoyed only 21 days, nobly disregarding the rewards that were offered him by the senate. He flourished about 460 years before Christ. *Liv.* 3, c. 26.—*Flor.* 1, c. 11.—*Cic. de Finib.* 4.—*Plin.* 18, c. 3.

L. CINCIUS ALIMENTUS, a prætor of Sicily in the second Punic war, who wrote annals in Greek. *Dionys Hal.* 1.

CINÉAS, a Thessalian, minister and friend to Pyrrhus king of Epirus. He was sent to Rome by his master to sue for a peace, which he, however, could not obtain. He told Pyrrhus that the Roman senate were a venerable assembly of kings; and observed, that to fight with them, was to fight against another Hydra. He was of such a retentive memory, that the day after his arrival at Rome, he could salute every senator and knight by his name. *Plin.* 7, c. 24.—*Cic. ad Fam.* 9, ep. 25.

CINESIAS, a Greek poet of Thebes in Bœotia, who composed some dithyrambic verses, *Athen.*

CINÉTHON, a Spartan, who wrote genealogical poems, in one of which he asserted that

Medea had a son by Jason, called Medus, and a daughter called Eriopis. *Paus.* 2, c. 18.

CINGA, now *Cinea*, a river of Spain, flowing from the Pyrenean mountains [through the territories of the Hergetes,] into the Iberus. *Lucan.* 1, v. 21.—*Cæs. B. C.* 1, c. 48.

CINGULUM, now *Cingoli*, a town of Picenum. *Plin.* 3, c. 13.—*Cæs. Bell. Civ.* 1, c. 15.—*Sil. It.* 10, v. 34.—*Cic. Att.* 7, ep. 11.

L. CORN. CINNA, a Roman who oppressed the republic with his cruelties, and was banished by Octavius for attempting to make the fugitive slaves free. He joined himself to Marius; and with him, at the head of 30 legions, he filled Rome with blood, defeated his enemies, and made himself consul even to a fourth time. He massacred so many citizens at Rome that his name became odious; and one of his officers assassinated him at Ancona as he was preparing war against Sylla. His daughter Cornelia married Julius Cæsar, and became mother of Julia. *Plut. in Mar. Pomp. & Syll.*—*Lucan.* 4, v. 822.—*Appian. Bell. Civ.* 1.—*Flor.* 3, c. 21.—*Paterc.* 2, c. 20. &c.—*Plut. in Cæs.*—One of Cæsar's murderers.—C. Helvius Cinna, a poet intimate with Cæsar. He went to attend the obsequies of Cæsar, and being mistaken by the populace for the other Cinna, he was torn to pieces. He had been eight years in composing an obscure poem called *Smyrna*, in which he made mention of the incest of Cinyras. *Plut. in Cæs.*—A grandson of Pompey. He conspired against Augustus, who pardoned him, and made him one of his most intimate friends. He was consul, and made Augustus his heir. *Dio.*—*Seneca de Clem.* c. 9.—A town of Italy, taken by the Romans from the Samnites.

CINXIA, a surname of Juno, who presided over marriages, and was supposed to untie the girdle of new brides.

CINYPHS or **CINYPS**, [a small river of Africa, below Tripolis, and falling into the sea south-west of the promontory of Cephalæ. It owed its name, according to Bochart, to the great number of porcupines in the adjacent country. It flowed from a hill called in Punic Zachabari, or the hill of the Graces, in the country of the Macæ. *vid. Macæ.* It is now called *Wadi-Quaham.*] *Virg. G.* 3, v. 312.—*Herodot.* 4, c. 198.—*Plin.* 5, c. 4.—*Martial.* 7, ep. 94.—*Ovid. Met.* 7, v. 272, l. 15, v. 755.—*Lucan.* 9, v. 787.

CINYRAS, a king of Cyprus, son of Paphus, who married Cenchreis, by whom he had a daughter called Myrrha. Myrrha fell in love with her father; and in the absence of her mother at the celebration of the festivals of Ceres, she introduced herself into his bed by means of her nurse. Cinyras had by her a son called Adonis; and when he knew the incest he had committed, he attempted to stab his daughter, who escaped his pursuit and fled to Arabia, where, after she had brought forth, she was changed into a tree, which still bears her name. Cinyras, according to some, stabbed himself. He was so rich that his opulence, like that of Croesus.

became proverbial. *Ovid. Met.* 10, fab. 9.—*Plut. in Parall.—Hygin.* fab. 242, 248, &c.

C1OS, [a river of Thrace, rising in the north-western part of the chain of Mount Rhodope, and falling into the Ister. It is now the *Escher*. D'Anville calls the river *Ceseu*.—A river and town of Bithynia. The town was destroyed by Philip, father of Perses, and rebuilt by Prusias, who called it after his own name, Prusa.]

CIRCEII, [a promontory of Latium, with a town of the same name, the fabled residence of Circe. The adjacent country being very low, gives this promontory at a distance the appearance of an island. It would seem that Hesiod's making the kings of the Tyrrheni to have been descended from Circe and Ulysses, led to the opinion that the island of that goddess was to be found on the Italian coast. An accidental resemblance in name also may have induced many to select this promontory as the place of her abode. Homer's account, however, of the isle of Circe does not at all suit this spot. The island was a low one, whereas this is a lofty promontory. The adjacent sea also is represented by the poet as boundless to the view, which is not the case as regards Circeii. *vid. Æea*. The promontory is now called *Monte Circello*, and was famed for its oysters in the time both of Horace and Juvenal.] *Ovid. Met.* 14, v. 248.—*Virg. Æn.* 7, v. 799.—*Liv.* 6, c. 17.—*Cic. N. D.* 3, c. 19.

CIRCEÆ, a daughter of Sol and Perseis, celebrated for her knowledge in magic and venomous herbs. She was sister to Æetes king of Colchis, and Pasiphae the wife of Minos. She married a Sarmatian prince of Colchis, whom she murdered to obtain his kingdom. She was expelled by her subjects, and carried by her father upon the coasts of Italy, to an island called *Æea*. Ulysses, at his return from the Trojan war, visited the place of her residence; and all his companions, who ran headlong into pleasure and voluptuousness, were changed by Circe's potions into filthy swine. Ulysses, who was fortified against all enchantments by an herb called *moly*, which he had received from Mercury, went to Circe, and demanded, sword in hand, the restoration of his companions to their former state. She complied, and loaded the hero with pleasures and honours. In this voluptuous retreat, Ulysses had by Circe one son, called Telegonus, or two, according to Hesiod, called Agrinus and Latinus. For one whole year Ulysses forgot his glory in Circe's arms, and at his departure, the nymph advised him to descend to hell, and consult the manes of Tiresias concerning the fates that attended him. Circe showed herself cruel to Scylla her rival, and to Picus. *vid. Scylla* and *Picus*. *Ovid. Met.* 14, fab. 1 and 5.—*Horat.* 1, ep. 2, l. 1, od. 17.—*Virg. Ecl.* 8, v. 70.—*Æn.* 3, v. 336, l. 7, v. 10, &c.—*Hygin.* fab. 125.—*Apollon. Arg.* 4.—*Homer. Od.* 10, v. 136, &c.—*Apolod.* 1, c. 9.—*Hesiod. Th.* 956.—*Strab.* 5.

CIRCENSES LUDI, games performed in the circus at Rome. They were dedicated to the

god Consus, and were first established by Romulus at the rape of Sabines. They were in imitation of the Olympian games among the Greeks, and, by way of eminence, were often called the great games. Their original name was *Consualia*, and they were first called *Circenses* by Tarquin the elder after he had built the Circus. They were not appropriated to one particular exhibition, but were equally celebrated for leaping, wrestling, throwing the quoit and javelin, races on foot as well as in chariots, and boxing. Like the Greeks, the Romans gave the name of *Pentathlon* or *Quinquertium* to these exercises. The celebration continued five days, beginning on the 15th of September. All games in general that were exhibited in the Circus, were soon after called *Circensian* games. Some sea-fights and skirmishes, called by the Romans *Naumachia*, were afterwards exhibited there. *Virg. Æn.* 8, v. 636.

CIRCIUS, a part of Mount Taurus. *Plin.* 5, c. 27.—A rapid and tempestuous wind, frequent in Gallia Narbonensis, and unknown in any other country. *Lucan.* 1, v. 408.

CIRCUS, a large and elegant building at Rome, where plays and shows were exhibited. There were about eight at Rome; the first, called *Maximus Circus*, was the grandest, raised and embellished by Tarquin Priscus. [Its figure was of an oblong circular form, whence its name *circus*. The length of it was 3 furlongs and a half, i. e. 437½ paces, or 2187½ feet; the breadth little more than one furlong, with rows of seats all around, rising one above another. The lowest of these seats were of stone, and the highest of wood, where separate places were allowed to the senators and equites. It is said to have contained at least 150,000 persons, or, according to others, above double that number; according to Pliny, 250,000; some moderns say 380,000. Its circumference was one mile. It was surrounded with a ditch or canal, called *Euripus*, 10 feet broad and 10 feet deep; and with porticoes 3 stories high; both the work of Cæsar. The canal served to supply it with water in naval exhibitions.]

CIRIS, the name of Scylla, daughter of Nisus, who was changed into a bird of the same name. *Ovid. Met.* 8, v. 151.

CIRRHA and **CYRRHA**, [a maritime town of Phocis, at the top of the *Sinus Crisæus*, serving as a port to Delphi, and being 60 stadia distant from it.]

CIRTHA and **CIRTA**, [a city of Numidia, about 48 miles from the sea on a branch of the river *Ampsagas*. It was intended as the royal residence, and being in fact the only city originally in the country and erected by Carthaginian workmen, it hence took the Punic name of *Cartha*, or, "the city". It was the residence of Syphax, Masinissa, and the other rulers of the land. When Cæsar had landed in Africa, and was in great danger of being overpowered by Scipio and Juba, a certain Sittius, who had fled from Rome into Africa, and was roaming about the latter country with a predatory band, having made

a sudden attack upon Cirra, took it, and compelled Juba to return and defend his kingdom. Cæsar being thus relieved, when the war was over, gave Cirra as a reward to Sittius with a part of the adjacent country. The city now changed its name to *Sittianorum Colonia*. In the time of the emperor Constantine, having suffered much on account of its fidelity to that prince, he repaired and embellished it, giving it the name of *Constantina*. This name remains with a slight variation to the present day, and the small city built upon the ruins of the ancient capital is still called *Cosantina*.] *Strab.* 7.

CISALPINA GALLIA, [*vid.* Gallia.]

CISPADANA GALLIA, [*vid.* Gallia.]

CISSEÏS, a patronymic given to Hecuba as daughter of Cisseus.

CISSEÛS, a king of Thrace, father of Hecuba, according to some authors. *Virg. Æn.* 7, v. 320.

CISSA, [*vid.* Susiana.]

CISSUS, [a town and mountain of Macedonia, south of Thessalonica.]

CISTENÆ, a town of Æolia.—A town of Lycia. *Mela*, 1, c. 18.

CITHÆRON, a king who gave his name to a mountain of Bœotia, situate at the south of the river Asopus, and sacred to Jupiter and the Muses. Actæon was torn to pieces by his own dogs on this mountain, and Hercules killed there an immense lion. [Here also the infant Œdipus was exposed. It was midway between Thebes and Corinth.] *Virg. Æn.* 4, v. 303.—*Apollod.* 2, c. 4.—*Mela*, 2, c. 3.—*Strab.* 9.—*Paus.* 9, c. 1, &c.—*Plin.* 4, c. 7.—*Ptol.* 3, c. 15.

CITHARISTA, [a harbour of Gallia Narbonensis, now the port of *Cireste*.]

CITIUM, now *Chitti*, a town of Cyprus, where Cimon died in his expedition against Egypt. [It was the birth-place of Zeno. Josephus says that it was built by *Chittim* the son of Javan.] *Plut. in Cym.*—*Thucyd.* 1, c. 112.

J. CIVILIS, a powerful Batavian, who raised a sedition against Galba, &c. *Tacit. Hist.* 1, c. 59.

CLADEUS, a river of Elis, passing near Olympia, and honoured next to the Alpheus, [into which it fell.] *Paus.* 5, c. 7.

CLANIUS or CLANIS, a river of Campania, [rising near Abella, on the confines of Samnium, and falling into the sea below Vulturnum. It is now the *Agno*.] *Virg. G.* 2, v. 225.—A river of Etruria, now *Chiaca*, [rising near Arretium, and falling into the Tiber, north-east of Vulsinii.]

CLARUS, or *Claros*, a town of Ionia, famous for an oracle of Apollo. It was built by Manto daughter of Tiresias, who fled from Thebes, after it had been destroyed by the Epigoni. She was so afflicted with her misfortunes, that a lake was formed with her tears, where she first founded the oracle. Apollo was from thence surnamed *Clarius*, *Strab.* 14.—*Paus.* 7, c. 3.—*Mela*, 1, c. 7.—*Ovid. Met.* 1, v. 516.—An island of the

Ægean, between Tenedos and Scios. *Thucyd.* 3, c. 33.

CLASTIDIUM, now *Schiattazzo*, a town of Liguria. *Strab.* 5.—*Liv.* 32, c. 29.

CLAUDIA, a patrician family at Rome, descended from Clausus, a king of the Sabines. It gave birth to many illustrious patriots in the republic; and it is particularly recorded that there were not less than 28 of that family who were invested with the consulship, five with the office of dictator, and seven with that of censor, besides the honour of six triumphs. *Sueton. in Tib.* 1.

CLAUDIA, a vestal virgin accused of incontinence. To show her innocence, she offered to remove a ship which had brought the image of Cybele to Rome, and had stuck in one of the shallow places of the river. This had already baffled the efforts of a number of men; and Claudia, after addressing her prayers to the goddess, untied her girdle, and with it easily dragged after her the ship to shore, and by this action was honourably acquitted. *Val. Max.* 5, c. 4.—*Propert.* 4, el. 12, v. 52.—*Ital.* 17, v. 35.—*Ovid. Fast.* 4, v. 315, *ex Ponto*. 1, ep. 2, v. 144.—A step-daughter of M. Antony, whom Augustus married. He dismissed her undefiled immediately after the contract of marriage, on account of a sudden quarrel with her mother Fulvia. *Sueton. in Aug.* 62.—The wife of Metellus Celer, sister to P. Claudius and to Appius Claudius.—A Roman road [which branched off from the Via Flaminia, at the Pons Mulvius, near Rome, and proceeding through the more inland parts of Etruria, and joined the Via Aurelia at Lucca.] *Ovid.* 1, *ex Pont.* el. 8, v. 44.—A tribe which received its name from Appius Claudius, who came to settle at Rome with a large body of attendants. *Liv.* 2, c. 16.—Antonia, a daughter of the emperor Claudius, married Cn. Pompey, whom Messalina caused to be put to death. Her second husband, Sylla Faustus, by whom she had a son, was killed by Nero, and she shared his fate when she refused to marry his murderer.

CLAUDIA LEX, *de comitiis*, was enacted by M. Cl. Marcellus, A. U. C. 703. [It ordained that no one should be allowed to stand candidate for an office while absent; thus taking from Cæsar the privilege granted him by the Pompeian law.]—Another, *de usurâ*, [by the emperor Claudius,] which forbade people to lend money to minors on condition of payment after the decease of their parents.—Another, *de negotiatione*, by Q. Claudius the tribune, A. U. C. 535. It forbade any senator, or father of a senator, to have any vessel containing above 300 amphoræ, for fear of their engaging themselves in commercial schemes. The same law also forbade the same thing to the scribes and the attendants of the quæstors, as it was naturally supposed that people who had any commercial connections could not be faithful to their trust, nor promote the interest of the state.—Another, A. U. C. 576, to order the allies to return to

their respective cities, after their names were enrolled. *Liv.* 41, c. 9.—Another, to take away the freedom of the city of Rome from the colonists which Cæsar had carried to *Novi-comum*. *Sueton.* in *Jul.* 28.

CLAUDIÆ AQUÆ, the first water brought to Rome by means of an aqueduct erected by the censor Appius Claudius, A. U. C. 441. *Eutrop.* 2, c. 4.—*Liv.* 9, c. 29.

CLAUDIÂNUS, a celebrated poet, born at Alexandria in Egypt [in the age of Theodosius and his sons Honorius and Arcadius,] who seems to possess all the majesty of Virgil without being a slave to the corrupted style which prevailed in his age. Scaliger observes, that he has supplied the poverty of his matter by the purity of his language, the happiness of his expressions, and the melody of his numbers. [His poems, however, display great inequalities of genius; he often flags in the midst of his finest passages, and in his longer poems especially, falls off generally before he reaches the conclusion.] As he was the favourite of Stilicho, he removed from the court when his patron was disgraced, and passed the rest of his life in retirement and learned ease. His poems on Rufinus and Eutropius, [whom he severely satirises as being the rivals of his patron Stilicho,] seem to be the best of his compositions. The best editions of his works are that of Burman, 4to. 2 vols. Amst. 1760, and that of Gesner, 2 vols. 8vo. Lips. 1758.

CLAUDIOPOLIS, a town of Cappadocia. *Plin.* 5, c. 24.—[Another in Bithynia—in Isauria—in Cataonia, &c.]

CLAUDIUS I. (Tiber. Drusus Nero,) son of Drusus, Livia's second son, succeeded as emperor of Rome after the murder of Caligula, whose memory he endeavoured to annihilate. He made himself popular for awhile, [but soon, under the guidance of Messalina, who possessed the most absolute control over him, he became a cruel and bloody tyrant.] He passed over into Britain, and obtained a triumph for victories which his generals had won, and suffered himself to be governed by favourites whose licentiousness and avarice plundered the state, and distracted the provinces. He married four wives, one of whom, called Messalina, he put to death on account of her lust and debauchery. He was at last poisoned [by his niece Agrippina, whom he had married after the death of Messalina, and who wished to raise to the throne her son Nero by a former marriage, to the prejudice of Britannicus, the son and lawful heir of Claudius; which she effected.] The poison was conveyed in mushrooms; but as it did not operate fast enough, his physician, by order of the empress, made him swallow a poisoned feather. He died in the 63d year of his age, 13 October, A. D. 54, after a reign of 13 years; distinguished neither by humanity nor courage, but debased by weakness and irresolution. He was succeeded by Nero. *Tacit. Ann.* 11, &c.—*Dio.* 60.—*Juv.* 6, v. 619.—*Suet. in vitâ.*—The second emperor of that name was a Dalmatian, who succeeded

Gallienus. [He defeated the Goths, who had passed over into Greece, to the number of 300,000 men, in two bloody battles, and destroyed nearly all their vast force. A pestilence, however, which had broken out among the Gothic fugitives, carried him off at Sirmium, after a short but splendid reign of two years.] The excellence of his character, marked with bravery, and tempered with justice and benevolence, is well known by these words of the senate, addressed to him: *Claudi Auguste, tu frater, tu pater, tu amicus, tu bonus senator, tu vere princeps.*—Nero, a consul, with Liv. Salinator, who defeated and killed Asdrubal near the river Metaurus, after he had passed from Spain into Italy to the assistance of his brother Annibal. *Liv.* 27, &c.—*Horat.* 4, od. 4, v. 37.—*Suet. in Tib.*—The father of the emperor Tiberius, quæstor to Cæsar in the wars of Alexandria.—Pontius, a general of the Samnites, who conquered the Romans at Furcæ Caudinæ, and made them pass under the yoke. *Liv.* 9, c. 1, &c.—App. Cæcus, a Roman censor, who built an aqueduct A. U. C. 441, which brought water to Rome from Tusculum. It was the first that was brought to the city from the country. Before his age the Romans were satisfied with the waters of the Tiber, or of the fountains and wells in the city. [*vid. Appian.*] *Liv.* 9, c. 29.—*Ovid. Fast.* 6, v. 203.—*Cic. de sen.* 6.—Tiberius Nero, was elder brother of Drusus, and son of Livia Drusilla, who married Augustus after his divorce of Scribonia. He married Livia, the emperor's daughter by Scribonia, and succeeded in the empire by the name of Tiberius. *vid. Tiberius.* *Horat.* 1, ep. 3, v. 2.—The name of Claudius is common to many Roman consuls and other officers of state; but nothing is recorded of them, and their name is but barely mentioned. *Liv.*

CLAVIGER, a surname of Janus, from his being represented with a *key*. *Ovid. Fast.* 1, v. 228. Hercules received also that surname, as he was armed with a *club*. *Ovid. Met.* 15, v. 284.

CLAUSUS, or CLAUDIUS, a king of the Sabines who assisted Turnus against Æneas. He was the progenitor of that Ap. Claudius who migrated to Rome, and became the founder of the Claudian family. *Verg. Æn.* 7, v. 707, l. 10, v. 345.

CLAZOMËNÆ and CLAZOMËNA, [a city of Ionia, on the coast of the Ægean sea, west of Smyrna. There were two cities of this name; the more ancient stood on the continent, and was strongly fortified by the Ionians to resist the Persians. After the defeat of Cæsus, however, they were terrified, and withdrew to a neighbouring island, where they built the second Clazomenæ so often mentioned in Roman history. Alexander, according to Pausanias, joined it to the continent by a causeway 250 paces long; from which time it was reckoned among the cities on the continent. Augustus greatly embellished it, and was styled, on some medals, its founder, through flattery. Anaxagoras was

born here. On or near its site stands the small town of *Dowlak*, or *Vourla*.] *Mela*, 1. c. 17.—*Plin.* 5, c. 29.—*Strab.* 14.—*Liv.* 38, c. 39.

CLEANTHES, [a stoic philosopher of Assos in Lydia, disciple of Zeno. After the death of Zeno, his school was continued by Cleanthes. His first appearance was in the character of a wrestler. In this capacity he visited Athens, where the love of philosophy was diffused through all ranks of people. He soon caught the general spirit, and though he was possessed of no more than four *drachmæ*, he determined to put himself under the tuition of some eminent philosopher. His first master was Crates, the Academic. He afterwards became a disciple of Zeno, and a celebrated advocate of his doctrines. By night he drew water as a common labourer in the public gardens, that he might have leisure in the day-time to attend the schools of philosophy. The Athenian citizens observing, that, though he appeared strong and healthy, he had no visible means of subsistence, summoned him before the Areopagus, according to the custom of the city, to give an account of his manner of living. Upon this he produced the gardener for whom he drew water, and a woman for whom he ground meal, as witnesses to prove that he subsisted by the labour of his hands. The judges of the court were struck with such admiration of his conduct, that they ordered ten *minæ* to be paid him out of the public treasury; which, however, Zeno would not suffer him to accept. Antigonus afterwards presented him with three thousand *minæ*. From the manner in which this philosopher supported himself, he was called *ῥεαντλος*, or, the well-drawer. For many years he was so very poor that he was compelled to write the heads of his master's lectures on shells and bones for the want of money to buy better materials. He remained, however, notwithstanding every obstacle, a pupil of Zeno for nineteen years. His natural faculties were slow; but resolution and perseverance enabled him to overcome every difficulty; and, at last, he became so complete a master of the stoic philosophy, as to be perfectly well qualified to succeed Zeno. His fellow-disciples often ridiculed him for his dullness, by calling him an ass; but his answer was that if he were an ass, he was better able to bear the weight of Zeno's doctrine. He wrote much, but none of his writings remain except a most beautiful hymn to Jupiter, preserved in the Anthology. After his death, the Roman senate erected a statue in honour of him at Assus. It is said that he starved himself in his 90th year, B. C. 240.] *Strab.* 13.—*Cic. de Finib.* 2, c. 69, l. 4, c. 7.

CLEARCHUS, a tyrant of Heraclea in Pontus, who was killed by Chion and Leonidas, Plato's pupils, during the celebration of the festivals of Bacchus, after the enjoyment of the sovereign power during twelve years, 353 B. C. *Justin.* 16, c. 4.—*Diod.* 15.—The second tyrant of Heraclea of that name died B. C. 288.—A Lacedæmonian sent to aid

the Byzantines. He was recalled, but refused to obey, and fled to Cyrus the younger. [After the battle of Cunaxa, and the death of Cyrus, he, together with the other Greek commanders, were made prisoners by the treachery of Tissaphernes, and put to death.] *Diod.* 14.—A disciple of Aristotle, who wrote a treatise on tactics, &c. *Xenoph.*

CLEMENS ROMANUS, one of the fathers of the church, said to be contemporary with St. Paul. Several spurious compositions are ascribed to him, but the only thing extant is his epistle to the Corinthians, written to quiet the disturbances that had arisen there. It has been much admired. The best edition is that of Wotton, 8vo. Cantab. 1718.—Another of Alexandria, called from thence *Alexandrinus*, who flourished 206 A. D. His works are various, elegant, and full of erudition; the best edition of which is Potter's, 2 vols. folio, Oxon. 1715.

CLEOBIS and BITON, two youths, sons of Cydippe, the priestess of Juno at Argos. When oxen could not be procured to draw their mother's chariot to the temple of Juno, they put themselves under the yoke, and drew it 45 stadia to the temple, amidst the acclamations of the multitude, who congratulated the mother on account of the filial affection of her sons. Cydippe entreated the goddess to reward the piety of her sons with the best gift that could be granted to a mortal. They went to rest, and awoke no more; and by this the goddess showed that death is the only true happy event that can happen to man. The Argives raised them statues at Delphi. *Cic. Tusc.* 1, c. 47.—*Val. Max.* 5, c. 4.—*Herodot.* 1, c. 31.—*Plut. de Cons. ad Apol.*

CLEOBŪLINA, a daughter of Cleobulus, remarkable for her genius, learning, judgment, and courage. She composed ænigmas, some of which have been preserved. One of them runs thus: "A father had 12 children, and these 12 children had each 30 white sons, and 30 black daughters, who are immortal, though they die every day." In this there is no need of an Œdipus to discover that there are 12 months in the year, and that every month consists of 30 days and of the same number of nights. *Laert.*

CLEOBŪLUS, one of the seven wise men of Greece, son of Evagoras of Lindos, famous for the beautiful shape of his body. He wrote some few verses, and died in the 70th year of his age, B. C. 564. *Diog. in vitâ.*—*Plut. in Symp.*

CLEOMBROTUS, son of Pausanias, a king of Sparta, after his brother Agesipolis 1st. He made war against the Bœotians, and lest he should be suspected of treacherous communication with Epaminondas, he gave that general battle at Leuctra, in a very disadvantageous place. He was killed in the engagement, and his army destroyed, B. C. 371. *Diod.* 15.—*Paus.* 9, c. 13.—*Xenoph.*—A son-in-law of Leonidas, king of Sparta, who, for awhile, usurped the kingdom after the expulsion of his father-in-law. When Leonidas was recalled, Cleombrotus was banished;

and his wife Chelonis, who had accompanied her father, now accompanied her husband in his exile. *Paus.* 3, c. 6.—*Plut. in Ag.* and *Cleom.*—A youth of Ambracia, who threw himself into the sea after reading Plato's treatise upon the immortality of the soul. *Cic. in Tusc.* 1, c. 34.—*Ovid. in Ib.* 493.

CLEOMÉDES, a famous athlete of Astypalæa, above Crete. In a combat at Olympia he killed one of his antagonists by a blow with his fist. On account of this accidental murder, he was deprived of the victory, and he became delirious. On his return to Astypalæa, he entered a school, and pulled down the pillars which supported the roof, and crushed to death 60 boys. He was pursued with stones, and he fled for shelter into a tomb, whose doors he so strongly secured, that his pursuers were obliged to break them for access. When the tomb was opened, Cleomedes could not be found either dead or alive. The oracle of Delphi was consulted, and gave this answer, *Ultimus heroum Cleomedes Astypalæus*. Upon this they offered sacrifices to him as a god. *Paus.* 6, c. 9.—*Plut. in Rom.*

CLEOMENES 1st, king of Sparta, conquered the Argives, and burnt 5000 of them by setting fire to a grove where they had fled, and freed Athens from the tyranny of the Pisistratidæ. By bribing the oracle, he pronounced Demaratus, his colleague on the throne, illegitimate, because he refused to punish the people of Ægna, who had deserted the Greeks. He killed himself in a fit of madness, 491 B. C. *Herodot.* 5, 6, and 7.—*Paus.* 2, c. 3, &c.—The 2d, succeeded his brother Agesipolis 2d. He reigned 6½ years in the greatest tranquillity, and was father to Acrotatus and Cleonymus, and was succeeded by Areus 1st, son of Acrotatus. *Paus.* 3, c. 6.—The 3d, succeeded his father Leonidas. He was of an enterprising spirit, and resolved to restore the ancient discipline of Lyncurgus in its full force, by banishing luxury and intemperance. He killed the Ephori, and removed by poison his royal colleague Eurydamides, and made his own brother, Euclidas, king, against the laws of the state, which forbade more than one of the same family to sit on the throne. He made war against the Achæans, and attempted to destroy their league. Aratus, the general of the Achæans, who supposed himself inferior to his enemy, called Antigonus to his assistance; and Cleomenes, when he had fought the unfortunate battle of Sellasia, B. C. 222, retired into Egypt, to the court of Ptolemy Euergetes, where his wife and children had fled before him; Ptolemy received him with great cordiality; but his successor, weak and suspicious, soon expressed his jealousy of this noble stranger, and imprisoned him. Cleomenes, with 12 friends, forced the place where he was confined, but finding escape from the city impracticable, they slew each other, and Cleomenes' body was flayed, and exposed on a cross, B. C. 219. *Polyb.* 6.—*Plut. in vitâ.*—*Justin.* 28, c. 4.

CLEON, an Athenian, who, though originally a tanner, became general of the armies of

the state, by his intrigues and eloquence. He took Thoron in Thrace, and after distinguishing himself in several engagements, he was killed at Amphipolis, in a battle with Brasidas the Spartan general, 422 B. C. *Thucyd.* 3, 4, &c.—*Diod.* 12.—An orator of Halicarnassus, who composed an oration for Lysander, in which he intimated the propriety of making the kingdom of Sparta elective. *C. Nep.* and *Plut. in Lys.*

CLEONÆ and **CLEONA**, a city of Argolis, between Corinth and Argos. Hercules killed the lion of Nemæa in its neighbourhood, and thence it is called Cleonæus. It was made a constellation. *Stat. 4. Sylv.* 4, v. 28.—*Ovid. Met.* 6, v. 417.—*Sil.* 3, v. 32.—*Paus.* 2, c. 15.—*Plin.* 36, e. 5.—A town of Phocis.—[Another in Arcadia.—Another on the peninsula of Athos.]

CLEONICA, a young virgin of Byzantium, whom Pausanias, king of Sparta, invited to his bed. She was introduced into his room when he was asleep, and unluckily overturned a burning lamp which was by the side of the bed. Pausanias was awakened at the sudden noise, and thinking it to be some assassin, he seized his sword, and killed Cleonica before he knew who it was. Cleonica often appeared to him, and he was anxious to make proper expiation to her manes. *Paus.* 7, c. 17.—*Plut. in Cim.* &c.

CLEONYMUS, a son of Cleomenes 2d, who called Pyrrhus to his assistance, because Areus, his brother's son, had been preferred to him in the succession; but the measure was unpopular, and even the women united to repel the foreign prince. His wife was unfaithful to his bed, and committed adultery with Acrotatus. *Plut. in Pyrrh.*—*Paus.* 1, c. 3.—A person so cowardly that *Cleonymo timidior* became proverbial.

CLEOPÁTRA, the grand-daughter of Attalus, betrothed to Philip of Macedonia, after he had divorced Olympias. When Philip was murdered by Pausanias, Cleopatra was seized by order of Olympias and put to death. *Diod.* 16.—*Justin.* 9, c. 7.—*Plut. in Pyrrh.*—A sister of Alexander the Great, who married Perdiccas, and was killed by Antigonus, as she attempted to fly to Ptolemy in Egypt. *Diod.* 16 and 20.—*Justin.* 9, c. 6, l. 13, c. 6.—A wife of Tigranes, king of Armenia, sister of Mithridates. *Justin.* 38, c. 3.—A daughter of Ptolemy Philometor, who married Alexander Bala, and afterwards Nicanor. She killed Seleucus, Nicanor's son, because he ascended the throne without her consent. She was suspected of preparing poison for Antiochus her son, and compelled to drink it herself, B. C. 120.—A wife and sister of Ptolemy Euergetes, who raised her son Alexander, a minor, to the throne of Egypt, in preference to his elder brother Ptolemy Lathurus, whose interest the people favoured. As Alexander was odious, Cleopatra suffered Lathurus to ascend the throne, on condition, however, that he should repudiate his sister and wife, called Cleopatra, and marry Seleucia, his younger sister. She after-

wards raised her favourite Alexander to the throne; but her cruelties were so odious that he fled to avoid her tyranny. Cleopatra laid snares for him: and when Alexander heard it he put her to death. *Justin.* 39, c. 3 and 4. —A queen of Egypt, daughter of Ptolemy Auletes, and sister and wife to Ptolemy Dionysius, celebrated for her beauty and her cunning. She admitted Cæsar to her arms, to influence him to give her the kingdom in preference to her brother, who had expelled her, and had a son by him, called Cæsarion. As she had supported Brutus, Antony, in his expedition to Parthia, summoned her to appear before him. She arrayed herself in the most magnificent apparel, and appeared before her judge in the most captivating attire. Her artifice succeeded; Antony became enamoured of her, and publicly married her, forgetful of his connections with Octavia, the sister of Augustus. He gave her the greatest part of the eastern provinces of the Roman empire. This behaviour was the cause of a rupture between Augustus and Antony; and these two celebrated Romans met at Actium, where Cleopatra, by flying with sixty sail, ruined the interest of Antony, and he was defeated. Cleopatra had retired into Egypt, where soon after Antony followed her. Antony killed himself upon the false information that Cleopatra was dead; and as his wound was not mortal, he was carried to the queen, who drew him up by a cord from one of the windows of the monument where she had retired and concealed herself. Antony soon after died of his wounds, and Cleopatra, after she had received pressing invitations from Augustus, and even pretended declarations of love, destroyed herself by the bite of an asp, not to fall into the conqueror's hands. She had previously attempted to stab herself, and had once made a resolution to starve herself. Cleopatra was a voluptuous and extravagant woman, and in one of the feasts she gave to Antony at Alexandria, she melted pearls into her drink to render her entertainment more sumptuous and expensive. She was fond of appearing dressed as the goddess Isis; and she advised Antony to make war against the richest nations to support her debaucheries. Her beauty has been greatly commended, and her mental perfections so highly celebrated, that she has been described as capable of giving audience to the ambassadors of seven different nations, and of speaking their various languages as fluently as her own. Two treatises, *De medicamine faciei epistola erotica*, and *De morbis mulierum*, have been falsely attributed to her. She died B. C. 30 years, after a reign of 24 years, aged 39. *Flor.* 4, c. 11. —*Appian.* 5, *Bell. Civ.* —*Plut. in Pomp. & Ant.* —*Horat.* 1, od. 37, v. 21, &c. —*Strab.* 17. —A daughter of Ptolemy Epiphanes, who married Philometor, and afterwards Phiscon of Cyrene.

CLEOPATRISS OF ARSINOË, a fortified town of Egypt on the Arabian gulf. [*vid.* Arsinoë.]

CLEOPHANTHUS, a son of Themistocles, famous for his skill in riding.

CLEOSTRATUS, an ancient philosopher and astronomer of Tenedos, about 533 years before Christ. He first reformed the Greek calendar.

CLEPSYDRA, a fountain of Messenia, [in mount Ithome.] *Paus.* 4, c. 31.

CLIMAX, a pass of Mount Taurus, formed by the projection of a brow into the Mediterranean sea. [It was on the eastern coast of Lycia, above the mountain and town of Olympus, near the city Phaselis. The army of Alexander, which passed here in the winter, were in the utmost danger, being compelled to wade a whole day up to their middles in water.] *Strab.* 14.

CLINIUS, a Pythagorean philosopher and musician, 520 years before the Christian era. *Plut. Symp.* —*Ælian.* *V. H.* 14, c. 23. —A son of Alcibiades, the bravest man in the Grecian fleet that fought against Xerxes. *Herodot.* 8, c. 7. —The father of Alcibiades, killed at the battle of Coronea. *Plut. in Alc.* —The father of Aratus, killed by Abantidas, B. C. 263. *Plut. in Arat.*

CLINUS of Cos, was general of 7000 Greeks in the pay of king Nectanebus. He was killed with some of his troops by Nicostratus and the Argives, as he passed the Nile. *Diod.* 16.

CLIO, the first of the Muses, daughter of Jupiter and Mnemosyne. She presided over history. She is represented crowned with laurels, holding in one hand a trumpet, and a book in the other. Sometimes she holds a *plectrum*, or quill with a lute. Her name signifies honour and reputation, (*κλέος*, *gloria*,) and it was her office faithfully to record the actions of brave and illustrious heroes. She had Hyacintha by Pierus, son of Magnes. She was also mother of Hymenæus, and Ialemus, according to others. *Hesiod. Theog.* v. 75. —*Apollod.* 1, c. 3. —*Strab.* 14. [*vid.* *Museæ.*]

CLISTHENES, the last tyrant of Sicyon. *Aristot.* —An Athenian of the family of Alcmaeon. It is said that he first established ostracism, and that he was the first who was banished by that institution. He banished Isagoras, and was himself soon after restored. *Plut. in Arist.* —*Herodot.* 5, c. 66, &c.

CLITÆ, [a people of Cilicia Campestris, who retired to mount Taurus in order to avoid paying tribute to Archelaus, king of Cappadocia, and maintained themselves there under their leader Trosova, against the troops sent to reduce them.] *Tacit. Ann.* 12, c. 55.

CLITARCHUS, a man who made himself absolute at Eretria, by means of Philip of Macedonia. He was ejected by Phocion. —An historian, who accompanied Alexander the Great, of whose life he wrote the history. *Curt.* 9, c. 5.

CLITOMACHUS, a Carthaginian philosopher of the third academy, who was pupil and successor to Carneades at Athens, B. C. 128. *Diog. in vitâ.*

CLITOR, a son of Azan, who founded a city in Arcadia, called after his name. *Paus.* 8, c. 4. —*Apollod.* 3, c. 8. Ceres, Esculapius,

the Dioscuri, and other deities, had temples in that city. There was also in the town a fountain, called *Clitorum*, whose waters gave a dislike for wine. *Ovid. Met.* 15, v. 322.—*Plin.* 32, c. 2.

CLITUMNUS, [a river of Umbria, rising in the vicinity of Spoleto, and falling into the Topinus or Tina, now *Tupino*, and both together into the Tiber. The modern name of the Clitumnus is *Clitumno*. It was famous, according to Virgil, for its milk-white flocks and herds, selected as victims in the celebration of the triumph.] *Propert.* 2, el. 10, v. 25.—*Virg. G.* 2, v. 146.—*Plin.* 2, c. 103.

CLITUS, a familiar friend and foster-brother of Alexander. He saved the king's life in a bloody battle. Alexander killed him with a javelin, in a fit of anger, because, at a feast, he preferred the actions of Philip to those of his son. Alexander was inconsolable for the loss of a friend, whom he had sacrificed in the hour of drunkenness and dissipation. *Justin.* 12, c. 6.—*Plut. in Alex.*—*Curt.* 4, &c.

CLOACINA, a goddess at Rome, who presided over the Cloacæ. Some suppose her to be Venus, whose statue was found in the *Cloacæ*, whence the name. The Cloacæ were large receptacles for the filth and dung of the whole city, begun by Tarquin the elder, and finished by Tarquin the proud. [They were built under the city, and their arches were so high, that, according to Procopius, a man on horseback might ride through them even in the ordinary course of the channel, and a wain loaded with hay might pass and vessels sail in them. There were in the streets at proper distances, openings for the admission of dirty water or any other filth, which persons were appointed always to remove and also to keep the Cloacæ clean. The principal sewer, now existing, with which the rest communicated, was called *Cloaca maxima*, and was principally the work of Tarquinius Superbus. Such at least is the general opinion: see, however, remarks at the end of the article Roma. The Cloacæ were at first carried through the streets, but through the want of regularity in rebuilding the city, after it was burnt by the Gauls, they in many places passed under private houses. The cleaning of the Cloacæ was the more easily effected by means of the declivity of the ground, and the plenty of water with which the city was supplied. Under the republic, censors had charge of them, but under the emperors, *Curatores cloacarum* were appointed, and a tax was imposed for keeping them in repair, called *Cloacarium*.] *Liv.* 3, c. 48.—*Plin.* 5, c. 29.

CLODIA, the wife of Lucullus, repudiated for her lasciviousness. *Plut. in Lucull.*—A woman who married Q. Metellus, and afterwards disgraced herself by her amours with Cælius and her incest with her brother Publius, for which he is severely and eloquently arraigned by *Cicero*.

CLODIA LEX *de Cypro*, was enacted by the tribune Clodius, A. U. C. 695, [that Cyprus should be taken from Ptolemy and made a

Roman province. This was done in order to punish that monarch for having refused Clodius money to pay his ransom when taken by the pirates, and to remove Cato out of the way by appointing him to see the law executed.]—Another, *de Magistratibus*, A. U. C. 695, by Clodius the tribune. It forbade the censors to put a stigma or mark of infamy upon any person who had not been actually accused and condemned by both the censors.—Another, *de Religione*, by the same, A. U. C. 696, to deprive the priest of Cybele, a native of Pessinus, of his office, and confer the priesthood upon Brotignus, a Gallogrecian.—Another *de Provinciis*, A. U. C. 695, which nominated the provinces of Syria, Babylon, and Persia, to the consul Gabinius; and Achaia, Thessaly, Macedon, and Greece, to his colleague Piso, with pro-consular power. It empowered them to defray the expenses of their march from the public treasury.—Another, A. U. C. 695, which required the *gratis* of corn among the people *gratis*, as had been given them before at six *asses* and a *triens* the bushel.—Another, A. U. C. 695, by the same, *de Judiciis* It prohibited from fire and water such as had executed a Roman citizen without a judgment of the people and all the formalities of a trial. [Cicero was aimed at by this law, and soon after, by means of a hired mob, was actually banished.]—Another, by the same, to pay no attention to the appearances of the heavens while any affair was before the people.—Another, to make the power of the tribunes free, in making and proposing laws—Another, to re-establish the companies of artists which had been instituted by Numa, but since his time abolished.

P. CLŌDIUS, a Roman, descended from an illustrious family, and remarkable for his licentiousness, avarice, and ambition. He committed incest with his three sisters, and introduced himself in women's clothes into the house of J. Cæsar, whilst Pompeia, Cæsar's wife of whom he was enamoured, was celebrating the mysteries of Ceres, where no man was permitted to appear. He was accused for this violation of human and divine laws; but he corrupted his judges, and by that means screened himself from justice. He descended from a patrician into a plebeian family to become a tribune. He was such an enemy to Cato, that he made him go with prætorian power in an expedition against Ptolemy king of Cyprus, that, by the difficulty of the campaign, he might ruin his reputation, and destroy his interest at Rome during his absence. Cato, however, by his uncommon success, frustrated the views of Clodius. He was also an inveterate enemy to Cicero; and by his influence he banished him from Rome, partly on pretence that he had punished with death, and without trial, the adherents of Catiline. He wreaked his vengeance upon Cicero's house, which he burnt, and set all his goods to sale; which, however, to his great mortification, no one offered to buy. In spite of Clodius, Cicero was recalled, and all

his goods restored to him. Clodius was some time after murdered by Milo, whose defence Cicero took upon himself. *Plut. in Cic.*—*Ap- pian. de Civ. 2.*—*Cic. pro Milon. & pro domo.*—*Dio.*

CLÆLIA, a Roman virgin, given with other maidens as hostages to Porsenna king of Etru- ria. She escaped from her confinement, and swam across the Tiber to Rome. Her un- precedented virtue was rewarded by her countrymen with an equestrian statue in the Via sacra. *Lin. 2, c. 16.*—*Virg. Æn. 8, v. 651.*—*Dionys. Hal. 5.*—*Juv. 8, v. 265.*—A patrician family descended from Clælius, one of the companions of Æneas. *Dionys.*

CLÆLIÆ FOSSÆ, a place near Rome. *Plut. in Coriol.*

CLOTHO, the youngest of the three Parcæ, daughter of Jupiter and Themis, or, according to Hesiod, of Night, was supposed to preside over the moment that we are born. She held the distaff in her hand, and span the thread of life, whence her name (*κλαβειν, ιο spin.*) She was represented wearing a crown with seven stars, and covered with a variegated robe. *vid. Parcæ. Hesiod. Theog. v. 218.*—*Apollod. 1, c. 3.*

CLUACINA, a name of Venus, whose statue was erected in that place where peace was made between the Romans and Sabines, after the rape of the virgins. *vid. Cloacina.*

CLUENTIUS, a Roman citizen, accused by his mother of having murdered his father, 54 years B. C. He was ably defended by Cice- ro, in an oration still extant. The family of the Cluentii was descended from Cloanthus, one of the companions of Æneas. *Virg. Æn. 5, v. 122.*—*Cic. pro Cluent.*

CLUPÆA and **CLYPEA**, now *Akibia*, a town of Africa Propria, 22 miles east of Carthage. [It was built upon a promontory which was shaped like a shield. Agathocles seized upon this place when he landed in Africa, fortified it, and gave it, from the shape of the promon- tory, the name *Aspis*, (a shield, in Greek, whence *Clypeus* in Latin). The natives called the promontory *Taphitis*. This town served also as a stronghold to Regulus in the first Punic war.] *Lucan. 4, v. 586.*—*Strab. 17.*—*Liv. 27, c. 29.*—*Cæs. Civ. 2, c. 23.*

CLUSIA, a daughter of an Etrurian king, of whom V. Torquatus, the Roman general, be- came enamoured. He asked her of her fa- ther, who slighted his addresses; upon which he besieged and destroyed his town. Clusia threw herself down from a high tower, and came to the ground unhurt. *Plut. in Pa- rall.*

CLUSINI FONTES, baths in Etruria, [near Clusium. They are now called *Bagni de S. Cantiano*.] *Horat. 1, ep. 15, v. 9.*

CLUSIUM, [now *Chiusi*, a town of Etruria, on the banks of the Clanis. Its more ancient name was *Camers*. Here Porsenna held his court, and was buried. Pliny speaks of his tomb, and a monument erected in honour of him, called the Labyrinth. The Gauls under Brennus besieged it, but marched to Rome without taking it. It is now almost forsaken

on account of the insalubrity of the air.] *Diod. 14.*—*Virg. Æn. 10, v. 167 and 655.*

CLUSIUS, a river of Cisalpine Gaul, [now *La Chiese*.] *Polyb. 2.*—The surname of Janus, when his temple was shut. *Ovid. Fast. 1, v. 130.*

CLYMÈNE, a daughter of Oceanus and Tethys, who married Japetus, by whom she had Atlas, Prometheus, Menetius, and Epi- metheus. *Hesiod. Theog.*—The mother of Phaëton.

CLYMENEIDES, a patronymic given to Phaëton's sisters, who were daughters of Cly- mene.

CLYMENUS, a king of Orchomenos, son of Preshon, and father of Erginus, Stratius, Arrhion, and Axius. He received a wound from a stone thrown by a Theban, of which he died. His son Erginus, who succeeded him, made war against the Thebans to re- venge his death. *Paus. 9, c. 37.*

CLYTEMNESTRA, a daughter of Tyndarus king of Sparta, by Leda. She was born, to- gether with her brother Castor, from one of the eggs which her mother brought forth after her amour with Jupiter under the form of a swan. [This story of the egg has thus been explained. The women's apartments in the Grecian houses, were in the upper part of the house. These upper rooms were sometimes, especially at Lacedæmon, called *ᾄα, αἴα*, or *ὑπεῖθαξ*, which words being distinguished only by the accent (the use whereof seems not to have been known by the more ancient Greeks,) from *ᾄα, eggs*, are thought by some to have given occasion to the inven- tors of fables to feign that Castor, Pollux, Helen, and Clytemnestra, were produced from eggs, when in fact they were born in one of these upper chambers.] Clytemnes- tra married Agamemnon king of Argos. She had before married Tantalus, son of Thyestes, according to some authors. When Aga- memnon went to the Trojan war, he left his cousin Ægysthus to take care of his wife, of his family, and all his domestic affairs. Be- sides this, a certain favourite musician was appointed by Agamemnon to watch over the conduct of the guardian, as well as that of Clytemnestra. In the absence of Agamem- non, Ægysthus made his court to Clytemnes- tra, and publicly lived with her. Her infidelity reached the ears of Agamemnon be- fore the walls of Troy, and he resolved to take full revenge upon the adulterers at his return. He was prevented from putting his schemes into execution; Clytemnestra, with her adulterer, murdered him at his arrival, as he came out of the bath, or, according to other accounts, as he sat down at a feast pre- pared to celebrate his happy return. Cas- sandra, whom Agamemnon had brought from Troy, shared his fate; and Orestes would al- so have been deprived of his life, like his fa- ther, had not his sister Electra removed him from the reach of Clytemnestra. After this murder, Clytemnestra publicly married Æ- gysthus, and he ascended the throne of Argos. Orestes, after an absence of seven years, re-

turned to Mycenæ, resolved to revenge his father's murder. He concealed himself in the house of his sister Electra, who had been married by the adulterers to a person of mean extraction and indigent circumstances. His death was publicly announced; and when Ægysthus and Clytemnestra repaired to the temple of Apollo, to return thanks to the god for the death of the surviving son of Agamemnon, Orestes, who with his faithful friend Pylades, had concealed himself in the temple, rushed upon the adulterers and killed them with his own hand. They were buried without the walls of the city, as their remains were deemed unworthy to be laid in the sepulchre of Agamemnon. *vid. Ægysthus, Agamemnon, Orestes, Electra. Diod. 4.—Homer. Od. 11.—Apollod. 3, c. 10.—Paus. 2, c. 18 and 22.—Euripid. Iphig. in Aul.—Hygin. fab. 117 and 110.—Propert. 3, el. 19.—Virg. Æn. 4, v. 471.—Philostr. Icon. 2, c. 9.*

CLYTIA or **CLYTIE**, a daughter of Oceanus and Tethys, beloved by Apollo. She was deserted by her lover, who paid his addresses to Leucothoe; and this so irritated her that she discovered the whole intrigue to her rival's father. Apollo despised her the more for this, and she pined away, and was changed into a flower, called [the Heliotrope (*ἡλιος* and *τροπή*, or) sun-flower,] which still turns its head towards the sun in his course, as in pledge for her love. *Ovid. Met. 4, fab. 3, &c.*

CNACADIUM, a mountain of Laconia, [near which was the town of Las, south-west of Gythium.] *Paus. 3, c. 24.*

CNACALIS, a mountain of Arcadia, where festivals were celebrated in honour of Diana. *Id. 8, c. 23.*

CNEMIS, a mountain of Locris, near the coast which faces Eubœa. From it the Locri Epizephirij derived their appellation. In its vicinity was a town of the same name.]

CNIDUS and **CNIDŪS**, a town of Doris in Caria, [at the extremity of a promontory called Triopium, now *Cape Crio*.] Venus was the chief deity of the place, and had here a famous statue made by Praxiteles. [Nicomedes of Bithynia offered to pay the debts of this city, which were immense, in order to obtain this masterpiece of art, but the offer was declined. The shores of Cnidus furnished in ancient times, as they do now, a great abundance of fishes. The wines were famous, and Theophrastus speaks of the Cnidian onions as of a particular species, being very mild, and not occasioning tears. Cnidus is now a heap of ruins.] *Horat. 1, od. 30.—Plin. 36, c. 15.*

CNOSUS, or **CNOSUSUS**, [a town of Crete, on the northern coast, at a small distance from the sea. According to Strabo, it was 30 *stadia* in extent. Here Mias held his court, and in its vicinity was the famous Labyrinth. A small village, called *Cnosson*, occupies part of the ancient site of Cnosus. The name of the port of the city was Heraclæum.] *Paus. 1, c. 27.*

COASTRÆ and **COACTRÆ**, a people of Asia, near the Palus Mæotis. *Lucan. 3, v. 246.*

COCÆLUS, a king of Sicily, who hospitably received Dædalus, when he fled before Minos. When Minos arrived in Sicily, the daughters of Cocælus destroyed him. *Ovid. Met. 8, v. 261.—Diod. 4.*

COCCEIUS NERVA, a friend of Horace and Mæcenas and grandfather to the emperor Nerva. He was one of those who settled the disputes between Augustus and Antony. He afterwards accompanied Tiberius in his retreat in Campania, and starved himself to death. *Tacit. Ann. 4, c. 58 and 6, c. 26.—Horat. 1, Sat. 5, v. 27.*—An architect of Rome, one of whose buildings is still in being, the present cathedral of Naples.

COCINTUM, a promontory of the Brutii, now *Cape Stilo*.

COCLES, **PUB. HORAT.** a celebrated Roman, who, alone, opposed the whole army of Porsenna at the head of a bridge, while his companies behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, though severely wounded in the leg by the darts of the enemy, leapt into the Tiber, and swam across with his arms. A brazen statue was raised to him in the temple of Vulcan by the consul Publicola, for his eminent services. He had the use only of *one eye*, as *Cocles* signifies. *Liv. 2, c. 10.—Val. Max. 3, c. 2.—Virg. Æn. 8, v. 650.*

COCYTUS, a river of Epirus. The word is derived from *κωκυτος*, to *weep and to lament*. Its etymology, the unwholesomeness of its water, and above all, its vicinity to the Acheron, have made the poets call it one of the rivers of hell; hence *Cocytia virgo*, applied to Alecto, one of the furies. *Virg. G. 3, v. 38, l. 4, v. 479. Æn. 6, v. 297, 323, l. 7, v. 479.—Paus. 1, c. 17.*—A river of Campania, flowing into the Lucrine lake.

CODANUS SINUS, one of the ancient names of the Baltic. [Mela represents it as full of large and small islands, the largest of which he calls Scandinavia; so also Pliny. The name Codanus seems to have some reference to that of the Goths in sound. *Mela, 3, c. 3.—Plin. 4, c. 13.*]

CODOMĀNUS, a surname of Darius the third, king of Persia.

CODRIDÆ, the descendants of Codrus, who went from Athens at the head of several colonies. *Paus. 7, c. 2.*

CODROPŌLIS, [a town of Illyricum, at the lower part of the Adriatic, and serving as a boundary to the empire divided between Marc. Antony and Augustus.]

CODRUS, the 17th and last king of Athens, son of Melanthus. When the Heraclidæ made war against Athens, the oracle declared that the victory would be granted to that nation whose king was killed in battle. The Heraclidæ upon this gave strict orders to spare the life of Codrus; but the patriotic king disguised himself, and attacked one of the enemy, by whom he was killed. The Athenians obtained the victory, and Codrus was deservedly called the father of his country. He reigned 22 years, and was killed 1070 years before

the christian era. To pay greater honour to his memory, the Athenians made a resolution, that no man after Codrus should reign in Athens under the name of king, and therefore the government was put into the hands of [elective magistrates, called Archons, who held the office for life, and transmitted it to their children. The first of these was Medon, eldest son of Codrus, from whom the thirteen following archons were called Medontidae, as being descended from him. In the first year of the seventh Olympiad, the power and succession devolved on the people, who made the office decennial.] *Paterc.* 1, c. 2.—*Justin.* 2, c. 6 and 7.—*Paus.* 1, c. 19. 1. 7, c. 25.—*Val. Max.* 5, c. 6.—A Latin poet, contemporary with Virgil. *Virg. Ecl.* 7.—Another, in the reign of Domitian, whose poverty became a proverb. *Juv.* 3, v. 203.

[COELE, or, the *Hollow*, the northern division of Elis.—A town situate on the Hellespont, south of Sestos, where the Athenians obtained a naval victory over the Lacedæmonians. It changed its name to Ælium in the time of Adrian.]

COELESYRIA and CÆLOSRYIA, [the *Hollow Syria*,] a country of Syria, between mountains Libanus and Antilibanus, where the Orontes takes its rise. Its capital was Damascus.—Antiochus Cyzicenus gave this name to that part of Syria which he obtained as his share when he divided his father's dominions with Grypus, B. C. 112. *Dionys Perieg.*

CÆLIA, the wife of Sylla. *Plut. in Syll.* The Cælian family, which was plebeian, but honoured with the consulship, was descended from Vibenna Cœles, an Etrurian, who came to settle at Rome in the age of Romulus.

[COELIA LEX, a law passed A. U. C. 630. that in trials for treason the people should vote by ballot, which had been excepted by the Cassian law.]

CÆLUS or URĀNUS, an ancient deity, supposed to be the father of Saturn, Oceanus, Hyperion, &c. [*vid.* end of this article.] He was son of Terra, whom he afterwards married. The number of his children, according to some, amounted to forty-five. They were called Titans, and were so closely confined by their father that they conspired against him, and were supported by their mother, who provided them with a scythe. Saturn armed himself with this scythe, and deprived his father of the organs of generation as he was going to unite himself to Terra. From the blood which issued from the wound, sprang the giants, furies, and nymphs. The mutilated parts were thrown into the sea, and from them, and the foam which they occasioned, arose Venus the goddess of beauty. [The Grecian religion appears to have been in its origin pure Sabaism, or worship of the heavenly bodies. Hence the similarity between the term *Sabaism* and the Greek verb *σεβωμαι*, "to worship." In like manner the name Uranus is from the Greek *οὐρανός*, heaven. So also the Titans were nothing more than the constellations, as ap-

pears by the titles given them. Thus, Hyperion (he that moves on high, i. e. the sun). Kotos, (he that inflames or burns), father of Asteria, (from *αστρα* a star,) husband of Phœbe (the bright shining). It is rather remarkable that in the Iroquois language of our own continent, the sun is similarly styled *Icare*, i. e. he who is above our heads.] *Hesiod. &c.*

CÆUS, a son of Cœlus and Terra. He was father of Latona, Asteria, &c. by Phœbe. *Hesiod. Th.* 135 and 405.—*Virg. G.* 1, v. 279.—A river of Messenia, flowing by Electra *Paus.* 4, c. 33.

COHOR, [*vid.* Legio.]

COLCHI, the inhabitants of Colchis.

COLCHIS, a country of Asia, at the south of Asiatic Sarmatia, east of the Euxine sea, north of Armenia, and west of Iberia, now called *vingrelia*. It is famous for the expedition of the Argonauts, and the birthplace of Medea. [The country abounded, according to Strabo, with fruit of every kind, and every material requisite for navigation. Its only exceptionable produce was the honey, which had a bitter taste. The linen manufactured here was in high repute, and some of it curiously painted and dyed like that of the Indians; and no washing could efface the colours, according to Herodotus. This species of manufacture, together with the dark complexion and crisped locks of the natives, were so many arguments among the ancients to prove them of European origin, independent of other proof derived from their language and general mode of life. The tradition was, that the Colchians were descended from a part of the army of Sesostris, left by him in Colchis to people the country and guard the passes, when he was going on his Scythian expedition.] *Juv.* 6, v. 640.—*Flacc.* 5, v. 18.—*Horat.* 2, od. 13, v. 8.—*Strab.* 11.—*Ptol.* 5, c. 10.—*Ovid. Met.* 13, v. 24. *Amor.* 2, el. 14, v. 28.—*Mela.* 1, c. 19, l. 2, c. 3.

COLENTA, a town of Spain, [now *Cavarruvia*.]

COLIAS, now *Agio Nocolo*, a promontory of Attica, [south-east of the port of Phalerus,] where Venus had a temple. *Herodot.* 8, c. 96.

COLLATIA, a town on the Anio, built by the people of Alba. It was there that Sext. Tarquin offered violence to Lucretia. *Liv.* 1, 37, &c.—*Strab.* 3.—*Virg. Æn.* 6, v. 774.

L. TARQUINIUS COLLATINUS, a nephew of Tarquin the Proud, who married Lucretia, to whom Sext. Tarquin offered violence. He, with Brutus, drove the Tarquins from Rome, and they were made first consuls. As he was one of the Tarquins so much abominated by all the Roman people, he laid down his office of consul, and retired to Alba in voluntary banishment. *Liv.* 1, c. 57, l. 2, c. 2.—*Flor.* 1, c. 9.

COLLINA, one of the gates of Rome, on Mount Quirinalis, [so called a *collibus Quirinali et Viminali*. It was called also *Quirinalis*. To this gate Annibal rode up and threw a spear within the city.] *Ovid.* 4, *Fast.* v. 871.—A goddess at Rome who presided over hills.—[The name of one of the four re-

gions or wards into which Rome was divided by Servius Tullius. The other three were *Palatina*, *Suburrana*, and *Esquilina*.]

COLŌNE, a place of Troas. *Nepos*, 4, c. 3.

COLŌNE, a city of Phocis—of Thessaly—of Messenia.—A rock of Asia, on the Thracian Bosphorus.

COLŌNIA AGRIPPINA, a city of Germany, on the Rhine, now *Cologne*.—Equestris, a town on the lake of Geneva, now *Nyon*.—Mormorum, a town of Gaul, now *Terrouen*, in Artois.—Trajana, or Ulpia, a town of Germany, now [*Koln* or *Kelz*, about a mile from *Cleves*.]—Valentia, a town of Spain, which now bears the same name.

COLŌNOS, an eminence near Athens, where Œdipus retired during his banishment; from which circumstance Sophocles has given the title of Œdipus *Coloneus* to one of his tragedies.

COLŌPHON, [a city of Ionia, near the sea, north-west of Ephesus. It was founded by Mopsus, grandson of Tiresias, and in process of time, Damasichthon and Promether, sons of Codrus, conducted a colony hither. It was destroyed by Lysimachus, and its inhabitants sent to people Ephesus; but after his death, it was rebuilt in a more convenient situation. The Colophonians were such excellent horsemen that they generally turned the scale on the side on which they fought; and hence the proverb, *Κολοφωνα επιτιθειναι*, "to add a Colophonian," i. e. to put the finishing hand to an affair. Hence, also, in the early periods of the art of printing, the account which the printer gave of the place and date of the edition, being the last thing printed at the end of the book, was called the *Colophon*. This city was one of the places which contended for the birth of Homer. Its port was called Notium. It was also famed for its resin, whence the name of Colophony, otherwise called Spanish wax, and Grecian resin. The modern name of the city is *Attobosco*, or, according to others, *Belvidere*.] *Strab.* 14.—*Plin.* 14, c. 20.—*Paus.* 7, c. 3.—*Tacit. Ann.* 2, c. 54.—*Cic. pro Arch. Poet.* 8.—*Ovid. Met.* 6, v. 8.

COLOSSE and COLOSSIS, a large town of Phrygia [*Pacatiana*,] near Laodicea. One of the first christian churches was established there, and one of St. Paul's epistles was addressed to it. [Colossæ, together with Laodicea and Hierapolis, from which it was equidistant, perished by an earthquake in the 10th year of Nero's reign, or about two years after St. Paul's epistle was sent. The government of Colossæ was democratic, and its chief magistrate styled Archon. It was rebuilt after the earthquake, and became a flourishing city. Its name was subsequently changed to Chonæ, which remains in that of the village of *Conus*, south-east of the ancient site.] *Plin.* 21, c. 9.

COLOSSUS, [a celebrated brazen image of Rhodes, which passed for one of the seven wonders of the world. It was the workmanship of Chares, a pupil of Lysippus, who was employed 12 years in making it. Its height was 105 Grecian feet; there were few persons

who could clasp round its thumb, and its fingers were larger than most statues. It was hollow, and in its cavities were large stones, placed there to counterbalance its weight, and render it steady on its pedestal. It is generally supposed to have stood with distended legs, upon the two moles which formed the entrance of the harbour. As the city, however, had two harbours, the main one, and a second much smaller, within which their fleet were secured, it seems more natural to suppose that the Colossus was placed at the entrance of this latter one, inasmuch as the space between the legs at the base could not have greatly exceeded 50 feet; a space too narrow to be the entrance to the main harbour. There was a winding stair-case to go up to the top of the statue, from whence one might discover Syria, and the ships that went to Egypt. It was erected B. C. 300, and after having stood about 66 years, was broken off below the knees, and thrown down by an earthquake.] It remained in ruins for the space of 894 years; and the Rhodians, who had received several large contributions to repair it, divided the money among themselves, and frustrated the expectations of the donors, by saying that the oracle of Delphi forbade them to raise it up again from its ruins. In the year 672 of the christian era, it was sold by the Saracens, who were masters of the island, to a Jewish merchant of Edessa, who loaded 900 camels with the brass. [Allowing 800 pounds weight for each load, the brass, after the diminution which it had sustained by rust, and probably by theft, amounted to about 720,000 pounds weight. The city of Rhodes had, according to Pliny, 100 other colossuses, of inferior size, in its different quarters.]

COLUBERARIA, a small island at the east of Spain supposed to be the same as Ophiusa. *Plin.* 3, c. 5.

COLUMELLA, (L. Jun. Moderatus,) a native of Gades, who wrote, among other works, twelve books on agriculture, of which the tenth, on gardening, is in verse. The style is elegant, and the work displays the genius of a naturalist and the labours of an accurate observer. The best edition of Columella is that of Gesner, 2 vols. 4to. Lips. 1735, and reprinted there 1772.

COLUMNÆ HERCŪLIS, a name given to two mountains on the extreme parts of Spain and Africa, at the entrance into the Mediterranean. They were called *Calpe* and *Abyla*, the former on the coast of Spain, and the latter on the side of Africa, at the distance of only 18 miles. They are reckoned the boundaries of the labours of Hercules, and they were supposed to have been joined, till the hero separated them and opened a communication between the Mediterranean and Atlantic seas. [*vid.* Remarks under the article *Mediterraneum Mare*.]—Protei, the boundaries of Egypt, or the extent of the kingdom of Proteus. Alexandria was supposed to be built near them, though Homer places them in the island Pharos. *Odys.* 4, v. 351.—*Virg. Æn.* 11, v. 262.

COLŪTHUS, a native of Lycopolis in Egypt, [in the time of the emperor Anastasius, in the beginning of the 6th century,] who wrote a short poem on the rape of Helen in imitation of Homer. The composition remained long unknown, till it was discovered in the 15th century by the learned cardinal Bessarion. Coluthus was, as some suppose, a contemporary of Tryphidorus. [The poem is of inferior merit. The best edition is that of Lennep, Leovard. 1747, in 8vo.]

COMAGÈNE, [the northern part of Syria, on the declivity of mount Taurus and Amanus,] extending on the east as far as the Euphrates. Its chief town was called Samosata, the birth-place of Lucian. *Strab.* 11 and 17.

COMANA (*æ* and *orum*), a town of Pontus, [on the Iris, south-east of Amasea, now *Almons.*] *Hist. Alex.* 34.—Another in Cappadocia, [on the Sarus, now *el Bostan.*] Both these places were famous for temples of Bellona, where there were above 6000 ministers of both sexes. The chief priest among them was very powerful, and knew no superior but the king of the country. This high office was generally conferred upon one of the royal family. [Strabo makes the goddess worshipped at these places to have been Venus, and Procopius the Tauric Diana. The temple of the Cappadocian Comana was plundered by Antony.] *Hist. Alex.* 66.—*Flacc.* 7, v. 636.—*Strab.* 12.

COMARIA, the ancient name of Cape Comorin in India.

COMETHO, a daughter of Pterilaus, who deprived her father of a golden hair in his head, upon which depended his fate. She was put to death by Amphitryon for her perfidy. *Apollod.* 2, c. 4.

COMITIA, (*orum*), an assembly of the Roman people. The word is derived from *Comitium*, the place where they were convened. *quasi a con eundo*. The Comitium was a part of the Forum, which was left uncovered at the top in the first ages of the republic; so that the assembly was often dissolved in rainy weather. [It was covered the year that Hannibal came into Italy, and afterwards adorned with paintings and statues.] The Comitia were known by the name of *Comitia Curiata*, *Centuriata*, and *Tributa*. The *Curiata* was when the people gave their votes by curia. [These were the most ancient, having been established by Romulus. They became very little used after the institution of the other two.] The *Centuriata* were not convened in later times. (*vid.* Centuria.) Another assembly was called *Comitia Tributa*, where the votes were received from the whole tribes together. [These were first introduced by the tribunes of the commons at the trial of Coriolanus, A. U. C. 263. In them every individual's vote counted, and the people consequently had the full power, as the nobility and richer classes had at the *Centuriata*.] At first the Roman people were divided only into three tribes; but as their numbers increased, the tribes were at last swelled to 35. The chief object of these

assemblies was the electing of magistrates, and all the public officers of state. They could be dissolved by one of the tribunes; if he differed in opinion from the rest of his colleagues. If one among the people was taken with the falling sickness, [or epilepsy,] the whole assembly was immediately dissolved; whence that disease is called *morbus comitalis*. After the custom of giving their votes *vivâ voce* had been abolished, every one of the assembly, in the enacting of a law, was presented with two ballots, on one of which were the letters U. R. that is, *uti rogas*, [be it as you request:] on the other was an A, that is, *antiquo*, which bears the same meaning as *antiquam volo*, [I am for the old law. I vote against the new.] If the number of ballots with U. R. was superior to the A's, the law was approved constitutionally; if not it was rejected. Only the chief magistrates, and sometimes the pontifices, had the privilege of convening these assemblies. [The pontifex maximus is thought to have held the *comitia* for creating a *rex sacrorum*, but this is not certain.]

COMMŌDUS, (L. Aurelius Antonius), son of M. Antoninus, succeeded his father in the Roman empire [A. D. 180.] He was naturally cruel, fond of indulging his licentious propensities, and regardless of the instruction of philosophers and of the decencies of nature. Desirous to be called Hercules, like that hero, he adorned his shoulders with a lion's skin, and armed his hand with a knotted club. He showed himself naked in public, and fought with the gladiators, and boasted of his dexterity in killing the wild beasts in the amphitheatre. He required divine honours from the senate, and they were granted. He was wont to put such an immense quantity of gold dust in his hair, that when he appeared bare-headed in the sun-shine, his head glittered as if surrounded with sun-beams. Martia, one of his concubines, whose death he had prepared, poisoned him; but as the poison did not quickly operate, he was strangled by a wrestler. He died in the 31st year of his age, and the 13th of his reign, A. D. 192. It has been observed that he never trusted himself to a barber, but always burnt his beard, in imitation of the tyrant Dionysius. *Herodian.*

COMPITALIA, festivals celebrated by the Romans [on the 2d of May] in the cross-ways, in honour of the household gods, called Lares. Tarquin the proud, or, according to some, Servius Tullius, instituted them, on account of an oracle which ordered him to offer heads to the Lares. He sacrificed to them human victims; but J. Brutus, after the expulsion of the Tarquins, thought it sufficient to offer them only poppy heads and men of straw. The slaves were generally the ministers, and during the celebration they enjoyed their freedom. *Varro de L. L.* 5, c. 3.—*Ovid. Fast.* 5, v. 140.—*Dionys. Hal.* 4.

COMUM, now *Como*, [a town of Gallia Transpadana, at the southern extremity of the Lacus Larius, or Lake of Como. It was founded by the Gauls, became afterwards a

Roman colony, and was enlarged by Scipio. Julius Cæsar established Greeks in it, and changed its name to *Neo-Comum*, but upon their departure, it lost this, and resumed its former appellation. It is now *Como*, and was the birth-place of the younger Pliny.] *Plin.* 3, c. 18.—*Liv.* 33, c. 36 and 37.—*Suet. in Jul.* 28.—*Plin.* 1, ep. 3.—*Cic. Fam.* 13, ep. 35.

COMUS, the god of revelry, feasting, and nocturnal entertainments. During his festivals, men and women exchanged each other's dress. He was represented as a young and drunken man, with a garland of flowers on his head and a torch in his hand, which seemed falling. He is more generally seen sleeping upon his legs, and turning himself when the heat of the falling torch scorched his side. *Phil.* 2, *Icon.*—*Plut. Quest. Rom.*

CONCANI, a people of Spain, [among the Cantabri. Their chief beverage was horse's blood.] *Virg. G.* 3, v. 463.—*Sil.* 3, v. 361.—*Horat.* 3, od. 4, v. 34.

CONCORDIA, the goddess of peace and concord at Rome, to whom Camillus first raised a temple in the capitol, where the magistrates often assembled for the transaction of public business. She had, besides this, other temples and statues, and was addressed to promote the peace and union of families and citizens. *Plut. in Camil.*—*Plin.* 33, c. 1.—*Cic. pro Domo.*—*Ovid. Fast.* 1, v. 639, l. 6, v. 637.

CONDATE, a town of Gaul, now *Rennes* (*Rhedonum urbs*) in Brittany. [There were many others of the same name in Gaul. Among them may be enumerated what are now *Condat*.—*Cône*.—*Coignac*.—*Condé-sur-Iton*.]

CONDIVIENUM, a town of Gaul, now *Nantes* in Brittany. [*vid. Namnetes*.]

CONDOCHATES, a river of India, flowing into the Ganges. [According to D'Anville, the *Kandak*, or, according to the orthography of Mannert, the *Gunduk*. It falls into the Ganges opposite Patna.]

CONDRŪSI, [a people of Gallia Belgica. Their country answers now to the district of *Condros*, in the Bishopric of Liege.] *Cæs. Bell. G.* 4, c. 6.

CONFLUENTES, a town at the confluence of the Moselle and Rhine, now *Coblentz*. This town, in the time of the Romans, was the station of the first legion; and afterwards it became the residence of the successors of Charlemagne.]

CONFUCIUS, [or Kong-fu-tse, a celebrated Chinese philosopher of imperial descent, born about four centuries and a half before Christ, and contemporary with Pythagoras.]

CONIACI, a people of Spain, at the sources of the Iberus. *Strab.* 3.

CONIMERICA, [a town of Lusitania, near the sea-coast, on the river Munda, now *Cóimbra* of Portugal.]

CONISALTUS, a god worshipped at Athens, with the same ceremonies as Priapus at Lampsacus. *Strab.* 3.

CONNIDAS, the preceptor of Theseus, in whose honour the Athenians instituted a festi-

val called *Connideia*. It was then usual to sacrifice to him a ram. *Plut. in These.*

CONON, a famous general of Athens, son of Timotheus. He was made governor of all the islands of the Athenians, and was defeated in a naval battle by Lysander near the *Egeospotamos*, [on the coast of the Thracian Chersonese.] He retired in voluntary banishment to Evagoras king of Cyprus, and afterwards to Artaxerxes king of Persia, by whose assistance he freed his country from slavery. He defeated the Spartans near Cnidus, in an engagement where Pisander, the enemy's admiral, was killed. By his means the Athenians fortified their city with a strong wall, [and were bidding fair, under his guidance, to recover their former power, when with their wonted fickleness they accused him of a misapplication of the money received by him from the king of Persia, and of other crimes for which there was not apparently the slightest foundation. He died in prison, having been murdered, as is generally supposed.] *C. Nep. in vitâ.*—*Plut. in Lys. & Artax.*—*Isocrates.*—A Greek astronomer of Samos. He was intimate with Archimedes, and flourished 247 B. C. [He gave the name to the constellation called *Coma Berenices*. He invented a spiral, the properties of which were demonstrated by Archimedes, whence it has obtained the name of the latter. Archimedes held him in high estimation.] *Catul.* 67.—*Virg. Ecl.* 3, v. 40.—A Grecian mythologist, in the age of Julius Cæsar, who wrote a book which contained 40 fables, still extant, preserved by Photius.

CONSENTES, the name which the Romans gave to the twelve superior gods, the *Dii majorum gentium*. The word signifies as much as *consentientes*, that is, who consented to the deliberations of Jupiter's council. They were twelve in number, whose names Ennius has briefly expressed in these lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo.

[In ancient inscriptions they are thus marked: J. O. M. (*i. e. Jovi optimo maximo*) CETERIS. DIS CONSENTIBUS.]

CONSENTIA, now *Cosenza*, a town in the country of the Brutii, [on the Mare Tyrrhæum.] *Liv.* 8, c. 24, l. 28, c. 11.—*Cic. Fin.* 1, c. 3.

CONSTANS, a son of Constantine. *vid. Constantinus.*

CONSTANTIA, a grand-daughter of the great Constantine, who married the emperor Gratian.

CONSTANTINA, a princess, wife of the emperor Gallus.

CONSTANTINOPŌLIS, [*vid. Byzantium*.]

CONSTANTINUS, surnamed *the Great*, from the greatness of his exploits, was son of Constantius. As soon as he became independent he assumed the title of Augustus, and made war against Licinius, his brother-in-law, and

colleague on the throne, because he was cruel and ambitious. He conquered him, and obliged him to lay aside the imperial power. It is said that as he was going to fight against Maxentius, one of his rivals, he saw a cross in the sky, with this inscription, *in cruce via, in hoc vince*. [Eusebius, from whom this account is taken, adds that Constantine was instructed on the following night by a vision of Christ himself, bearing his cross, and directing him to make a similar standard under which he should march to victory. In the morning Constantine communicated this vision to his friends, and sending for ingenious workmen, caused them to form in gold and precious stones a representation of the sign which he had seen. This was placed upon the imperial standard. *vid. Labarum*. Constantine, in consequence, became a Christian. Dr. Lardner very properly doubts the whole story.] After the death of Diocletian, Maximian, Maxentius, Maximinus, and Licinius, who had reigned together, though in a subordinate manner, Constantine became sole emperor, and began to reform the state. He founded a city in a most eligible situation, where old Byzantium formerly stood, and called it by his own name, Constantinopolis. Thither he transported part of the Roman senate; and by keeping his court there, he made it the rival of Rome in population and magnificence. From that time the two imperial cities began to look upon each other with an eye of envy; and soon after the age of Constantine, a separation was made of the two empires, and Rome was called the capital of the western, and Constantinopolis was called the capital of the eastern dominions of Rome. The emperor has been distinguished for personal courage, and praised for the protection he extended to the Christians. He at first persecuted the Arians, but afterwards inclined to their opinions. His murder of his son Crispus has been deservedly censured. By removing the Roman legions from the garrisons on the rivers, he opened an easy passage to the barbarians, and rendered his soldiers unwarlike. He defeated 100,000 Goths, and received into his territories 300,000 Sarmatians, who had been banished by their slaves, and allowed them land to cultivate. Constantine was learned, and preached, as well as composed, many sermons, one of which remains. He died A. D. 337, after a reign of 31 years of the greatest glory and success. He left three sons, Constantinus, Constans, and Constantius, among whom he divided his empire. The first, who had Gaul, Spain, and Britain for his portion, was conquered by the armies of his brother Constans, and killed in the 26th year of his age, A. D. 340. Magnentius, the governor of the provinces of Rhætia, murdered Constans in his bed, after a reign of 13 years over Italy, Africa, and Illyricum; and Constantius, the only surviving brother, now became the sole emperor, A. D. 353, punished his brother's murderer, and gave way to cruelty and oppression. He visited Rome, where he displayed a

triumph, and died in his march against Julian, who had been proclaimed independent emperor by his soldiers.—The name of Constantine was very common to the emperors of the east in a later period.—A private soldier in Britain, raised on account of his name to the imperial dignity.

CONSTANTIUS CHLORUS, son of Eutropius, and father of the great Constantine, merited the title of Cæsar, which he obtained by his victories in Britain and Germany. He became the colleague of Galerius, on the abdication of Diocletian; and after bearing the character of a humane and benevolent prince, he died at York, and made his son his successor, A. D. 306.—The second son of Constantine the Great. *vid. Constantinus*.—The father of Julian and Gallus, was son of Constantius by Theodora, and died A. D. 337.—A Roman general of Nyssa, who married Placidia, the sister of Honorius, and was proclaimed emperor, an honour he enjoyed only seven months. He died universally regretted, 421 A. D. and was succeeded by his son Valentinian in the west.

CONSULES LUDI or CONSUALIA, festivals at Rome in honour of CONSUM, the god of counsel, whose altar Romulus discovered under the ground. This altar was always covered except at the festival, when a mule was sacrificed, and games and horse-races exhibited in honour of Neptune. It was during these festivals that Romulus carried away the Sabine women who had assembled to be spectators of the games. They were first instituted by Romulus. Some say, however, that Romulus only regulated and re-instituted them after they had been before established by Evander. During the celebration, which happened about the middle of August, horses, mules, and asses, were exempted from all labours, and were led through the streets adorned with garlands and flowers. *Juson*. 69, v. 9.—*Ovid. Fast.* 3, v. 199.—*Liv.* 1, c. 9.—*Dionys. Hal.*

CONSUL, a magistrate at Rome, with regal authority for the space of one year. There were two consuls, *a consulendo*, annually chosen in the Campus Martius. The two first consuls were L. Jun. Brutus, and L. Tarquinius Collatinus, chosen A. U. C. 244, after the expulsion of the Tarquins. In the first ages of the republic, the two consuls were always chosen from patrician families, or noblemen; but the people obtained the privilege, A. U. C. 388, of electing one of the consuls from their own body; and sometimes both were plebeians. The first consul among the plebeians was L. Sextius. It was required that every candidate for the consulship should be 43 years of age, called *legitimum tempus*. He was always to appear at the election as a private man, without a retinue; and it was requisite, before he canvassed for the office, to have discharged the inferior functions of quæstor, ædile, and prætor. [Sometimes these qualifications were disregarded. Val. Corvus was made a consul in his 23d year, Scipio Africanus the elder, in his 28th, and the young-

er, at 38. T. Q. Flaminius, when not quite 30; Pompey, before he was full 36. The consuls were at the head of the whole republic; all the other magistrates were subject to them, except the Tribunes of the commons. They assembled the people and senate, laid before them what they pleased, and executed their decrees. The laws which they proposed and got passed were usually called by their name. They received all letters from the governors of provinces, and from foreign kings and states, and gave audience to ambassadors. The year was named after them, as it used to be at Athens from one of the Archons. Their insignia were the same with those of the kings, (excepting the crown,) namely, the *toga pretextata*, *sella curulis*, the sceptre or ivory staff, and 12 lictors with the *fascēs* and *securis*. Within the city, the lictors went before only one of the consuls, and that commonly for a month alternately. A public servant, called *accensus*, went before the other consul, and the lictors followed. He who was eldest, or had most children, or who was first elected, or had most suffrages, had the *fascēs* first. When the consuls commanded different armies, each of them had the *fascēs* and *securis*, but when they both commanded the same army they commonly had them for a day alternately. Valerius Poplicola took away the *securis* from the *fascēs*, i. e. he took from the consuls the power of life and death, and only left them the right of scourging. Out of the city, however, when invested with military command, they retained the *securis*, i. e. the right of punishing capitally.] This office lasted from the year of Rome 244 till the year 1294, or 541st year of the christian era, when it was totally suppressed by Justinian. [Their provinces used anciently to be decreed by the senate after the consuls were elected or had entered on their office. But by the Sempronian law, passed A. U. C. 631, the senate always decreed two provinces to the future consuls before their election, which they, after entering upon their office, divided by lot or agreement. Sometimes a certain province was assigned to some one of the consuls, both by the senate and people, and sometimes again the people reversed what the senate had decreed respecting the provinces. *vid. Marius and Sylla.*] They were not permitted to return to Rome without the special command of the senate, and they always remained in the province till the arrival of their successor. At their return they harangued the people, and solemnly protested that they had done nothing against the laws or interest of their country, but had faithfully and diligently endeavoured to promote the greatness and welfare of the state. No man could be consul two following years; [an interval of 10 years must have elapsed previous to the second application;] yet this institution was sometimes broken; and we find Marius re-elected consul after the expiration of his office, during the Cimbric war. The office of consul, so dignified during the times of the commonwealth, became

a mere title under the emperors, and retained nothing of its authority but the useless ensigns of original dignity. [In retaining the badges of the ancient consuls, they indulged in even greater pomp; for they wore the *toga picta* or *palmata*, and had their *fascēs* wreathed with laurel, which used formerly to be done only by those who triumphed.] They also added the *securis* to the *fascēs*.] Even the office of consul, which was originally annual, was reduced to two or three months by J. Cæsar; but they who were admitted on the first of January denominated the year, and were called *ordinarii*. Their successors, during the year, were distinguished by the name of *suffecti*. Tiberius and Claudius abridged the time of the consulship, and the emperor Commodus made no less than 25 consuls in one year. Constantine the Great renewed the original institution, and permitted them to remain a whole year in office.—Here follows a list of the consuls, from the establishment of the consular power to the battle of Actium, when the consular office *virtually* ceased.

The two first consuls chosen about the middle of June, A. U. C. 244, were L. Jun. Brutus, and L. Tarq. Collatinus. Collatinus retired from Rome as being of the family of the Tarquins, and Pub. Valerius was chosen in his room. When Brutus was killed in battle, Sp. Lucretius was elected to succeed him; and after the death of Lucretius, Marcus Horatius was chosen for the rest of the year with Valerius Publicola. The first consulship lasted about 16 months, during which the Romans fought against the Tarquins, and the capitol was dedicated.

A. U. C. 246. Pub. Valerius Publicola 2. Tit. Lucretius. Porsenna supported the claims of Tarquin. The noble actions of Cicles, Scævola, and Clœlia.

247. P. Lucretius, or M. Horatius; P. Valer. Publicola 3. The vain efforts of Porsenna continued.

248. Sp. Lartius; T. Herminius. Victories obtained over the Sabines.

249. M. Valerius; P. Postumius. Wars with the Sabines continued.

250. P. Valerius 4; T. Lucretius 2.

251. Agrippa Menenius; P. Postumius 2. The death of Publicola.

252. Opiter Virginius; Sp. Cassius. Sabine war.

253. Postumius Cominius; T. Lartius. A conspiracy of slaves at Rome.

254. Serv. Sulpicius; Marcus Tullius.

255. P. Veturius Geminus; T. Æbutius Elva.

256. T. Lartius 2; L. Clœlius. War with the Latins.

257. A. Sempronius Atratinus; M. Minucius.

258. Aulus Postumius; Tit. Virginius. The battle of Regilla.

259. Ap. Claudius; P. Servilius. War with the Volsci.

260. A. Virginius; T. Veturius. The dissatisfied commons retired to Mons. Sacer.

261. Postumius Cominius 2; Sp. Cassius 2
A reconciliation between the senate and people, and the election of the tribunes.

262. T. Geganius; P. Minucius. A famine at Rome.

263. M. Minucius 2d; Aul. Sempronius 2.
The haughty behaviour of Coriolanus to the populace.

264. Q. Sulpitius Camerinus; Sp. Lartius Flavus 2. Coriolanus retires to the Volsci.

265. C. Julius; P. Pinarius. The Volsci make declarations of war.

266. Sp. Nautilus; Sex. Furius. Coriolanus forms the siege of Rome. He retires at the entreaties of his mother and wife, and dies.

267. T. Sicinius; C. Aquilius. The Volsci defeated.

268. Sp. Cassius 3; Proculus Virginius. Cassius conspires to tyranny.

269. Serv. Cornelius; Q. Fabius. Cassius is condemned and thrown down the Tarpeian rock.

270. L. Æmilius; Cæso Fabius. The Æqui and Volsci defeated.

271. M. Fabius; L. Valerius.

272. Q. Fabius 2; C. Julius. War with the Æqui.

273. Cæso Fabius 2; Sp. Furius. War continued with the Æqui and Veientes.

274. M. Fabius 2; Cn. Manlius. Victory over the Hernici.

275. Cæso Fabius 3; A. Virginius. The march of the Fabii to the river Cremera.

276. L. Æmilius 3; C. Servilius. The wars continued against the neighbouring states.

277. C. Horatius; T. Menenius. The defeat and death of the 200 Fabii.

278. Sp. Servilius; Aul. Virginius. Menenius brought to his trial for the defeat of the armies under him.

279. C. Nautilus; P. Valerius.

280. L. Furius; C. Manlius. A truce of 40 years granted to the Veientes.

281. L. Æmilius 3; Virginius or Vopiscus Julius. The tribune Genutius murdered in his bed for his seditions.

282. L. Pinarius; P. Furius.

283. Ap. Claudius; T. Quintius. The Roman army suffered themselves to be defeated by the Volsci, on account of their hatred to Appius, while his colleague is boldly and cheerfully obeyed against the Æqui.

284. L. Valerius 2; Tib. Æmilius. Appius is cited to take his trial before the people, and dies before the day of trial.

285. T. Numicius Priscus; A. Virginius.

286. T. Quintius 2; Q. Servilius.

287. Tib. Æmilius 2; Q. Fabius.

288. Q. Servilius 2; Sp. Postumius.

289. Q. Fabius 2; T. Quintius 3. In the Census made this year, which was the ninth, there were found 124,214 citizens in Rome.

290. Aul. Postumius; Sp. Furius.

291. L. Æbutius; P. Servilius. A plague at Rome.

292. T. Lucretius Tricipitinus; T. Veturius Geminus.

293. P. Volumnius; Serv. Sulpitius. Dreadful prodigies at Rome, and seditions.

294. C. Claudius; P. Valerius 2. A Sabine seizes the capitol, and is defeated and killed. Valerius is killed in an engagement, and Cincinnatus is taken from the plough and made dictator; he quelled the dissensions at Rome and returned to his farm.

295. Q. Fabius 3; L. Cornelius. The census made; the Romans amount to 132,049.

296. L. Minucius; C. Nautilus 2. Minucius is besieged in his camp by the Æqui; and Cincinnatus, being elected dictator, delivers him, obtains a victory, and lays down his power 16 days after his election.

297. Q. Minucius; C. Horatius. War with the Æqui and Sabines. Ten tribunes elected instead of five.

298. M. Valerius; Sp. Virginius.

299. T. Romilius; C. Veturius.

300. Sp. Tarpeius; A. Aterius.

301. P. Curtiatus; Sex. Quintilius.

302. C. Menenius; P. Cestius Capitolinus. The Decemvirs reduce the laws into twelve tables.

303. Ap. Claudius; T. Genutius; P. Cestius, &c. The Decemvirs assume the reins of government, and preside with consular power.

304 and 305. Ap. Claudius; Q. Fabius Vibulanus; M. Cornelius, &c. The Decemvirs continued. They act with violence. Appius endeavours to take possession of Virginia, who is killed by her father. The Decemvirs abolished. Valerius Potitus and M. Horatius Barbatus are created consuls for the rest of the year. Appius is summoned to take his trial. He dies in prison, and the rest of the Decemvirs are banished.

306. Lart. Herminius; T. Virginius.

307. M. Geganius Macerinus; C. Julius. Domestic troubles.

308. T. Quintius Capitolinus 4; Agrippa Furius. The Æqui and Volsci come near to the gates of Rome and are defeated.

309. M. Genucius; C. Curtius. A law passed to permit the patrician and plebeian families to intermarry.

310. Military tribunes are chosen instead of consuls. The plebeians admitted among them. The first were A. Sempronius; L. Atilius; T. Clælius. They abdicated three months after their election, and consuls were again chosen, L. Papirius Mugillanus; L. Sempronius Atratinus.

311. M. Geganius Macerinus 2; T. Quintius Capitolinus 5. The censorship instituted.

312. M. Fabius Vibulanus; Postumius Æbutius Cornicen.

313. C. Furius Pacilus; M. Papirius Crassus.

314. P. Geganius Macerinus; L. Menenius Lanatus. A famine at Rome. Mælius attempts to make himself king.

315. T. Quintius Capitolinus 6; Agrippa Menenius Lanatus.

316. Mamercus Æmilius; T. Quintus; L. Julius. Military tribunes.

317. M. Geganius Macerinus; Sergius Fidenas. Tolumnius, king of the Veientes, killed by Cossus, who takes the second royal spoils called *Opima*.

318. M. Cornelius Maluginensis; L. Papirius Crassus.
319. C. Julius; L. Virginius.
320. C. Julius 2; L. Virginius 2. The duration of the censorship limited to 18 months.
321. M. Fabius Vibulanus; M. Fossius; L. Sergius Fidenas. Military tribunes.
322. L. Pinarius Mamercus; L. Furius Medullinus; Sp. Postumius Albus. Military tribunes
323. T. Quintius Cincinnatus; C. Julius Manto; consuls. A victory over the Veientes and Fidenates by the dictator Postumius.
324. C. Papirius Crassus; L. Julius.
325. L. Sergius Fidenas 2; Host. Lucret. Tricipitinus.
326. A. Cornelius Cossus; T. Quintius Pennus 2.
327. Servilius Ahala; L. Papirius Mugilanus 2.
328. T. Quintius Pennus; C. Furius; M. Posthumius; A. Corn. Cossus. Military tribunes, all of patrician families. Victory over the Veientes.
329. A. Sempronius Atratinus; L. Quintius Cincinnatus; L. Furius Medullinus; L. Horat. Barbatus.
330. A. Claudius Crassus, &c. Military tribunes.
331. C. Sempronius Atratinus; Q. Fabius Vibulanus. Consuls who gave much dissatisfaction to the people.
332. L. Manlius Capitolinus, &c. Military tribunes.
333. Numerius Fabius Vibulanus; T. Q. Capitolinus.
334. L. Q. Cincinnatus 3; L. Furius Medullinus 2; M. Manlius; A. Sempronius Atratinus. Military tribunes.
335. A. Menenius Lanatus, &c. Military tribunes.
336. L. Sergius Fidenas; M. Papirius Mugilanus; C. Servilius.
337. A. Menenius Lanatus 2, &c.
338. A. Sempronius Atratinus 3, &c.
339. P. Cornelius Cossus, &c.
340. Cn. Corn. Cossus, &c. One of the military tribunes stoned to death by the army.
341. M. Corn. Cossus; L. Furius Medullinus, consuls. Domestic seditions.
342. Q. Fabius Ambustus; C. Furius Pacilus.
343. M. Papirius Atratinus; C. Nautius Rutilus.
344. Mamercus Æmilius; C. Valerius Potitus.
345. Cn. Corn. Cossus; L. Furius Medullinus 2. Plebeians for the first time questors.
346. C. Julius, &c. Military tribunes.
347. L. Furius Medullinus, &c. Military tribunes.
348. P. and Cn. Corneli Cossi, &c. Military tribunes. This year the Roman soldiers first received pay.
349. T. Quintius Capitolinus, &c. Military tribunes. The siege of Veii begun.
350. C. Valerius Potitus, &c. Military tribunes.
351. Manlius Æmilius Mamercinus, &c. The Roman cavalry begin to receive pay.
352. C. Servilius Ahala, &c. A defeat at Veii, occasioned by a quarrel between two of the military tribunes.
353. L. Valerius Potitus 4; M. Furius Camillus 2, &c. A military tribune chosen from among the plebeians.
354. P. Licinius Calvus, &c.
355. M. Veturius, &c.
356. L. Valerius Potitus 5; M. Furius Camillus 3, &c.
357. L. Julius Julus, &c.
358. P. Licinius, &c. Camillus declared dictator. The city of Veii taken by means of a mine. Camillus obtains a triumph.
359. P. Corn. Cossus, &c. The people wished to remove to Veii.
360. M. Furius Camillus, &c. Falsci surrendered to the Romans.
361. L. Lucret. Flaccus; Servius Sulpicius Camerinus, consuls, after Rome had been governed by military tribunes for 15 successive years. Camillus strongly opposes the removing to Veii, and it is rejected.
362. L. Valerius Potitus; M. Manlius. One of the censors dies.
363. L. Lucretius, &c. Military tribunes. A strange voice heard, which fore-told the approach of the Gauls. Camillus goes into banishment to Ardea. The Gauls besiege Clusium, and soon after march towards Rome.
364. Three Fabii military tribunes. The Romans defeated at Allia by the Gauls. The Gauls enter Rome, and set it on fire. Camillus declared dictator by the senate, who had retired into the capitol. The geese save the capitol, and Camillus suddenly comes and defeats the Gauls.
365. L. Valerius Poplicola 3; L. Virginius, &c. Camillus declared dictator, defeats the Volsci, Æqui, and Tuscans.
366. T. Q. Cincinnatus; Q. Servilius Fidenas; L. Julius Julus.
367. L. Papirius; Cn. Sergius; L. Æmilius, &c.
368. M. Furius Camillus, &c.
369. A. Manlius; P. Cornelius, &c. The Volsci defeated. Manlius aims at royalty.
370. Ser. Corn. Maluginensis; P. Valerius Potitus; M. Furius Camillus. Manlius is condemned and thrown down the Tarpeian rock.
371. L. Valerius; A. Manlius; Ser. Sulpicius, &c.
372. Sp. and L. Papirii, &c.
373. M. Furius Camillus; L. Furius, &c.
374. L. and P. Valerii.
375. C. Manlius, &c.
376. Sp. Furius, &c.
377. L. Æmilius, &c.
378. } For five years anarchy at Rome. No
379. } consuls or military tribunes elected,
380. } but only for that time, L. Sextinus;
381. } C. Licinius Calvus Stolo, tribunes of
382. } the people.
383. L. Furius, &c.
384. Q. Servilius; C. Veturius, &c. Ten

magistrates are chosen to take care of the Sibylline books.

385. L. Q. Capitolinus; Sp. Servilius, &c.

386. According to some writers, Camillus this year was sole dictator, without consuls or tribunes.

387. A. Cornelius Cossus; L. Vetur. Crassus, &c. The Gauls defeated by Camillus. One of the consuls for the future to be elected from among the plebeians.

388. L. Æmilius, patrician; L. Sextius, plebeian; consuls. The offices of prætor and Curule Ædile granted to the senate by the people.

389. L. Genucius; Q. Servilius. Camillus died.

390. Sulpitius Pæticus; C. Licinius Stolo.

391. Cn. Genucius; L. Æmilius.

392. Q. Serv. Ahala 2; L. Genucius 2. Curtius devotes himself to the *Dii manes*.

393. C. Sulpicius 2; C. Licinius 2; Manlius conquers a Gaul in single battle.

394. C. Petilius Balbus; M. Fabius Ambustus.

395. M. Popilius Lænas; C. Manlius 2.

396. C. Fabius; C. Plautius. Gauls defeated.

397. C. Marcius; Cn. Manlius 2.

398. M. Fabius Ambustus 2; M. Popilius Lænas 2. A dictator elected from the plebeians for the first time.

399. C. Sulpicius Pæticus 3; M. Valerius Poplicola 2; both of patrician families.

400. M. Fabius Ambustus 3; T. Quintius.

401. C. Sulpicius Pæticus 4; M. Valerius Poplicola 3.

402. M. Valerius Poplicola 4; C. Marcius Rutilus.

403. Q. Sulpicius Pæticus 5; T. Q. Pennus. A censor elected for the first time from the plebeians.

404. M. Popilius Lænas 3; L. Corn. Scipio.

405. L. Furius Camillus; Ap. Claudius Crassus. Valerius, surnamed Corvus, after conquering a Gaul.

406. M. Valer. Corvus; M. Popilius Lænas 4. Corvus was elected at 23 years of age against the standing law. A treaty of amity concluded with Carthage.

407. T. Manlius Torquatus; C. Plautius

408. M. Valerius Corvus 2; C. Pætilius.

409. M. Fabius Dorso; Ser. Sulpicius Camerinus.

410. C. Marcius Rutilus; T. Manlius Torquatus.

411. M. Valerius Corvus 3; A. Corn. Cossus. The Romans begin to make war against the Samnites, at the request of the Campanians. They obtain a victory.

412. C. Marcius Rutilus 4; Q. Servilius.

413. C. Plautius; L. Æmilius Mamercinus.

414. T. Manlius Torquatus 3; P. Decius Mus. The victories of Alexander the Great in Asia. Manlius put his son to death for fighting against his order. Decius devotes himself for the army, which obtains a great victory over the Latins.

415. T. Æmilius Mamercinus; Q. Publilius Philo.

416. L. Furius Camillus; C. Mænius. The Latins conquered.

417. C. Sulpicius Longus; P. Ælius Pætus. The prætorship granted to a plebeian.

418. L. Papirius Crassus; Cæso Duilius.

419. M. Valerius Corvus; M. Atilius Regulus.

420. T. Veterius; Sp. Posthumius.

421. L. Papirius Cursor; C. Pætilius Libo.

422. A. Cornelius 2; Cn. Domitius.

423. M. Caudius Marcellus; C. Valerius Potitus.

424. L. Papirius Crassus; C. Plantius Venno.

425. L. Æmilius Mamercinus 2; C. Plautius.

426. P. Plautius Proculus; P. Corn. Scapula.

427. L. Corn. Lentulus; Q. Publilius Philo 2.

428. C. Pætilius; L. Papirius Mugillanus.

429. L. Furius Camillus 2; D. Jun. Brutus Scæva. The dictator Papirius Cursor is for putting to death Fabius, his master of horse, because he fought in his absence, and obtained a famous victory. He pardons him.

430. According to some authors, there were no consuls elected this year, but only a dictator, L. Papirius Cursor.

431. L. Sulpicius Longus 1; Q. Aulius Cerretanus

432. Q. Fabius; L. Fulvius.

433. T. Veterius Calvinus 2; Sp. Postumius Albinus 2. C. Pontius, the Samnite, takes the Roman consuls in an ambuscade at Caudium.

434. L. Papirius Cursor 2; Q. Publilius Philo.

435. L. Papirius Cursor 3; Q. Aulius Cerretanus 2.

436. M. Fossius Flaccinator; L. Plantius Venno.

437. C. Jun. Bubulcus; L. Æmilius Barbula.

438. Sp. Nautius; M. Popilius.

439. L. Papirius 4; Q. Publilius 4.

440. M. Pætilius; C. Sulpicius.

441. L. Papirius Cursor 5; C. Jun. Bubulcus 2.

442. M. Valerius; P. Decius. The censor Appius makes the Appian way and aqueducts. The family of the Pottitii extinct.

443. C. Jun. Bubulcus 3; Q. Æmilius Barbula 2.

444. Q. Fabius 2; C. Martius Rutilus.

445. According to some authors, there were no consuls elected this year, but only a dictator, L. Papirius Cursor.

446. Q. Fabius 3; P. Decius 2.

447. Appius Claudius; L. Volumnius.

448. P. Corn. Arvina; Q. Marcius Tremulus.

449. L. Postumius; T. Minucius.

450. P. Sulpicius Saverrio; Sempronius Sophus. The Æqui conquered.

451. L. Genucius; Ser. Cornelius.

452. M. Livius; M. Æmilius.

453. Q. Fabius Maximus Rullianus; M. Val. Corvus; not consuls, but dictators, according to some authors.

454. M. Valerius Corvus; Q. Apuleius. The priesthood made common to the plebeians.
455. M. Fulvius Patinus; T. Manlius Torquatus.
456. L. Cornelius Scipio; Cn. Fulvius.
457. Q. Fabius Maximus 4; P. Decius Mus 3. Wars against the Samnites.
458. L. Volturnus 2; Ap. Claudius 2. Conquest over the Etrurians and Samnites.
459. Q. Fabius 5; P. Decius 4. Decius devotes himself in a battle against the Samnites and the Gauls, and the Romans obtain a victory.
460. L. Postumius Megellus; M. Atilius Regulus.
461. L. Papirius Cursor; Sp. Carvilius. Victories over the Samnites.
462. Q. Fabius Gurges; D. Jun. Brutus Scæva. Victory over the Samnites.
463. L. Postumius 3; C. Jun. Brutus. Æscupalus brought to Rome in the form of a serpent from Epidaurus.
464. P. Corn. Rufinus; M. Curius Dentatus.
465. M. Valerius Corvus; Q. Cædicius Noctua.
466. Q. Marcius Tremulus; P. Corn. Arvina.
467. M. Claudius Marcellus; C. Nautius.
468. M. Valerius Potitus; C. Ælius Pætus.
469. C. Claudius Cæcina; M. Æmilius Lepidus.
470. C. Servilius Tucca; Cæcilius Metellus. War with the Senones.
471. P. Corn. Dolabella; C. Domitius Calvinus. The Senones defeated.
472. Q. Æmilius; C. Fabricius. War with Tarentum.
473. L. Æmilius Barbula; Q. Marcius. Pyrrhus comes to assist Tarentum.
474. P. Valerius Lævinus; Tib. Coruncanus. Pyrrhus conquers the consul Lævinus, and, though victorious, sues for peace, which is refused by the Roman senate. The census was made, and 272,222 citizens were found.
475. P. Sulpicius Saverrio; P. Decius Mus. A battle with Pyrrhus.
476. C. Fabricius Luscinus 2; Q. Æmilius Papus 2. Pyrrhus goes to Sicily. The treaty between Rome and Carthage renewed.
477. P. Corn. Rufinus; C. Jun. Brutus. Crotona and Locri taken.
478. Q. Fabius Maximus Gurges 2; C. Genucius Clepsina. Pyrrhus returns from Sicily to Italy.
479. M. Curius Dentatus 2; L. Corn. Lentulus. Pyrrhus finally defeated by Curius.
480. M. Curius Dentatus 3; Ser. Corn. Merenda.
481. C. Fabius Dorso; C. Claudius Cæcina 2. An embassy from Philadelphus to conclude an alliance with the Romans.
482. L. Papirius Cursor 2; Sp. Carvilius 2. Tarentum surrenders.
483. L. Genucius; C. Quintius.
484. C. Genucius; Cn. Cornelius.
485. Q. Ogulnius Gallus; C. Fabius Pic-tor. Silver money coined at Rome for the first time.
486. P. Sempronius Sophus; Ap. Claudius Crassus.
487. M. Atilius Regulus; L. Julius Libo. Italy enjoys peace universally.
488. Numerius Fabius; D. Junius.
489. Q. Fabius Gurges; L. Mamilius Vitulus. The number of the quaestors doubled to eight.
490. Ap. Claudius Caudex; M. Fulvius Flaccus. The Romans aid the Mamertines, which occasions the first Punic war. Appius defeats the Carthaginians in Sicily. The combats of gladiators first instituted.
491. M. Valerius Maximus; M. Otacilius Crassus. Alliance between Rome and Hiero king of Syracuse. A sun-dial first put up at Rome, brought from Catania.
492. L. Postumius Gemellus; Q. Mamilius Vitulus. The siege and taking of Agrigentum. The total defeat of the Carthaginians.
493. L. Valerius Flaccus; T. Otacilius Crassus.
494. Cn. Corn. Scipio Asina; C. Duilius. In two months the Romans build and equip a fleet of 120 gallees. The naval victory and triumph of Duilius.
495. L. Corn. Scipio; C. Aquilius Florus. Expedition against Sardinia and Corsica.
496. A. Atilius Calatinus; C. Sulpicius Paterculus. The Carthaginians defeated in a naval battle.
497. C. Atilius Regulus; Cn. Corn. Blasio.
498. L. Manlius Vulso; Q. Cædicius. At the death of Cædicius, Matilius Regulus 2 was elected for the rest of the year. The famous battle of Ecnoma. The victorious consuls land in Africa.
499. Serv. Fulvius Pætinus Nobilior; M. Æmilius Paulus. Regulus, after many victories in Africa, is defeated and taken prisoner by Xanthippus. Agrigentum retaken by the Carthaginians.
500. Cn. Corn. Scipio Asina 2; A. Atilius Calatinus 2; Panormus taken by the Romans.
501. Cn. Servilius Cæpio; C. Sempronius Blæsus. The Romans, discouraged by shipwrecks, renounce the sovereignty of the seas.
502. C. Aurelius Cotta; P. Servilius Geminus. Citizens capable of bearing arms amounted to 297,797.
503. L. Cæcilius Metellus 2; C. Furius Pæcilus. The Romans begin to recover their power by sea.
504. C. Atilius Regulus 2; L. Manlius Vulso 2. The Carthaginians defeated near Panormus in Sicily. One hundred and forty-two elephants taken and sent to Rome. Regulus advises the Romans not to exchange prisoners. He is put to death in the most excruciating torments.
505. P. Clodius Pulcher; L. Jun. Pullus. The Romans defeated in a naval battle. The Roman fleet lost in a storm.

506. C. Aurelius Cotta 2; P. Servilius Geminus 2.

507. L. Cæcilius Metellus 3; Num. Fabius Buteo. The number of the citizens 252,222.

508. M. Otacilius Crassus; M. Fabius Licinius.

509. M. Fabius Buteo; C. Attilius Balbus.

510. A. Manlius Torquatus 2; C. Sempronius Blæsus.

511. C. Fundanius Fundulus; C. Sulpicius Gallus. A fleet built by individuals at Rome.

512. C. Lutatius Catulus; A. Postumius Albinus. The Carthaginian fleet defeated near the island Ægates. Peace made between Rome and Carthage. The Carthaginians evacuate Sicily.

513. Q. Lutatius Cerco; A. Manlius Atticus. Sicily is made a Roman province. The 39th census taken. The citizens amount to 260,000.

514. C. Claudius Centho; M. Sempronius Tuditanus.

515. C. Mamilius Turinus; Q. Valerius Falto.

516. C. Sempronius Gracchus; P. Valerius Falto. The Carthaginians give up Sardinia to Rome.

517. L. Corn. Lentulus Caudinus; Q. Fulvius Flaccus. The Romans offer Ptolemy Evergetes assistance against Antiochus Theos.

518. P. Corn. Lentulus Caudinus; Licinius Varus. Revolt of Corsica and Sardinia.

519. C. Attilius Bulbus 2; T. Manlius Torquatus. The temple of Janus shut for the first time since the reign of Numa, about 440 years. An universal peace at Rome.

520. L. Postumius Albinus; Sp. Carvilius Maximus.

521. Q. Babius Maximus Verrucosus; M. Pomponius Matho. Differences and jealousy between Rome and Carthage.

522. M. Æmilius Lepidus; M. Publicius Malleolus.

523. M. Pomponius Matho 2; C. Papirius Maso. The first divorce known at Rome.

524. M. Æmilius Barbula; M. Junius Pera. War with the Illyrians.

525. L. Postumius Albinus 2; Cn. Fulvius Centumalus. The building of new Carthage.

526. Sp. Carvilius Maximus 2; Q. Fabius Maximus.

527. P. Valerius Flaccus; M. Attilius Regulus. Two new prætors added to the other prætors.

528. M. Valerius Messala; L. Apulius Fullo. Italy invaded by the Gauls. The Romans could now lead into the field of battle 770,000 men.

529. L. Æmilius Pappus; C. Attilius Regulus. The Gauls defeat the Romans near Clusium. The Romans obtain a victory near Telamon.

530. T. Manlius Torquatus 2; Q. Fulvius Flaccus 2. The Boii, part of the Gauls, surrender.

531. C. Flaminius; P. Furius Philus.

532. M. Claudius Marcellus; Cn. Corn. Scipio Calvus. A new war with the Gauls. Marcellus gains the spoils called *opima*.

533. P. Cornelius; M. Minucius Rufus. Annibal takes the command of the Carthaginian armies in Spain.

534. L. Veturius; C. Lutatius. The Via Flaminia built.

535. M. Livius Salinator; L. Æmilius Paulus. War with Illyricum.

536. P. Cornelius Scipio; T. Sempronius Longus. Siege of Saguntum by Annibal. The cause of the second Punic war. Annibal marches towards Italy, and crosses the Alps. The Carthaginian fleet defeated near Sicily. Sempronius defeated near Trebia by Annibal.

537. Cn. Servilius; C. Flaminius 2. A famous battle near the lake Thrasymenus. Fabius is appointed dictator. Success of Cn. Scipio in Spain.

538. C. Terentius Varro; L. Æmilius Paulus 2. The famous battle of Cannæ. Annibal marches to Capua. Marcellus beats Annibal near Nola. Asdrubal begins his march towards Italy, but his army is totally defeated by the Scipios.

539. Ti. Sempronius Gracchus; Q. Fabius Maximus 2. Philip of Macedonia enters into an alliance with Annibal. Sardinia revolts, and is re-conquered by Manlius. The Carthaginians twice beaten in Spain by Scipio.

540. Q. Fabius Maximus 3; M. Claudius Marcellus 2. Marcellus besieges Syracuse by sea and land.

541. Q. Fabius Maximus 4; T. Sempronius Gracchus 3. The siege of Syracuse continued.

542. Q. Fulvius Flaccus; Ap. Claudius Pulcher. Syracuse taken and plundered. Sicily made a Roman province. Tarentum treacherously delivered to Annibal. The two Scipios conquered in Spain.

543. Cn. Fulvius Centumalus; P. Sulpicius Galba. Capua besieged and taken by the Romans. P. Scipio sent to Spain with proconsular power.

544. M. Claudius Marcellus 4; M. Valerius Lævinus 2. The Carthaginians driven from Sicily. Carthage taken by young Scipio.

545. Q. Fabius Maximus 5; Q. Fulvius Flaccus 4. Annibal defeated by Marcellus. Fabius takes Tarentum. Asdrubal defeated by Scipio.

546. M. Claudius Marcellus 5; T. Quintus Crispinus. Marcellus killed in an ambush by Annibal. The Carthaginian fleet defeated.

547. M. Claudius Nero; M. Livius 2. Asdrubal passes the Alps. Nero obtains some advantage over Annibal. The two consuls defeat Asdrubal, who is killed, and his head thrown into Annibal's camp. The Romans make war against Philip.

548. L. Veturius; Q. Cæcilius. Scipio

obtains a victory over Asdrubal, the son of Gisgo, in Spain. Masinissa sides with the Romans.

549. P. Cornelius Scipio; P. Licinius Crassus. Scipio is empowered to invade Africa.

550. M. Cornelius Cethegus; P. Sempronius Tuditanus. Scipio lands in Africa. The census taken, and 215,000 heads of families found in Rome.

551. Cn. Servilius Cæpio; C. Servilius Geminus. Scipio spreads general consternation in Africa. Annibal is recalled from Italy by the Carthaginian senate.

552. M. Servilius; Ti. Claudius. Annibal and Scipio come to a parley; they prepare for battle. Annibal is defeated at Zama. Scipio prepares to besiege Carthage.

553. Cn. Corn. Lentulus; P. Ælius Pætus. Peace granted to the Carthaginians. Scipio triumphs.

554. P. Sulpicius Galba 2; C. Aurelius Cotta. War with the Macedonians.

555. L. Corn. Lentulus; P. Villius Tapulus. The Macedonian war continued.

556. Sex. Ælius Pætus; T. Quintius Flaminius. Philip defeated by Quintius.

557. C. Corn. Cethegus; Q. Minucius Rufus. Philip is defeated. Quintius grants him peace.

558. L. Furius Purpureo; M. Claudius Marcellus. The independence of Greece proclaimed by Flamininus at the Isthmian games.

559. L. Valerius Flaccus; M. Porcius Cato. Quintius regulates the affairs of Greece. Cato's victories in Spain, and triumph. The Romans demand Annibal from the Carthaginians.

560. P. Corn. Scipio Africanus 2; T. Sempronius Longus. Annibal flies to Antiochus.

561. L. Cornelius Merula; Q. Minucius Thermus. Antiochus prepares to make war against Rome, and Annibal endeavours in vain to stir up the Carthaginians to take up arms.

562. Q. Quintius Flamininus; Cn. Domitius. The Greeks call Antiochus to deliver them.

563. P. Corn. Scipio Nasica; Manlius Acilius Glabrio. The success of Acilius in Greece against Antiochus.

564. L. Corn. Scipio; C. Lælius. The fleet of Antiochus under Annibal defeated by the Romans. Antiochus defeated by Scipio.

565. M. Fulvius Nobilior; Cn. Manlius Vulso. War with the Gallogrecians.

566. M. Valerius Messala; C. Livius Salinator. Antiochus dies.

567. M. Æmilius Lepidus; C. Flaminius. The Ligurians reduced.

568. Sp. Postumius Albinus; Q. Marcius Philippus. The Bacchanalia abolished at Rome.

569. Ap. Claudius Pulcher; M. Sempronius Tuditanus. Victories in Spain and Liguria.

570. P. Claudius Pulcher; L. Porcius Li-

cinus. Philip of Macedon sends his son Demetrius to Rome.

571. M. Claudius Marcellus; Q. Fabius Labeo. Death of Annibal, Scipio, and Philopœmen. Gauls invade Italy.

572. M. Bæbius Tamphilus; L. Æmilius Paulus. Death of Philip.

573. P. Cornelius Cethegus; M. Bæbius Tamphilus. Expeditions against Liguria. The first gilt statue raised at Rome.

574. A. Postumius Albinus Luscius; C. Calpurnius Piso. Celtiberians defeated.

575. Q. Fulvius Flaccus; L. Manlius Acidinus. Alliance renewed with Perseus the son of Philip.

576. M. Junius Brutus; A. Manlius Vulso.

577. C. Claudius Pulcher; T. Sempronius Gracchus. The Istrians defeated.

578. Cn. Corn. Scipio Hispalus; Q. Petillius Spurius.

579. P. Mucius; M. Æmilius Lepidus 2.

580. Sp. Postumius Albinus; Q. Mucius Scævola.

581. L. Postumius Albinus; M. Popilius Lænas.

582. C. Popilius Lænas; P. Ælius Ligur. War declared against Perseus.

583. P. Licinius Crassus; C. Cassius Longinus. Perseus gains some advantage over the Romans.

584. A. Hostilius Mancinus; A. Atilius Serranus.

585. Q. Marcius Philippus 2; Cn. Servilius Cæpio. The campaign in Macedonia.

586. L. Æmilius Paulus 2; C. Licinius Crassus. Perseus is defeated and taken prisoner by Paulus.

587. Q. Ælius Pætus; M. Junius Pennus.

588. M. Claudius Marcellus; C. Sulpicius Galba.

589. Cn. Octavius Nepos; T. Manlius Torquatus.

590. Aulus Manlius Torquatus; Q. Cassius Longus.

591. Tib. Sempronius Gracchus; M. Juvencius Phalna.

592. P. Corn. Scipio Nasica; C. Marcius Figulus. Demetrius flies from Rome, and is made king of Syria.

593. M. Valerius Messala; C. Fannius Strabo.

594. L. Anicius Gallus; M. Corn. Cethegus.

595. C. Cornelius Dolabella; M. Fulvius Nobilior.

596. M. Æmilius Lepidus; C. Popilius Lænas.

597. Sex. Jul. Cæsar; L. Aurelius Orestes. War against the Dalmatians.

598. L. Corn. Lentulus Lupus; C. Marcius Figulus 2.

599. P. Corn. Scipio Nasica 2; M. Claudius Marcellus 2.

600. Q. Opimius Nepos; L. Postumius Albinus.

601. Q. Fulvius Nobilior; T. Annius Luscius. The false Philip. Wars in Spain.

602. M. Claudius Marcellus 3; L. Valerius Flaccus.

603. L. Licinius Lucullus; A. Posthumius Albinus.
604. T. Quintius Flaminius; M. Acilius Balbus. War between the Carthaginians and Masinissa.
605. L. Marcius Censorinus; M. Manilius Nepos. The Romans declare war against Carthage. The Carthaginians wish to accept the hard conditions which are imposed upon them; but the Romans say that Carthage must be destroyed.
606. Sp. Posthumius Albinus; L. Calpurnius Piso. Carthage besieged.
607. P. Corn. Scipio; C. Livius Drusus. The siege of Carthage continued with vigour by Scipio.
608. Cn. Cornelius Lentulus; L. Mummius. Carthage surrenders, and is destroyed. Mummius takes and burns Corinth.
609. Q. Fabius Æmilianus; L. Hostilius Mancinus.
610. Ser. Sulpicius Galba; L. Aurelius Cotta.
611. Ap. Claudius Pulcher; Q. Cæcilius Metellus Macedonicus. War against the Celtiberians.
612. L. Metellus Calvus; Q. Fabius Maximus Servilianus.
613. Q. Pompeius; C. Servilius Cæpio.
614. C. Lælius Sapiens; Q. Servilius Cæpio. The wars with Viriatus.
615. M. Popilius Lænas; Cn. Calpurnius Piso.
616. P. Corn. Scipio Nasica; D. Junius Brutus. The two consuls imprisoned by the tribunes.
617. M. Æmilius Lepidus; C. Hostilius Mancinus. Wars against Numantia.
618. P. Furius Philus; Sex. Atilius Serranus.
619. Ser. Fulvius Flaccus; Q. Calpurnius Piso.
620. P. Corn. Scipio 2; C. Fulvius Flaccus.
621. P. Mucius Scævola; L. Calpurnius Piso Frugi. Numantia surrenders to Scipio, and is entirely demolished. The seditions of Ti. Gracchus at Rome.
622. P. Popilius Lænas; P. Rupilius.
623. P. Licinius Crassus; L. Valerius Flaccus.
624. C. Claudius Pulcher; M. Perpenna. In the census are found 313,823 citizens.
625. C. Sempronius Tuditanus; M. Aquilius Nepos.
626. Cn. Octavius Nepos; T. Annius Luscus.
627. L. Cassius Longus; L. Cornelius Cinnatus. A revolt of slaves in Sicily.
628. L. Æmilius Lepidus; L. Aurelius Orestes.
629. M. Plautius Hypsæus; M. Fulvius Flaccus.
630. C. Cassius Longinus; L. Sextius Calvinus.
631. Q. Cæcilius Metellus; T. Quintius Flaminius.
632. C. Fannius Strabo; Cn. Domitius Ahenobarbus. The seditions of Caius Gracchus.
633. Lucius Opimius; Q. Fabius Maximus. The unfortunate end of Caius Gracchus. The Allobroges defeated.
634. P. Manlius Nepos; C. Papirius Carbo.
635. L. Cæcilius Metellus Calvus; L. Aurelius Cotta.
636. M. Portius Cato; Q. Marcius Rex.
637. L. Cæcilius Metellus; Q. Mutius Scævola.
638. C. Licinius Geta; Q. Fabius Maximus Eburnus.
639. M. Cæcilius Metellus; M. Æmilius Scaurus.
640. M. Acilius Balbus; C. Portius Cato.
641. C. Cæcilius Metellus; Cn. Papirius Carbo.
642. M. Livius Drusus; L. Calpurnius Piso. The Romans declare war against Jugurtha.
643. P. Scipio Nasica; L. Calpurnius Bestia. Calpurnius bribed by Jugurtha.
644. M. Minucius Rufus; Sp. Postumius Albinus.
645. Q. Cæcilius Metellus; M. Junius Silanus. Success of Metellus against Jugurtha.
646. Servius Sulpicius Galba; M. Aurelius Scaurus. Metellus continues the war.
647. C. Marius; L. Cassius. The war against Jugurtha continued with vigour by Marius.
648. C. Atilius Serranus; Q. Servilius Cæpio. Jugurtha betrayed by Bocchus into the hands of Sylla, the lieutenant of Marius.
649. P. Rutilius Rufus; Corn. Manlius Maximus. Marius triumphs over Jugurtha. Two Roman armies defeated by the Cimbri and Teutones.
650. C. Marius 2; C. Flavius Fimbria. The Cimbri march towards Spain.
651. C. Marius 3; L. Aurelius Orestes. The Cimbri defeated in Spain.
652. C. Marius 4; Q. Lutatius Catulus. The Teutones totally defeated by Marius.
653. C. Marius 5; M. Aquilius. The Cimbri enter Italy, and are defeated by Marius and Catulus.
654. C. Marius 6; L. Valerius Flaccus. Factions against Metellus.
655. M. Antonius; A. Postumius Albinus. Metellus is gloriously recalled.
656. L. Cæcilius Metellus Nepos; T. Didius.
657. Cn. Corn. Lentulus; P. Licinius Crassus.
658. Cn. Domitius Ahenobarbus; C. Cassius Longinus. The kingdom of Cyrene left by will to the Roman people.
659. L. Lucinius Crassus; Q. Mucius Scævola. Seditions of Norbanus.
660. C. Cælius Caldus; L. Domitius Ahenobarbus.
661. C. Valerius Flaccus; M. Herennius. Sylla exhibited a combat of 100 lions with men in the circus.
662. C. Claudius Pulcher; M. Perpenna. The allies wish to be admitted citizens of Rome.
663. L. Marcius Philippus; Sex. Julius Cæsar. The allies prepare to revolt.

664. M. Julius Cæsar ; P. Rutilius Rufus. Wars with the Marsi.

665. Cn. Pompeius Strabo ; L. Portius Catto. The great valour of Sylla, surnamed the Fortunate.

666. L. Cornelius Sylla ; Q. Pompeius Rufus. Sylla appointed to conduct the Mithridatic war. Marius is empowered to supersede him ; upon which Sylla returns to Rome with his army, and takes it, and has Marius and his adherents judged as enemies.

667. Cn. Octavius ; L. Cornelius Cinna endeavours to recall Marius, and is expelled. Marius returns, and, with Cinna, marches against Rome. Civil wars and slaughter.

668. C. Marius 7 ; L. Cornelii Cinna 2. Marius died, and L. Valerius Flaccus was chosen in his room. The Mithridatic war.

669. L. Cornelius Cinna 3 ; Cn. Papirius Carbo. The Mithridatic war continued by Sylla.

670. L. Cornelius Cinna 4 ; Cn. Papirius Carbo 2. Peace with Mithridates.

671. L. Corn. Scipio Asiaticus ; C. Norbanus. The capitol burnt. Pompey joins Sylla.

672. C. Marius ; Cn. Papirius Carbo 3. Civil wars at Rome between Marius and Sylla. Murder of the citizens by order of Sylla, who makes himself dictator.

673. M. Tullius Decula ; Cn. Cornelius Dolabella. Sylla weakens and circumscribes the power of the tribunes. Pompey triumphs over Africa.

674. L. Corn. Sylla Felix 2 ; Q. Cæcilius Metellus Pius. War against Mithridates.

675. P. Servilius Vatia ; Ap. Claudius Pulcher. Sylla abdicates the dictatorship.

676. M. Æmilius Lepidus ; Q. Lutatius Catulus. Sylla dies.

677. D. Junius Brutus ; MamerCUS Æmilius Lepidus Levianus. A civil war between Lepidus and Catulus. Pompey goes against Sertorius in Spain.

678. Cn. Octavius ; M. Scribonius Curio.

679. L. Octavius ; C. Aurelius Cotta. Mithridates and Sertorius make a treaty of alliance together. Sertorius murdered by Perpenna.

680. L. Licinius Lucullus ; M. Aurelius Cotta. Lucullus conducts the Mithridatic war.

681. Mr. Terentius Varro Lucullus ; C. Cassius Varus Spartacus. The gladiators make head against the Romans with much success.

682. L. Gellius Poplicola ; Cn. Corn. Lentulus Clodianus. Victories of Spartacus over three Roman generals.

683. Cn. Aufidius Orestes ; P. Corn. Lentulus Sura. Crassus defeats and kills Spartacus near Apulia.

684. M. Licinius Crassus ; Cn. Pompeius Magnus. Successes of Lucullus against Mithridates. The census amounts to above 900,000.

685. Q. Hortensius 2 ; Q. Cæcilius Metellus. Lucullus defeats Tigranes king of Armenia, and meditates the invasion of Parthia.

686. Q. Marcius Rex ; L. Cæcilius Metel-

lus. Lucullus defeats the united forces of Mithridates and Tigranes.

687. M. Acilius Glabrio ; C. Calpurnius Piso. Lucullus falls under the displeasure of his troops, who partly desert him. Pompey goes against the pirates.

688. M. Æmilius Lepidus ; L. Volcatus Tullus. Pompey succeeds Lucullus to finish the Mithridatic war, and defeats the enemy.

689. L. Aurelius Cotta ; L. Manlius Torquatus. Success of Pompey in Asia.

690. L. Julius Cæsar ; C. Marcius Figulus. Pompey goes to Syria. His conquests there.

691. M. Tullius Cicero ; C. Antonius. Mithridates poisons himself. Catiline conspires against the state. Cicero discovers the conspiracy and punishes the adherents.

692. D. Junius Silanus ; L. Licinius Muræna. Pompey triumphs over the pirates, Mithridates, Tigranes, and Aristobulus.

693. M. Puppis Piso ; M. Valerius Messala Niger.

694. L. Afranius ; Q. Metellus Celer. A reconciliation between Crassus, Pompey, and Cæsar.

695. C. Jul. Cæsar ; M. Calpurnius Bibulus. Cæsar breaks the fasces of his colleague, and is sole consul. He obtains the government of Gaul for five years.

696. C. Calpurnius Piso ; A. Gabinius Paulus. Cicero banished by means of Clodius. Cato goes against Ptolemy king of Cyprus. Successes of Cæsar in Gaul.

697. P. Corn. Lentulus Spinther ; Q. Cæcilius Metellus Nepos. Cicero recalled. Cæsar's success and victories.

698. Cn. Corn. Lentulus Marcellinus ; L. Marcius Philippus. The triumvirate of Cæsar, Pompey, and Crassus.

699. Cn. Pompeius Magnus 2 ; M. Licinius Crassus 2. Crassus goes against Parthia. Cæsar continued for five years more in the administration of Gaul. His invasion of Britain.

700. L. Domitius Ahenobarbus ; Ap. Claudius Pulcher. Great victories of Cæsar.

701. Cn. Domitius Calvinus ; M. Valerius Messala. Crassus defeated and slain in Parthia. Milo kills Clodius.

702. Cn. Pompeius Magnus 3 ; the only consul. He afterwards took for colleague, Q. Cæcilius Metellus Pius Scipio. Revolts of the Gauls crushed by Cæsar.

703. Ser. Sulpicius Rufus ; M. Claudius Marcellus. Rise of the jealousy between Cæsar and Pompey.

704. L. Æmilius Paulus ; P. Claudius Marcellus. Cicero proconsul of Sicily. Increase of the differences between Cæsar and Pompey.

705. C. Claudius Marcellus ; L. Cornelius Lentulus. Cæsar begins the civil war. Pompey flies from Rome. Cæsar made dictator.

706. C. Julius Cæsar 2 ; P. Servilius Isauricus. Cæsar defeats Pompey at Pharsalia. Pompey murdered in Egypt. The wars of Cæsar in Egypt.

707. Q. Fuscus Calenus ; P. Vatinius. Power and influence of Cæsar at Rome. He reduces Pontus.

708. C. Julius Cæsar 3; M. Æmilius Lepidus. Cæsar defeats Pompey's partisans in Africa, and takes Utica.

709. C. Julius Cæsar 4; consul alone. He conquered the partisans of Pompey in Spain, and was declared perpetual Dictator and Emperor, &c.

710. C. Julius Cæsar 5; M. Antonius. Cæsar meditates a war against Parthia. Above sixty Romans conspire against Cæsar, and murder him in the senate-house. Antony raises himself to power. The rise of Octavius.

711. C. Vibius Pansa; A. Hirtius. Antony judged a public enemy. He is opposed by the consuls and Augustus. He joins Augustus. Triumvirate of Antony, Augustus, and Lepidus.

712. L. Minucius Plancus; M. Æmilius Lepidus 2. Great honours paid to the memory of J. Cæsar. Brutus and Cassius join their forces against Augustus and Antony.

713. L. Antonius; P. Servilius Isauricus 2. Battle of Philippi, and the defeat of Brutus and Cassius.

714. Cn. Domitius Calvinus; C. Asinius Pollio. Antony joins the son of Pompey against Augustus. The alliance of short duration.

715. L. Marcus Censorinus; C. Calvisius Sabinus. Antony marries Octavia, the sister of Augustus, to strengthen their mutual alliance.

716. Ap. Claudius Pulcher; C. Norbanus Flaccus; to whom were substituted C. Octavianus, and Q. Pedius. Sext. Pompey the son of Pompey the Great, makes himself powerful by sea, to oppose Augustus.

717. M. Agrippa; L. Caninius Gallus. Agrippa is appointed by Augustus to oppose Sext. Pompey with a fleet. He builds the famous harbour of Misenum.

718. L. Gellius Poplicola; M. Cocceius Nerva. Agrippa obtains a naval victory over Pompey, who delivers himself to Antony, by whom he is put to death.

719. L. Cornificus Nepos; Sex. Pompeius Nepos. Lentulus removed from power by Augustus.

720. L. Scribonius Libo; M. Antonius 2. Augustus and Antony being sole masters of the Roman empire, make another division of the provinces. Cæsar obtains the west and Antony the east.

721. C. Cæsar Octavianus 2; L. Volcatius Tullus. Octavia divorced by Antony, who marries Cleopatra.

722. Cn. Domitius Ahenobarbus; C. Sossius. Dissentions between Augustus and Antony.

723. C. Cæsar Octavianus 3; E. Valer. Messala Corvinus. The battle of Actium, which, according to some authors, happened the year of Rome 721.—The end of the commonwealth.

Consus, a deity at Rome, who presided over councils. His temple was covered in the Maximus Circus, to show that counsels ought to be secret and inviolable. Some suppose that he is the same as Neptunus

Equestris. Romulus instituted festivals to his honour, called *Consualia*, during the celebration of which the Romans carried away the Sabine women. (*vid. Consuales ludi.*) *Plut. in Rom.—Auson. 69, and eleg. de far. R. 19—Dionys. Hal. 1.—Liv. 1, c. 9.*

COPÆ, [a town of Bœotia, on the northern bank of the Lacus Copais, to which it gave name. According to Pliny, cars were invented at this place.]

COPÆIS LACUS, [a lake of Bœotia, called sometimes Haliartos Lacus, from Haliartos, on its southern bank. It was formed principally by the Cephissus. Its present name is given by some as *Livadia Limne*, by others *Lago di Topoghia*. It was 360 stadia, or 143 leagues in circumference, and received the rivers which flowed from the mountains by which Bœotia was surrounded. According to Strabo there was a subterranean passage under Mount Ptous, connecting this lake with the sea; it had been formed by an earthquake, and prevented the lake from gaining upon the adjacent country. Diodorus informs us that the lake itself was produced by Hercules having stopped up this outlet, by which the river Cephissus was prevented from falling into the sea, and the neighbouring fields were inundated. The existence of such a passage appears altogether fabulous. The opinion that there was one seems to have arisen from the circumstance of there being a deep cavern near Copæ, and also from springs breaking forth on the other side of the mountain. An attempt to cleanse this imaginary canal was made in Alexander's time, but soon abandoned. Wheeler, in modern times, pretended to have discovered this passage; his error arose, however, from his having mistaken the mouth of a small stream for that of the Cephissus.]

COPHES or COPHENES, [a river of India, supposed by Rennel to be modern *Cow.*]

COPIA, the goddess of plenty among the Romans, represented as bearing a horn filled with grapes, fruits, &c.

COPRATES, a river of Asia falling into the Tigris. *Diod. 9.*

COPTUS and COPROS, now *Kypt*, a town of Egypt, about 100 leagues from Alexandria, on a canal which communicates with the Nile. [It was the centre of communication between Egypt and the Red Sea, by a north-east route to Myos-hormos, and by a south-east course to Berenice; which last place was the staple of the trade with India. According to Plutarch, Isis, upon receiving the news of the death of Osiris, cut off here one of her locks in token of her grief, and hence the place was called Coptos, which signified in the Egyptian language, want or privation. *Plut. de Isid. et Os.*—*Plin. 5, c. 9, l. 6, c. 23.—Strab. 16.—Jur. 15, v. 23.*

CORA, a town of Latium, on the confines of the Volsci, built by a colony of Dardani-ans before the foundation of Rome; [now *Cori.*] *Lucan. 7, v. 392.—Virg. Æn. 6, v. 775.*

CORACESIUM and CORACENSIVM, a mari-

time town of Pamphylia, [where Pompey vanquished the pirates. It is now *Anahich*.] *Liv.* 33, c. 20.

CORALLI, a savage people [of Sarmatia Europæa, who inhabited the shores of the Euxine, near the Danube.] *Ovid. ex Pont.* 4, el. 2, v. 37.

CORAX, an ancient rhetorician of Sicily, who first demanded salary of his pupils. *Cic. in Brut.* 12. *de orat.* 1, c. 20.—*A. Gell.* 5, c. 10.—*Quintil.* 3, c. 1.

CORBULO, Domitius, [a celebrated Roman commander, famous for his rigid observance of military discipline, and for the success of his arms, especially against the Parthians. On account of his great reputation, he became an object of jealousy and suspicion to Nero, who recalled him, under pretence of rewarding his merit. When Corbulo reached Corinth he met there an order to die. Reflecting on his own want of prudence and foresight, he fell upon his sword, exclaiming. I have well deserved this! A. D. 66.] His name was given to a place (*Monumentum*) in Germany, which some suppose to be modern *Groningen*. *Tacit. Ann.* 11, c. 18.

CORCYRA, now *Corfu*, an island in the Ionian sea, about 12 miles from Buthrotum, on the coast of Epirus; famous for the shipwreck of Ulysses, and the gardens of Alcinoüs. [Its more ancient names were Drepane and Scheria. The island is said to have been first inhabited by the Phæaces, or Phæacians. It is 45 miles in length, 22 in breadth, and 210 in compass. The southern parts are barren, mountainous, and ill provided with water, but the northern coast is very fertile in all sorts of delicious fruits, in excellent wines, olives, grain, &c. Homer calls it the *fruitful*, and celebrates the gardens of Alcinoüs. It had anciently two cities, both of note: Corcyra the capital, and Cassiope. For an account of the war of the Corcyreans with the Corinthians, *vid.* Peloponnesiacum Bellum.] Some Corinthians, with Chersicrates at their head, came to settle here, when banished from their country, 756 years before the christian era. A colony of Colchis had settled here 1349 years before Christ. *Ovid. Ib.* 512.—*Homer. Od.* 5, &c.—*Lucan.* 9, v. 32.—*Mela,* 2, c. 7.—*Plin.* 4, c. 12.—*Strab.* 6.

[**CORCYRA**, an island in the Adriatic, on the coast of Illyricum, called *μελαίνα*, *nigra*, (black), to distinguish it from the preceding. The Cnidians built a town upon it. It is now *Cursoti*.]

CORDUBA, now *Cordova*, a famous city of Hispania Bætica, [on the Bætis,] the native place of both the Senecas, and of Lucan. *Martial.* 1, ep. 62.—*Mela,* 2, c. 6.—*Cæs. Bell. Alex.* 57.—*Plin.* 3, c. 1.

CORDYLA, a port of Pontus, [a short distance to the south-west of Trapezus,] supposed to give its name to a peculiar sort of fish caught there, (*Cordyle*). [By *Cordyle* are meant "the fry of the tunny fish." *Plin.* 9, c. 15.—*Martial.* 13, ep. 1.

CORE, the same as Proserpine, [from the Greek, *κορη*, *puella*.] Festivals, called

Coreia, were instituted to her honour in Greece.

CORFINIUM, the capital of the Peligni, three miles from the Aturnus, which falls into the Adriatic, [now *Santo Pelino*. It was the capital of the Italian allies during the social war, and the place where their senate met.] *Cæs. Civ.* 1, c. 16.—*Lucan.* 2, v. 478.—*Sil.* 5, v. 522.

CORINNA, a celebrated woman of Tanagra, near Thebes, disciple to Myrtis. Her father's name was Archelodorus. It is said that she obtained five times a poetical prize, in which Pindar was her competitor; but it must be acknowledged, that her beauty greatly contributed to defeat her rivals. She had composed 50 books of epigrams and odes, of which only some few verses remain. *Propert.* 2, el. 3.—*Paus.* 9, c. 22.

CORINNUS, an ancient poet in the time of the Trojan war, on which he wrote a poem. Homer, as some suppose, took his subject from the poem of Corinnus.

CORINTHUS, an ancient city of Greece, now called *Corinto*, situated on the middle of the Isthmus of Corinth. [The isthmus itself is now called *Ilxamili*, being 6 modern Greek, or not 5 British miles in breadth.] It was first founded by Sisyphus a son of Æolus, A. M. 2616, and received its name from Corinthus the son of Pelops. [Corinth appears to have been of Pelagic origin, and to have been first called Ephyre. In the language of fable, Ephyre was the name of one of the daughters of Oceanus, and a descendant of her's, called Corinthus, gave its second appellation to the city. Before the Trojan war it was ruled by Argive princes from Mycenæ, and after the termination of that contest, was seized by the Dorians. The government was monarchical until 779 B. C. when officers, termed Prytanes, were instituted. The situation of Corinth was admirably adapted for commerce. It lay on the Corinthian and Saronic gulphs, and hence was called *Bimaris*, having the harbour of Lechaëum on the former, and that of Cenchræa on the latter. There was also a third, but smaller, harbour on the Saronic gulph, called Schœnus. Hence the isthmus was narrowest, and small vessels were accustomed to be conveyed across on machines. In this place also was the attempt made to cut a canal through from sea to sea. (*vid.* Corinthi isthmus.) By reason of its favourable position, Corinth became a staple to all northern and southern Greece for wares transported by land-conveyance, and a central point for the trade of Asia, Italy, and Illyricum. To the Corinthians is also to be ascribed the invention of triremes, or, vessels with three banks of oars. Their power by sea, however, gradually yielded to that of Corcyra and Athens.] They colonized Syracuse in Sicily, and delivered it from the tyranny of its oppressors, by the means of Timoleon. Corinth was totally destroyed by L. Mummius, the Roman consul, and burnt to the ground, 146 B. C. [The true cause of its destruction was its having

joined the Achæan league, although the ostensible one was an insult offered to the Roman ambassadors by the inhabitants.] The riches which the Romans found there were immense. During the conflagration, all the metals, as is said, which were in the city melted and mixed together, and formed that valuable composition of metals which has since been known by the name of *Corinthium Æs*. This, however, appears improbable; especially when it is remembered that the artists of Corinth made a mixture of copper, with small quantities of gold and silver, and so brilliant was the composition, that the appellation of *Corinthian brass* afterwards stamped an extraordinary value on pieces of inferior worth. [Klaproth also rejects the common opinion respecting the origin of the Corinthian brass. He seems to think, and adduces the authority of Pliny in his favour, that it was merely a term of art, and applied to a metallic mixture in high estimation among the Romans, and though of a superior quality, nearly resembling *aurichalcum*. This last was composed of either copper and zinc, or of copper, tin, and lead, the former of a pale yellow, the latter of a darker colour resembling gold. The mixture by means of calamine was rendered tough and malleable.] There was there a famous temple of Venus where lascivious women resorted, and sold their pleasures so dear, that many of their lovers were reduced to poverty; whence the proverb of

Non cuius homini contingit adire Corinthum.

to show that all voluptuous indulgences are attended with much expense. J. Cæsar planted a colony at Corinth, and endeavoured to raise it from its ruins, and restore it to its former grandeur. [It is mentioned by Plutarch as a singular coincidence that Corinth and Carthage were destroyed the same year, rebuilt and re-peopled at the same time, and both by the same individual, Julius Cæsar. Corinth after this became the capital of the province of Achaia.] The war which has received the name of *Corinthian war*, because the battles were fought in the neighbourhood of Corinth, was begun B. C. 395, by the combination of the Athenians, Thebans, Corinthians, and Argives, against Lacedæmon. Pissander and Agesilaus distinguished themselves in that war; the former, on the first year of hostilities, was defeated with the Lacedæmonian fleet, by Conon, near Cnidus; while a few days after Agesilaus slaughtered 10,000 of the enemy. The most famous battles were fought at Leuctra and Mantinea; but Agesilaus refused to besiege Corinth, lamenting that the Greeks, instead of destroying one another, did not turn their arms against the Persian power. *Martial*. 9, ep. 53.—*Sueton*. Aug. 70.—*Law*. 15, c. 23.—*Flor*. 2, c. 16.—*Ovid*. *Met*. 2, v. 240.—*Horat*. 1, ep. 17, v. 36.—*Plin*. 34, c. 2.—*Stat*. *Theb*. 7, v. 106.—*Paus*. 2, c. 1, &c.—*Strab*. 8, &c.—*Homer*. *Il*. 15.—*Cic*. *Tusc*. 4, c. 11. *in Verr*. 4, c. 41. *de N. D*. 3.—An actor at Rome. *Juv*. 8, v. 197.

[CORINTHI ISTHMUS, or, Isthmus of Corinth, between the Saronicus Sinus and Corinthiacus Sinus, and uniting the Peloponnesus to the northern parts of Greece or *Græcia Propria*. It is now called *Hexamili*, being 6 modern Greek, or not 5 British miles in breadth. Nero attempted to cut it through, and persisted, in spite of the idle tales propagated by the superstitious, until, in 75 days, he had completed 4 stadia, or about a tenth part of the whole breadth. He is said to have stopped in the midst of the work, on account of an alarm of disturbances at Rome. According to others he was terrified, and induced to desist from the report made by some Egyptian mathematicians, who pretended that the waters of the Ionian sea were higher than those of the Ægean, and that if the communication were cut, the island of Ægina, and the low lands on the side of the Ægean sea would be overflowed and destroyed.]

[CORINTHIACUS SINUS, or *Gulf of Lepanto*, an arm of the sea, running in between the coast of Achaia and Sycionia to the south, and that of Phocis, Locris, and Ætolia to the north. The Sinus Corinthiacus properly commenced from the mouth of the Achelous on the outside of the promontories of Rhium and Antirrhium, and extended inwards. It was in this anterior part of the gulf and not under *Lepanto*, (the ancient Naupactus,) that the Ottoman fleet was defeated by that of the Christians in 1571.]

CORIOLANUS, the surname of C. Martius, from his victory over Corioli, where, from a private soldier, he gained the amplest honours. When master of the place, he accepted as the only reward, the surname of Coriolanus, a horse, and prisoners, and his ancient host, to whom he immediately gave his liberty. After a number of military exploits, and many services to his country, he was refused the consulship by the people, when his scars had for a while influenced them in his favour. This raised his resentment; and when the Romans had received a present of corn from Gelo king of Sicily, Coriolanus insisted that it should be sold for money, and not be given gratis. Upon this the tribunes raised the people against him for his imprudent advice, and even wished him to be put to death. This rigorous sentence was stopped by the influence of the senators, and Coriolanus submitted to a trial. He was banished by a majority of three tribes, and he immediately retired among the Volsci, to Tullus Aufidius, his greatest enemy, from whom he met a most friendly reception. He advised him to make war against Rome, and he marched at the head of the Volsci as general. The approach of Coriolanus greatly alarmed the Romans, who sent him several embassies to reconcile him to his country, and to solicit his return. He was deaf to all proposals, and bade them prepare for war. He pitched his camp only at the distance of five miles from the city; and his enmity against his country would have been fatal, had not his mother Volumnia and his wife

Vergilia been prevailed upon by the Roman matrons to go and appease his resentment. The meeting of Coriolanus with his family was tender and affecting. He remained long inexorable; but at last the tears and entreaties of a mother and a wife prevailed over the stern and obstinate resolutions of an enemy, and Coriolanus marched the Volsci from the neighbourhood of Rome. To show their sense of Volturnia's merit and patriotism, the Romans dedicated a temple to *Female Fortune*. The behaviour of Coriolanus, however, displeased the Volsci. He was summoned to appear before the people of Antium; but the clamours which his enemies raised were so prevalent, that he was murdered on the place appointed for his trial, B. C. 488. His body was honoured with a magnificent funeral by the Volsci, and the Roman matrons put on mourning for his loss. Some historians say that he died in exile, in an advanced old age. *Plut. in vitâ.—Flor. 2, c. 22.*

CORIOLI and CORIOLLA, a town of Latium, on the borders of the Volsci, taken by the Romans under C. Marius, called from thence Coriolanus. *Plin. 3, c. 5.—Plut.—Liv. 2, c. 33.*

CORNELIA LEX, *de Judiciis*, enacted A. U. C. 670, by L. Corn. Sylla. It ordained that the prætor should always observe the same invariable method in judicial proceedings, and that the process should not depend upon his will.—Another, *de Sumptibus*, by the same. It limited the expenses which generally attended funerals.—Another, *de Religione*, by the same, A. U. C. 677. It restored to the college of priests the privilege of choosing the priests, which, by the Domitian law, had been lodged in the hands of the people.—Another, *de Municipiis*, by the same; [that the free towns which had sided with Marius should be deprived of their lands and the right of citizens; the last of which Cicero says could not be done. *Pro Dom. 30.—Cæcin. 33.*]—Another, *de Magistratibus*, by the same; which gave the power of bearing honours and being promoted before the legal age, to those who had followed the interest of Sylla, while the sons and partisans of his enemies, who had been proscribed, were deprived of the privilege of standing for any office of the state.—Another, *de Magistratibus*, by the same, A. U. C. 673. It ordained that no person should exercise the same office within ten years distance, or be invested with two different magistracies in one year; [and that no one should be prætor before being quæstor, nor consul before being prætor.]—Another, *de Magistratibus*, by the same, A. U. C. 673. It divested the tribunes of the privilege of making laws, interfering, holding assemblies, and receiving appeals. All such as had been tribunes were incapable of holding any other office in the state by that law.—Another, *de Majestate*, by the same, A. U. C. 670. It made it treason to send an army out of a province, or engage in a war without orders, to

influence the soldiers to spare or ransom a captive general of the enemy, to pardon the leaders of robbers or pirates, or for the absence of a Roman citizen, to a foreign court without previous leave. The punishment was *aquæ & ignis interdictio*.—Another, by the same, which gave the power to a man accused of murder, either by poison, weapons, or false accusations, and the setting fire to buildings, to choose whether the jury that tried him should give their verdict *clam* or *palam* by ballots.—Another, by the same, which made it *aquæ & ignis interdictio* to such as were guilty of forgery, concealing and altering of wills, corruptions, false accusations, and the debasing or counterfeiting of the public coin; all such as were accessory to this offence were deemed as guilty as the offender.—Another, *de pecuniis repetundis*, by which a man convicted of peculation or extortion in the provinces, was condemned to suffer the *aquæ & ignis interdictio*.—Another by the same, which gave the power to such as were sent into the provinces with any government, of retaining their command and appointment, without a renewal of it by the senate, as was before observed.—Another by the same, which ordained that the lands of proscribed persons should be common, especially those about Volaterræ and Fesulæ in Etruria, which Sylla divided among his soldiers.—Another by C. Cornelius, tribune of the people, A. U. C. 686; which ordained that no person should be exempted from any law, according to the general custom, unless 200 senators were present in the senate; and no person thus exempted, could hinder the bill of his exemption from being carried to the people for their concurrence.—Another by Nasica, A. U. C. 582, to make war against Perseus, son of Philip, king of Macedonia, if he did not give proper satisfaction to the Roman people.

CORNELIA, a daughter of Cinna, who was the first wife of J. Cæsar. She became mother of Julia, Pompey's wife, and was so affectionately loved by her husband, that at her death he pronounced a funeral oration over her body. *Plut. in Cæs.*—A daughter of Metellus Scipio, who married Pompey, after the death of her husband P. Crassus. She has been praised for her great virtues. When her husband left her in the bay of Alexandria, to go on shore in a small boat, she saw him stabbed by Achilles, and heard his dying groans without the possibility of aiding him. She attributed all his misfortunes to his connection with her. *Plut. in Pomp.*—A daughter of Scipio Africanus, who married Sempronius Gracchus, and was mother of Tiberius and Caius Gracchus. She was courted by a king; but she preferred being the wife of a Roman citizen to that of a monarch. Her virtues have been deservedly commended, as well as the wholesome principles she inculcated in her two sons. When a Campanian lady made once a show of her jewels at Cornelia's house, and entreated her to favour her with a sight of her own, Cornelia pre-

duced her two sons, saying, these are the only jewels of which I can boast. [She is said to have reproached her sons in their youth, that they had not rendered her illustrious as the mother of the Gracchi; and after their untimely death, she replied to one who would have condoled with her on their account, "that the woman who had given birth to the Gracchi could not be deemed unfortunate." After her decease, the Romans erected a statue to her memory, with this inscription, "To Cornelia, mother of the Gracchi."'] Some of her epistles are preserved. *Plut. in Gracch.*—*Juv.* 6, v. 167.—*Val. Max.* 4, c. 4.—*Cic. in Brut.* 53, de *El. Or.* 53.—A vestal virgin, buried alive in Domitian's age, as guilty of incontinence. *Sueton. in Dom.*

CORNELII, an illustrious family at Rome, of whom the most distinguished were, Caius Cornelius, a soothsayer of Padua, who foretold the beginning and issue of the battle of Pharsalia.—Cossus, a military tribune during the time that there were no consuls in the republic. He offered to Jupiter the spoils called *Opima*, [after having slain Lar Tolumnius, king of the Veientes, A. U. C. 318.] *Liv.* 4, c. 19.—Balbus, a man of Gades, intimate with Cicero, whom he ably defended when accused.—Gallus, an elegiac poet. *vid. Gallus.*—C. Nepos, an historian. *vid. Nepos.*—Merula, a consul, sent against the Boii in Gaul. He killed 1400 of them. His grandson followed the interest of Sylla; and when Marius entered the city, he killed himself, by opening his veins.—Severus, an epic poet in the age of Augustus, of great genius. He wrote a poem on mount Ætna, and on the death of Cicero. *Quintil.* 10, v. 1.—Aur. Celsus, wrote eight books on medicine, still extant, and highly valued.—Cn. and Publ. Scipio. *vid. Scipio.*—*Liv.*—*Plut.*—*Val. Max.*—*Tacit.*—*Suet.*—*Polyb.*—*C. Nep.* &c.

CORNICULUM, a town of Latium. *Dionys. Hal.*

CORNIFICIUS, a poet and general in the age of Augustus, employed to accuse Brutus, &c. His sister Cornificia, was also blessed with a poetical genius. *Plut. in Brut.*—A friend of Cicero, and his colleague in the office of augur.

CORNIGER, a surname of Bacchus.

CORNÛTUS, a stoic philosopher of Africa,ceptor to Persius the satirist. He wrote some treatises on philosophy and rhetoric, *Pers.* 5, v. 36.—A Roman saved from the proscription of Marius, by his servants, who hung up a dead man in his room, and said it was their master. *Plut. in Mario.*

CORÆBUS, a Phrygian, son of Mygdon and Anaximena. He assisted Priam in the Trojan war, with the hopes of being rewarded with the hand of Cassandra for his services. Cassandra advised him in vain to retire from the war. He was killed by Peneleus. *Paus.* 10, c. 27.—*Virg. Æn.* 2, v. 341, &c.—A courier of Elias, killed by Neoptolemus. He obtained a prize at Olympia, B. C. 776; [from which time the regular dates of the Olympiads

begin. *vid. Olympias.*] *Paus.* 5, c. 8.—A hero of Argolis, who killed a serpent called Pœne, sent by Apollo to avenge Argos, and placed by some authors in the number of the furies. His country was afflicted with the plague, and he consulted the oracle of Delphi, which commanded him to build a temple, where a tripod, which was given him, should fall from his hand. *Paus.* 1, v. 43.

[**CORONE**, a city of Messenia, on the western shore of the Sinus Messeniacus. It is now *Coron*, and the gulf is called after it, the *Gulf of Coron*. Its original name was *Æpeia*; but Epimelides leading a colony to it from Coronea in Bœotia, changed its name to *Corone*, after his native town. The harbour of this city was called "the port of the Achæans."']

CORONÆA, a town of Bœotia, where, in the first year of the Corinthian war, Agesilaus defeated the allied forces of Athens, Thebes, Corinth and Argos, B. C. 394. [It was situate to the south-east of Cheronæa, on a branch of the Cephissus, and not far to the south-west of the temple of Minerva Itonia, where the states of Bœotia were accustomed to assemble.] *C. Nep. in Ages.*—*Paus.* 9, c. 34.—*Dioid.* 12.—A town of Cyprus—of Phthiotis.

CORONIS, a daughter of Phlegias, loved by Apollo. She became pregnant by her lover, who killed her on account of her criminal partiality to Ischys the Thessalian. According to some, Diana killed her, for her infidelity to her brother, and Mercury saved the child from her womb as she was on the burning pile. Others say, that she brought forth her son, and exposed him near Epidaurus to avoid her father's resentment; and they farther mention, that Apollo had set a crow to watch her behaviour. The child was preserved, and called Æsculapius; and the mother, after death, received divine honours, and had a statue at Sicyon, in her son's temple, which was never exposed to public view. *Paus.* 2, c. 26.—The daughter of Coronæus, king of Phocis, changed into a crow by Minerva, when flying before Neptune. *Ovid. Met.* 2, v. 543.

CORSI, a people [who inhabited the northern part] of Sardinia, descended from the Corsicans.

CORSICA, an island of the Mediterranean, called by the Greeks *Κέρκος*. Its inhabitants were styled by the same people *Κέρκοιοι*, by the Latins, Corsi. The ancient writers represent it as mountainous, woody, and well cultivated only along the eastern coast, where the Romans had settlements. Its natural products were resin, honey, and wax. The honey, however, had a bitter taste, in consequence of the bees deriving it from the yew trees with which the island abounded. The inhabitants were a rude race of mountaineers, indebted for their subsistence more to the produce of their flocks than to the cultivation of the soil. Seneca, who was banished to this island in the reign of Claudius, draws a very unfavourable picture of the island and

its inhabitants; describing the former as rocky, unproductive, and unhealthy, and the latter as the worst of barbarians. He writes, however, under the influence of prejudiced feelings, and many allowances must be made. The Corsi appear to have derived their origin from Ligurian and Iberian (called by Seneca, Spanish,) tribes. Eustathius says that a Ligurian female, named Corsa, having pursued in a small boat a bull which had taken to the water, accidentally discovered the island, which her countrymen named after her. The Phocæans, on retiring from Asia, settled here for a time, and founded the city Aleria, but were driven out finally by the Tyrrhenians and Carthaginians. The Romans took the island from this latter people B. C. 231, and subsequently two colonies were sent to it; one by Marius, which founded Mariana, and another by Sylla, which settled on the site of Aleria. Mantinorum Oppidum, in the same island, is now *Bastia*; and Urcinium, *Ajaccio*, the birth-place of Napoleon. *Senec. de Cons.* c. 6, 8.—*Eustath. ad Dionys.* v. 458.—*Virg. Ecl.* 9, v. 30.]

CORSÏE, [a city of Mesopotamia, on the river Masca. D'Anville places it at the confluence of the Masca and Euphrates. The Masca, according to Xenophon, flowed around the city in a circular course. Mannert supposes it to have been nothing more than a canal cut from the Euphrates. *vid.* Masca, where notice is taken of an error in D'Anville's chart. *Xen. Anab.* 1, 5.]

CORSÛRA, an island in the bay of Carthage.

CORTONA, [a town of Etruria, a short distance north-west of the Lacus Thrasymenus. It is thought to have been built on the ruins of an ancient town called Corythus. It is called by this name in Virgil. From the similarity of names, it has been supposed to owe its origin to Corythus the father of Dardanus. Others deduce the name from the circumstance of Dardanus having lost his helmet (*Korymbos*) there in fighting. Both, however, are pronounced by Heyne to be mere fables. (*vid.* Heyn. *Excurs.* 6, *ad Æn.* 3.) Perhaps the opinion most entitled to credit is that of Mannert, who makes the place to have been of Pelagic origin. This, in fact, is strongly corroborated by the massy remains of the ancient walls, evidently of Pelagic structure. The original name of the place, according to the same learned writer, was Croton, subsequently altered by the Romans to Cortona. Herodotus informs us that even in his time the Pelagic language prevailed here; he writes the name, however, erroneously, Creston. Dionysius of Halicarnassus, who quotes the passage, rectifies the error. *Herod.* 1, 57.—*Dionys.* *Hal.* 1, p. 23.]—*Liv.* 9, c. 37, l. 22, c. 4.

CORVINUS, a name given to M. Valerius, from a crow, which assisted him when he was fighting against a Gaul.—Messala, an eloquent orator in the Augustan age, distinguished for integrity and patriotism, yet ridiculed for his frequent quotations of Greek in his orations. In his old age, he became so

forgetful as not even to remember his own name.

T. CORUNCĀNUS, the first plebeian who was made high-priest at Rome.—The family of the *Coruncani* was famous for the number of great men which it supplied for the service and honour of the Roman republic. *Cic. pro Domo.*

CORUS, a river of Arabia, falling into the Red Sea. *Herodot.* 3, c. 9.

CORYBANTES, the priests of Cybele, called also Galli. In the celebration of their festivals, they beat their cymbals, and behaved as if delirious. They first inhabited on mount Ida, and from thence passed into Crete, and secretly brought up Jupiter. Some suppose that they receive their name from Corybas son of Jasus and Cybele, who first introduced the rights of his mother into Phrygia. There was a festival at Cnossus in Crete, called *Corybantica*, in commemoration of the Corybantes, who there educated Jupiter. [Some derive the name from their moving along in a kind of dance, and tossing the head to and fro, (*απο του κορυπιου τας βασιμιν.*)] *Paus.* 8, c. 37.—*Diod.* 5.—*Horat.* 1, od. 16.—*Virg. Æn.* 9, v. 617, l. 10, v. 250.

CORÛBAS, a son of Jasus and Cybele. *Diod.* 5.

[**CORYCIUM ANTRUM**, a cave or grotto on Mount Parnassus, about 60 stadia from Delphi, on the ascent of the hill. The nymphs of this grotto were called Corycides, a name which is sometimes applied to the Muses. *Ovid. Met.* 1, v. 320.]

CORÛCUS, [a town of Cilicia Campestris, on the coast, south-east of Seleucia Trachea. Strabo merely terms it a promontory. In its vicinity was produced the best saffron of antiquity. The famous Corycian cave (different from the one mentioned in the preceding article,) was also situated near it, in the same valley which produced the saffron, about 20 stadia north of the town. This cave, according to the poets, was the residence of the monstrous Titan Typhon.] *Horat.* 2, *Sat.* 4, v. 68.—*Lucan.* 9, v. 809.—*Plin.* 5, c. 27.—*Cic. ad Fam.* 12, ep. 13.—*Strab.* 14.—[A promontory of Ionia, south-east of the southern extremity of Chios, now *Cape Curco*. It was a famous place of retreat for robbers.—A town of Lycia, south of Phaselis, on the eastern coast.]

CORYMBIFER, a surname of Bacchus, from his wearing a crown of *corymbi*, certain berries that grow on the ivy. *Ovid.* 1, *Fast.* v. 393.

CORYNËTA and **CORYNETES**, a famous robber, son of Vulcan, killed by Theseus. *Plut. in These.*

CORYPHASIUM, [a promontory on the western coast of Messenia, north of Methone, now *Cape Zonchio*. There was a town of the same name on it, to which the inhabitants of Pylos retired after their town was destroyed.] *Paus.* 4, c. 36.

CORYTUS, a king of Etruria, father to Jasius. [*vid.* Cortona.] *Virg. Æn.* 3, v. 170, l. 7, v. 209.—*Sil.* 5, v. 123, l. 4, v. 721.

COS, [an island of the Ægean, one of the

Sporades, west of the promontory of Doris. Its more ancient names were Merope, Cæa, Nymphæa, and Caris. It is now called *Stau-Co*. Its chief city was Astypalæa. From this island came both the substance and name of the whet-stone (*Cos*.) It produced Hippocrates, Apelles, Sisyphus, and others. The island was famous for its manufacture of a species of transparent silk stuff, against the use of which by the Romans Juvenal in particular so strongly inveighs.]

COSA and **COSSA**, or **COSÆ**, a town of Etruria, [near the coast, on the promontory of Mount Argentario, north-west of Centum Cellæ.] *Virg. Æn.* 10, v. 168.—*Liv.* 22, c. 11.—*Cic.* 9, *Att.* 6.—*Cæs. B. C.* 1, c. 3..

COSSEA, [*vid.* *Cusseti*.]

COSSUS, a surname given to the family of the Cornelli.—A Roman, who killed Volturnus, king of Veii, and obtained the *Spolia Opima*, A. U. C. 318. *Virg. Æn.* 6, v. 841.

COSUTII, a family at Rome, of which Cosutia, Cæsar's wife, was descended. *Suet. in Cæs.* 1.—One of the family was distinguished as an architect about 200 B. C. He first introduced into Italy the more perfect models of Greece.

COTES and **COTTES**, a promontory of Mauritania.

COTHON, a small island near the citidal of Carthage, with a convenient bay, which served for a dock-yard. [The term signifies an artificial port or harbour, and was pronounced by the Carthaginians "Kathum" or "Kathom."] *Servius in Virg. Æn.* 1, v. 431.—*Diod.* 3.

* **COTISO**, a king of the Daci whose army invaded Pannonia, and was defeated by Corn. Lentulus, the lieutenant of Augustus. It is said that Augustus solicited his daughter in marriage. *Suet. in Aug.* 63.—*Horat.* 3, od. 8, v. 18.

COTTA M. AURELIUS, a Roman who opposed Marius. He was consul with Lucullus; and when in Asia he was defeated by sea and land, by Mithridates. He was surnamed *Ponticus*, because he took Heraclea of Pontus by treachery. *Plut. in Lucull.*—An orator, greatly commended by *Cicero de Orat.*

COTTLE ALPES, [now *Mont St. Genevre*, generally, though erroneously, supposed to be the place where Annibal crossed into Italy. *vid.* *Alpes*. They took their name from Cottius, a Gallic prince, established in his dominions by Augustus, when he subdued the nations of the Alps.]

COTTUS, a giant, son of Cælus and Terra, who had 100 hands and 50 heads. *Hesiod. Theog.* v. 147.

COTYÆUM, [a town of Phrygia, south of Dorylæum, on the Thymbris, a branch of the Sangarius. It is now *Kutiæh*.]

COTYLÆUS, a surname of Æsculapius, worshipped on the borders of the Eurotas. His temple was raised by Hercules. *Paus.* 3, c. 19.

COTYS, king of Thrace, who divided the kingdom with his uncle, by whom he was killed. It is the same to whom Ovid writes

from his banishment. *Tacit.* 2, *Ann.* 64.—*Ovid.* 2, *de Pont.* ep. 9.—A king of Armenia Minor, who fought against Mithridates, in the age of Claudius. *Tacit. Ann.* 11 and 13.

COTYTTO, the goddess of all debauchery, whose festivals, called *Cotyttia*, were celebrated by the Athenians, Corinthians, Thracians, &c. during the night. Her priests were called *Baptæ*, and nothing but debauchery and wantonness prevailed at the celebration. A festival of the same name was observed in Sicily, where the votaries of the goddess carried about boughs hung with cakes and fruit, which it was lawful for any person to pluck off. It was a capital punishment to reveal whatever was seen or done at these sacred festivals, and it cost Eupolis his life for an unseasonable reflection upon them. The goddess Cotytto is supposed to be the same as Proserpine or Ceres. *Horat.* epod. 17, v. 58.—*Juv.* 2, v. 91.

CRAGUS, [a chain of woody mountains, sacred to Diana, running along the eastern shore of the Sinus Glaucus. The fabulous monster Chimæra, said to have been subdued by Bellerophon, was a volcano in this ridge, which he cultivated.] *Ovid. Met.* 9, v. 645.—*Horat.* 1, od. 21.

CRANAI, a surname of the Athenians, from their king Cradaus. *Herodot.* 8, c. 44.

CRANÆUS, the second king of Athens, who succeeded Cecrops, and reigned nine years, B. C. 1497. *Paus.* 1, c. 2.—A city of Caria. *Plin.* 5, c. 29.

CRANON and **CRANNON**, a town of Thessaly, [on the river Onchestus, south-east of Pharsalus,] where Antipater and Craterus defeated the Athenians after Alexander's death. *Liv.* 26, c. 10, 1 42, c. 64.

CRANTOR, a philosopher of Soli, among the pupils of Plato, B. C. 310. [He was the first who wrote commentaries on the works of Plato. He was highly celebrated for the purity of his moral doctrine, as may be inferred from the praises bestowed by the ancients, especially by Cicero, upon his discourse "on grief." Horace also (*Ep.* 1, 2, v. 3.) alludes to his high reputation as a moral instructor.] *Diog.*

CRASSUS, a grandfather of Crassus the Rich, who never laughed. *Plin.* 7, c. 19.—Publ. Licinius, a Roman high-priest, about 130 years B. C. who went into Asia with an army against Aristonicus, where he was killed, and buried at Smyrna.—M. Licinius, a celebrated Roman, surnamed *Rich*, on account of his opulence. At first he was very circumscribed in his circumstances; but, by educating slaves and selling them at a high price, he soon enriched himself. The cruelties of Cinna obliged him to leave Rome; and he retired to Spain, where he remained concealed for eight months. After Cinna's death he passed into Africa, and thence to Italy, where he served Sylla, and ingratiated himself in his favour. When the gladiators, with Sparticus at their head, had spread an universal alarm in Italy, and defeated some of the Roman generals, Crassus was sent

against them. A battle was fought, in which Crassus slaughtered 12,000 of the slaves, and by this decisive blow, he soon put an end to the war, and was honoured with an *oratio* at his return. He was soon after made consul with Pompey: and in this high office he displayed his opulence, by entertaining the populace at 10,000 tables. He was afterwards censor, and formed the first triumvirate with Pompey and Cæsar. As his love of riches was more predominant than that of glory, Crassus never imitated the ambitious conduct of his colleagues, but was satisfied with the province of Syria, which seemed to promise an inexhaustible source of wealth. With hopes of enlarging his possessions, he set off from Rome, though the omens proved unfavourable, and every thing seemed to threaten his ruin. He crossed the Euphrates, and, forgetful of the rich cities of Babylon and Seleucia, he hastened to make himself master of Parthia. He was betrayed in his march by the delay of Artavasdes, king of Armenia, and the perfidy of Ariamnes. He was met [near Charæ] by Surenæ, the general of the forces of Orodes, king of Parthia, and a battle was fought, in which 20,000 Romans were killed and 10,000 taken prisoners. The darkness of the night favoured the escape of the rest, and Crassus, forced by the mutiny and turbulence of his soldiers, and the treachery of his guides, trusted himself to the general of the enemy, on pretence of proposing terms of accommodation, and he was put to death B. C. 53. His head was cut off, and sent to Orodes, who poured melted gold down his throat. The firmness with which Crassus received the news of his son's death, who perished in that expedition, has been deservedly commended; and the words that he uttered when he surrendered himself into the hands of Surenæ, equally claim our admiration. He was wont often to say, that no man ought to be accounted rich if he could not maintain an army. Though he has been called avaricious, yet he showed himself always ready to lend money to his friends without interest. He was fond of philosophy, and his knowledge of history was great and extensive. *Plutarch* has written his life. *Flor.* 3, c. 11. —Publius, the son of the rich Crassus, went into Parthia with his father. When he saw himself surrounded by the enemy, and without any hope of escape, he ordered one of his men to run him through. His head was cut off, and shown with insolence to his father by the Parthians. *Plut. in Crass.* —L. Licinius, a Roman orator, commended by Cicero, and introduced in his book *de Oratore* as the principal speaker. —A son of Crassus the rich, killed in the civil wars after Cæsar's death.

CRATER, [or, Sinus Crater, the ancient name of the *Gulf of Naples*, given to it from its resembling the mouth of a large bowl or mixer, (κατρηγ.) It is about 12 miles in diameter.]

CRATERUS, one of Alexander's generals. He rendered himself conspicuous by his lite-

rary fame, as well as by his valour in the field, and wrote the history of Alexander's life. He was greatly respected and loved by the Macedonian soldiers, and Alexander always trusted him with unusual confidence. After Alexander's death, he subdued Greece with Antipater, and passed with his colleague into Asia, where he was killed in a battle against Eumenes, B. C. 321. [So highly was Craterus respected by the Macedonians, that they were desirous of having him for their leader after the death of Alexander, and such was their known attachment to him, that Eumenes, in the engagement in Cappadocia, which proved fatal to Craterus, took particular care not to oppose any Macedonian to him. He was wounded by a Thracian, and falling from his horse, was trampled to death by the enemy's cavalry.] He had received for his share of Alexander's kingdoms, Greece and Epirus. *Nep. in Eumen.* 2.—*Justin.* 12 and 13.—*Curt.* 3.—*Arrian.*—*Plut. in Alex.*—An Athenian, who collected into one body all the decrees which had passed in the public assemblies at Athens.

CRATES, a philosopher of Bœotia, son of Ascondus, and disciple of Diogenes the Cynic, B. C. 324. [He is considered as the most distinguished philosopher of the Cynic sect, after Diogenes. In his natural temper, however, he differed from his master, and instead of being morose and gloomy was cheerful and facetious. Hence he obtained access to many families of the most wealthy Athenians, and became so highly esteemed, that he frequently became an arbiter of disputes and quarrels among relations. He was honourably descended, and inherited large estates; but when he turned his attention to philosophy, he sold them and distributed the money among the poorer citizens. He adopted all the singularities of the Cynic sect. His wife, Hipparchia, who was rich and of a good family, and had many suitors, preferred Crates to every other, and when her parents opposed her inclinations, so determined was her passion that she threatened to put an end to her life.] *Diog. in vitâ.* —A stoic, son of Timocrates, who opened a school at Rome, where he taught grammar. *Sueton.*—A native of Pergamus, who wrote an account of the most striking events of every age, B. C. 165. *Ælian. de Anim.* 17, c. 9.—A philosopher of Athens, who succeeded in the school of his master Polemon.

CRATHIS, a river of Achaia, falling into the bay of Corinth. [It passed to the north-west of Ægira, and had Ægæ at its mouth.] *Strab.* 8.—Another in Magna Græcia, whose waters, [according to Strabo,] gave a yellow colour to the hair and beard of those that drank them. [It rises near Consentia, and runs into the Sinus Tarentinus below Sybaris. It is now the *Crati.* *Strab.* 6.]—*Ovid.* 14.—*Met.* v. 315.—*Paus.* 7, c. 25.—*Plin.* 31, c. 2.

CRATINUS, a native of Athens, celebrated for his comic writings, and his fondness for drinking. He died at the age of 97, B. C.

531 years. Quintilian greatly commends his comedies, which the little remains of his poetry do not seem fully to justify. *Horat. 1. Sat. 4.*—*Quintil.*—A wrestler, of uncommon beauty. *Paus. 6, c. 3.*

CRATIPPUS, a [Peripatetic] philosopher of Mytelene, who, among others, taught Cicero's son at Athens. [He first became acquainted with Cicero at Ephesus, whither he had gone for the purpose of paying his respects to him. Afterwards, being aided by the orator, he obtained from Cæsar the rights of Roman citizenship. On coming to Athens, he was requested by the Areopagus to settle there, and become an instructor of youth in the tenets of philosophy, a request with which he complied. He wrote on Divination, and on the interpretation of dreams.] After the battle of Pharsalia, Pompey visited the house of Cratippus, where their discourse was chiefly turned upon Providence, which the warrior blamed, and the philosopher defended. *Plut. in Pomp.*—*Cic. in Offic. 1.*—An historian, contemporary with Thucydides. *Dionys. Hal.*

CRATYLUS, a philosopher, a preceptor to Plato after Socrates.

CRAUSIÆ, two islands on the coast of [Argolis, off Cape Spirea.]

CREMERA, a small river of Tuscany, falling into the Tiber, famous for the death of the 300 Fabii, who were killed there in a battle against the Veientes, A. U. C. 277; [306 of the Fabii perished: one alone of the whole family remained, who had been left at Rome on account of his tender years. He was grandfather of Fabius Maximus. The Cremera is now called the *Varea*.] *Ovid. Fast. 2, v. 205*—*Juv. 2, v. 155.*

CREMMYON, and **CROMMYON**, a town near Corinth, where Theseus killed a sow of uncommon bigness. *Ovid. Met. 7, v. 435.*

CREMNI [or **CREMNA**, a strong place in the interior of Pisidia, where the Romans established a colony, now *Kebrinar*.]—A commercial place on the Palus Mæotis. [Mannert supposes the name to be one of Greek origin, and to have reference to its rocky situation. He locates the place near the mouth of the Tanais, near the modern *Taganrock*. *Mannert. Anc. Geogr. vol. 4, p. 115.*] *Herodot. 4, c. 2.*

CREMNA, [a city of Cisalpine Gaul, north-east of Placentia, and a little north of the Pocremona and Placentia, were both settled by Roman colonies, A. U. 535, when Annibal was threatening Italy. They maintained themselves successfully against Annibal, and Cremona especially became subsequently a large and powerful city. It suffered a little under Augustus, when a portion of its lands were divided among his veterans, but soon recovered its former prosperity. In the contest between Vitellius and Vespasian. Cremona met with its death blow. It had favoured the party of the former, and their camp was pitched in the vicinity of the city. The camp was stormed by the soldiers of Vespasian, their opponents yielded, and the

city also opened its gates. The soldiery, however, could not be restrained, and Cremona was sacked and destroyed. It was afterwards rebuilt, but with little if any of its former magnificence.] *Liv. 21, c. 56.*—*Tacit. Hist. 3, c. 4 and 19.*

CREMUTIUS CORDUS, an historian, who wrote an account of Augustus, and of the civil wars, and starved himself for fear of the resentment of Tiberius, whom he had offended, by calling Cassius the last of the Romans. *Tacit. Ann. 55, c. 34, 35.*—*Suet. in Aug. 35. in Tib. 60. in Calig. 16.*

CREON, king of Corinth, was son of Sisyphus. He promised his daughter Glauce to Jason, who repudiated Medea. To revenge the success of her rival, Medea sent her for a present [an enchanted robe.] Glauce put it on, and was seized with sudden pains. Her body took fire, and she expired in the greatest torments. The house also was consumed by the fire, and Creon and his family shared Glauce's fate. *Apollod. 1, c. 9, l. 3, c. 7.*—*Eurip. in Med.*—*Hygin. fab. 25.*—*Diod. 4.*—A son of Menœtius, brother to Jocasta, the wife and mother of Œdipus. At the death of Laius, who had married Jocasta, Creon ascended the vacant throne of Thebes. As the ravages of the Sphinx (*vid. Sphinx*) were intolerable, Creon offered his crown, and [sister] in marriage, to him who could explain the ænigmas which the monster proposed. Œdipus was happy in his explanations, and he ascended the throne of Thebes, and married Jocasta, without knowing that she was his mother, and by her he had two sons, Polynices and Eteocles. These two sons mutually agreed, after their father's death, to reign in the kingdom, each alternately. Eteocles first ascended the throne, by right of seniority; but when he was once in power, he refused to resign at the appointed time, and his brother led against him an army of Argives to support his right. The war was decided by a single combat between the two brothers. They both killed one another, and Creon ascended the throne, till Leodamas the son of Eteocles should be of a sufficient age to assume the reins of government. In this regal capacity, Creon commanded that the Argives, and more particularly Polynices, who was the cause of all the bloodshed, should remain unburied. If this was in any manner disobeyed, the offenders were to be buried alive. Antigone, the sister of Polynices, transgressed, and was accordingly punished. Hæmon, the son of Creon, who was passionately fond of Antigone, killed himself on her grave, when his father refused to grant her pardon. Creon was afterwards killed by Theseus, who made war against him at the request of Adrastus, because he refused burial to the Argives. *vid. Eteocles, Polynices, Adrastus, Œdipus.* *Apollod. 3, c. 56. &c.*—*Paus. 1, c. 39, l. 9, c. 5, &c.*—*Stat. in Theb.*—*Sophoc. in Antig.*—*Æschyl. Sept. in Theb.*—*Hygin. fab. 67 and 76.*—*Diod. 1 and 4.*—The first annual archon at Athens, 684 B. C. *Pater. 1, c. 8.*

CREOPHILUS, a Samian, who hospitably entertained Homer, from whom he received a poem in return. Some say that he was that poet's master, &c. *Strab.* 14.

[CRESSA, a port of Doris, opposite Rhodes, at the distance of about 11 miles from that island.]

CRESPHONTES, a son of Aristomachus, who, with his brothers Temenus and Aristodemus, attempted to recover the Peloponnesus. *Paus.* 4, c. 3, &c.

CRESTON, a town of Thrace, capital of a part of the country called *Crestonia*.

CRETA, one of the largest islands of the Mediterranean sea, at the south of all the Cyclades. [Its name Crete is derived by some from the Curetes, who are said to have been its first inhabitants; by others, from the nymph Crete, daughter of Hesperus; and by others, from Cretus, the son of Jupiter, who is supposed to have reigned there. It was called also Macaris, or the fortunate island, on account of the fruitfulness of the soil, and purity of the air.] It was once famous for its hundred cities, and for the laws which the wisdom of Minos established there. [Of its 100 cities, 90 existed before the Trojan war, and the remaining 10 were built after the Dorians settled there. Of these 100, there were 40 remaining in the time of Ptolemy, who enumerates as many. Among the principal cities were Cnossus, Cydonia, and Gortynia. The principal mountain was Ida, and next to it Dicte. From Ida came the worship of Cybele and the priests, called *Idæi Dactyli*; here also Jupiter was nursed. The laws of Minos were in such high repute, that Lycurgus passed a considerable time in Crete in order to study them, and made them the basis of his Spartan code. The primary effect of these laws was to render the Cretans eminent for virtue, justice, and probity. They afterwards, however, degenerated and became dishonest, avaricious, addicted to the most impure practices, and, in a word, the most vicious people of all antiquity. They shared with the Cretans and Cappadocians the honour of the old adage, "τῆς κατὰ κρητὸν ἡλικίας." They were notoriously given to falsehood. St. Paul mentions this trait in their character, (*Ep. ad Tit.* 1, 12), and is supposed to quote the words of one of their own poets, Epimenides. [*vid.* Remarks at the end of the article Jupiter.] The Cretans were very skilful archers, especially the inhabitants of Cydonia. They submitted to the Roman yoke B. C. 66. The modern name of Crete is *Candia*.] Chalk was produced there, and thence called *Creta*, and with it the Romans marked their lucky days in their calendar. *Horat.* 1, od. 36, v. 10, *epod.* 9.—*Ovid. Fast.* 3, v. 444.—*Epist.* 10, v. 106.—*Val. Max.* 7, c. 6.—*Strab.* 10.—*Lucan.* 3, v. 184.—*Virg. Æn.* 3, v. 104.—*Mela*, 2, c. 7.—*Plin.* 4, c. 12.

CRETHEIS, the wife of Acastus, king of Iolchos, who fell in love with Peleus, son of Æacus, and accused him of attempts upon

her virtue, because he refused to comply with her wishes, &c. She is called by some Hippolyte or Astiadamia. *Pindar. Nem.* 4.

CREÛSA, a daughter of Creon king of Corinth. As she was going to marry Jason, who had divorced Medea, she put on an enchanted garment, presented by Medea, which immediately set her body on fire, and she expired in the most excruciating torments. She had received this gown as a gift from Medea, who wished to take that revenge upon the infidelity of Jason. Some call her Glauce. *Ovid. de Art. Am.* 1, v. 335.—A daughter of Priam, king of Troy, by Hecuba. She married Æneas, by whom she had some children, among whom was Ascanius. When Troy was taken, she fled in the night, with her husband; but they were separated in the midst of the confusion, and Æneas could not recover her, nor hear where she was. Virgil makes Creusa appear to her husband in a vision, while he was seeking her in the tumult. She predicted to Æneas the calamities that attended him, the fame he should acquire when he came to Italy, and his consequent marriage with a princess of the country. *Paus.* 10, c. 16.—*Virg. Æn.* 2, v. 562, &c.—A daughter of Erechtheus king of Athens. She was mother of Janus by Apollo.—A town of Bœotia. *Strab.* 9.—*Paus.* 9, c. 32.

CREÛSIS, [a maritime town of Bœotia, on the Sinus Corinthiacus. It was the arsenal of the Thespians.] *Paus.* 9, c. 32.

CRIMISUS, [or CRIMISSUS,] a river on the western parts of Sicily, where Timoleon defeated the Carthaginian forces. [It falls into the Hypsa. The god of the river was represented under the shape of a dog on the coins of the city of Segesta. It is supposed by Manner to be the modern *Sân Bartolomeo*, but Clavier inclines in favour of the *Belici*. D'Anville gives the modern name as *Callibellotta*.] *C. Nep. in Tim.*—*Virg. Æn.* 5, v. 38.—The word in the various editions of Virgil, is spelt *Cremissus*, *Crimissus*, *Crimisus*, *Crimesus*, *Crimnisus*. [The true reading is *Crimisus* or *Crimissus*. Heyne adopts the former, and alludes to both in *Var. Lect.*] *Crimisus* or *Crimissus*, was a Trojan prince, who exposed his daughter on the sea, rather than suffer her to be devoured by the sea-monster which Neptune sent to punish the infidelity of Laomedon. *vid.* Laomedon. The daughter came safe to the shores of Sicily. *Crimisus* some time after went in quest of his daughter, and was so disconsolate for her loss, that the gods changed him into a river in Sicily, and granted him the power of metamorphosing himself into whatever shape he pleased.—[A river of the Brutii in Magna Græcia, falling into the Sinus Terentinus, north of Crotona, near Petilia. It is now the *Fiumica*.]

CRISPINUS, a prætorian, who, though originally a slave in Egypt, was, after the acquisition of riches, raised to the honours of Roman knighthood by Domitian. *Juv.* 1, v. 26.—A stoic philosopher, as remarkable for his loquacity as for the foolish and tedious

poem he wrote to explain the tenets of his own sect, to which *Horace* alludes in the last verses of *1 Sat. 1*.

CRISPUS SALLUSTIUS. *Vid.* Sallustius.

—**VIRO**, a famous orator. *Quintil.* 10, c. 1.

—**FLAV. JUL.** a son of the Great Constantine made Cæsar by his father, and distinguished for valour and extensive knowledge. Fausta, his stepmother, wished to seduce him; and when he refused, she accused him before Constantine, who believed the crime, and caused his son to be poisoned, A. D. 326.

CRISÆUS SINUS, [an arm of the Sinus Corinthiacus, on the northern shore. It extends into the country of Phocis, and had at its head the town of Crissa, whence it took its name. Its modern name is the *Gulf of Salona*, from the modern city of *Salona*, the ancient Amphissa, which was the chief town of the Loeri Ozolæ, and lay to the north-east of Delphi.]

CRITHÆIS, a daughter of Melanippus, who became pregnant by an unknown person, and afterwards married Phemicus of Smyrna, and brought forth the poet Homer, according to *Herodot. in vitâ*.

CRITIÆS, one of the thirty tyrants set over Athens by the Spartans. He was eloquent and well bred, but of dangerous principles, and he cruelly persecuted his enemies and put them to death. He was killed in a battle against those citizens whom his oppression had banished. He had been among the disciples of Socrates, and had written elegies and other compositions, of which some fragments remain. *Cic. 2, de Orat.*

CRITO, one of the disciples of Socrates, who attended his learned preceptor in his last moments, and composed some dialogues now lost. *Diog.*—A physician in the age of Artaxerxes Longimanus.—An historian of Naxos, who wrote an account of all that had happened during eight particular years of his life.—A Macedonian historian, who wrote an account of Pallene, of Persia, of the foundation of Syracuse, of the Getæ, &c.

CRITOBŪLUS, a general of Phocis, at the battle of Thermopylæ between Antiochus and the Romans. *Paus.* 10, c. 20.—A son of Crito, disciple to Socrates. *Diog. in Crit.*

CRITOLÆUS, a citizen of Tegea in Arcadia, who, with two brothers, fought against the two sons of Demostratus of Pheneus, to put an end to a long war between their respective nations. The brothers of Critolæus were both killed, and he alone remained to withstand his three bold antagonists. He conquered them; and when, at his return, his sister deplored the death of one of his antagonists, to whom she was betrothed, he killed her in a fit of resentment. The offence deserved capital punishment; but he was pardoned, on account of the services he had rendered his country. He was afterwards general of the Achæans, and it is said that he poisoned himself, because he had been conquered at Thermopylæ by the Romans. *Cic. de Nat. D.*—A peripatetic philosopher of Athens, sent ambassador to Rome, 140 B. C. [*vid.*

Carneades. He is said to have maintained that the world is eternal.] *Cic. 2, de Orat.*

—An historian who wrote about Epirus.

[**CRIV-METŌPON**, a promontory of the Tauric Chersonese, and the most southern point of that peninsula. It is now called *Karadjebouroun*, according to D'Anville, which signifies in the Turkish language, *Black-nose*. Mannert, however, makes the modern name to be *Ajadag*, or the *Holy Mountain*. The meaning of the ancient appellation is *Ram's front*, (*Κριου μεταπον*).]

CRIVS, a river of Achaia, called after a giant of the same name. [It was north-east of Cyllene, and ran into the sea near Ægira.] *Paus.* 7, c. 27.

CROBYZI, a people [between Mount Hæmus and the Danube, in Lower Mæsia.]

CROCODILOPOLIS, [a city of Egypt, south-east of the Lake Mæris, and afterwards called Arsinoë. It derived its name from the crocodiles which were fed and worshipped there. The Egyptians honoured the crocodile, because it was consecrated to Typhon, an evil genius, whom they dreaded and sought to appease by worshipping an animal which was his symbolical image. This city has been succeeded by the modern *Faioum*, situate about a league to the north-east. *vid.* *Arsinoë*.—Another city of Egypt, of the name of Aphroditopolis.—Another, near the coast of Phœnicia, south of Cæsarea, in the vicinity of the Lacus Crocodilorum, which received the river Cana.] *Herodot.* 2, c. 69. —*Strab.* 17.

CROCUS, a beautiful youth, enamoured of the nymph Smilax. He was changed into a flower of the same name, and Smilax was metamorphosed into a yew-tree. *Ovid.* 4, *Met.* v. 283.

CRÆSUS, the fifth and last of the Mermnadæ, who reigned in Lydia, was son of Alyattes, and passed for the richest of mankind. He was the first who made the Greeks of Asia tributary to the Lydians. His court was the asylum of learning; and Æsop, the famous fable writer, among others, lived under his patronage. In a conversation with Solon, Cræsus wished to be thought the happiest of mankind; but the philosopher apprized him of his mistake, and gave the preference to private virtue. Cræsus undertook a war against Cyrus the king of Persia, and marched to meet him with an army of 420,000 men and 60,000 horse. After a reign of 14 years, he was defeated, B. C. 548, [*vid.* *Thymbra*.] his capital, Sardis, was besieged, and he fell into the conqueror's hands, who ordered him to be burnt alive. The pile was already on fire, when Cyrus heard the conquered monarch three times exclaim, Solon! with lamentable energy. He asked him the reason of his exclamation, and Cræsus repeated the conversation he had once had with Solon on human happiness. Cyrus was moved at the recital, and at the recollection of the inconstancy of human affairs, he ordered Cræsus to be taken from the burning pile, and he became one of his most intimate friends. The kingdom of

Lydia became extinct in his person, and the power was transferred to Persia. [Crœsus survived Cyrus, who in his last moments recommended him to his son Cambyses, as one in whom he might place the most unlimited confidence. Cambyses, however, treated him ill and condemned him to death, a sentence from which he escaped. His subsequent history is unknown.] He is celebrated for the immensely rich presents which he made to the temple of Delphi, from which he received an obscure and ambiguous oracle, which he interpreted in his favour, and which was fulfilled in the destruction of his empire. [The river Halys formed the eastern boundaries of the possession of Crœsus. The words of the oracle were,

Κροισος ἄλυσ διὰ βασι, μεγάλην ἀρχὴν διαλύσει.

"If Crœsus cross the Halys he will put an end to a great empire." He crossed in expectation of destroying the Persian power, but the kingdom alluded to proved to be his own. It is related of this monarch, also, that when Sardis was taken, his life was preserved by his son, who until then had been dumb, but who, on seeing a soldier about to kill his father, suddenly exclaimed, "Soldier, spare the king." *Herodot. 1, c. 26, &c.—Plut. in Solon. 8, c. 24.—Justin. 1, c. 7.*

CROMMYON and **CROMYON**, a [village in the territory of Corinth,] where Hercules killed a large sow that laid waste the neighbouring country. *Ovid. Met. 7.—Xen.*

CRONIA, a festival at Athens, in honour of Saturn. The Rhodians observed the same festival, and generally sacrificed to the god a condemned malefactor.

CROPHI, [a mountain of Egypt, between Elephantina and Syene. Between this mountain and another called Mophi were the sources of the Nile, according to a statement made to Herodotus by an Egyptian priest at Sais.] *Herodot. 2, c. 28.*

CRŌTŌNA, a town of Italy, still known by the same name, on the bay of Tarentum, founded 739 years before the Augustan age, by a colony from Greece. The inhabitants were excellent warriors and great wrestlers. Democedes, Alcæmon, Milo, &c. were natives of this place. [The situation in fact was a most healthy one, and Crotona acquired such reputation for the long life and vigour of its inhabitants, that its name was used proverbially to signify a very healthy spot. The attention paid by the inhabitants to gymnastic exercises contributed not a little to the same result. In one Olympiad, seven inhabitants of Crotona carried off the first prize; hence the proverb that the least champion among the Crotonians was the first among the rest of the Greeks. Crotona was equally famous for its Pythagorean schools of philosophy and its military achievements. In a contest with the Sybarites, 100,000 Crotonians, headed by Milo in the costume of Hercules, defeated 300,000 of the enemy, so that few escaped and their city was depopulated. In after days, however, they lost their high character, and 130,000 Crotonians were

defeated by the Locrians at the battle of Sagra. Crotona suffered severely in the wars of Pyrrhus and Hannibal. It became a Roman colony A. U. C. 559.] *Herodot. 8, c. 37.—Strab. 6.—Plin. 2, c. 96.—Liv. 1, c. 18, l. 24, c. 3.—Justin. 20, c. 2.*

CRŌTONIATÆ, the inhabitants of Crotona. *Cic. de inv. 2, c. 1.*

CRUSTUMERIUM and **CRŪSTUMERIA**, a town of the Sabines. *Liv. 4, c. 9, l. 42, c. 34.—Virg. Æn. 7, v. 631.*

CRUSTŪMINUM, a town of Etruria, near Veii, famous for pears; whence the adjective *Crustumia*. *Virg. G. 2, v. 88.*

CRUSTŪMIUS, [a river of Umbria in Italy, rising in the Apennines, and falling into the sea below Ariminum. It is now called the *Conca*.] *Lucan. 2, v. 406.*

CRYPŒA, a passage through mount Pausilypus. *vid. Pausilypus.*

CTENOS, [a harbour of Chersonesus Taurica, on the western coast. It lay to the east of the modern *Achtiar*, according to Mannert.]

CTESIAS, a Greek historian and physician of Cnidos, taken prisoner by Artaxerxes Mneumon at the battle of Cunaxa. He cured the king's wounds, and was his physician for 17 years. He wrote an history of the Assyrians and Persians, which Justin and Diodorus have partially preferred to that of Herodotus. [He contradicts Herodotus in many instances, and also Xenophon, calling the former a false and fabulous writer; a character to which he himself appears richly entitled.] Some fragments of his compositions have been preserved by Photius, and are to be found in Wesseling's, and other editions, of Herodotus. *Strab. 1.—Athen. 12.—Plut. in Artax.*

CTESIBIUS, a mathematician of Alexandria, who flourished 135 years B. C. He was the inventor of the pump, and other hydraulic instruments. He also invented a *clepsydra*, or a water clock. This invention of measuring time by water, was wonderful and ingenious. Water was made to drop upon wheels, which it turned. The wheels communicated their regular motion to a small wooden image, which by a gradual rise pointed with a stick to the proper hours and months, which were engraved on a column near the machine. This artful invention gave rise to many improvements; and the modern manner of measuring time with an hour-glass, is an imitation of the clepsydra of Ctesibius. *Vitruv. de Archit. 9, c. 9.—A cynic philosopher.—An historian, who flourished 254 years B. C. and died in his 104th year. Plut. in Dem.*

CTESIPHON, an Athenian, son of Leosthenes, who advised his fellow-citizens publicly to present Demosthenes with a golden crown for his probity and virtue. This was opposed by the orator Æschines, the rival of Demosthenes, who accused Ctesiphon of seditious views. Demosthenes undertook the defence of his friend, in a celebrated oration still extant, and Æschines was banished. *Demost. and Æschin. de Coronâ.*—[A city of Parthia, situate on the eastern bank of the Tigris, opposite to, and distant 3 miles from Selencæ.

It was founded by Vardanes, fortified by Pacorus, and became the metropolis of the whole Parthian empire. It was at first an inconsiderable village, but the camp of the Parthian monarchs being frequently pitched in its vicinity, caused it gradually to become a large city. In A. D. 165, it was taken by the Romans, and 33 years after by the emperor Severus. Notwithstanding, however, its losses, it succeeded to Babylon and Seleucia, as one of the great capitals of the East. In the time of Julian, Ctesiphon was a great and flourishing city; and Coche, as the only remaining part of Seleucia was called, was merely its suburb. To these two has been assigned the modern epithet of *Al Modain*, or "the cities." They are now both in ruins. Ctesiphon never recovered its sack by the Saracens, A. D. 637. This place was the winter residence of the Parthian and Persian monarchs. In summer they dwelt at Ecbatana in Media.]

CULĀRO, a town of the Allobroges in Gaul, called afterwards Gratianopolis, and now *Grenoble*. *Cic. ep.*

CUMA and **CUMÆ**, [one of the oldest and most powerful states of Æolia, in Asia Minor. It lay north-east of Phocæa, and gave birth to Hesiod and Ephorus. The inhabitants bore the character of stupidity; and among other anecdotes related of them with reference to this trait, it is said, that for 300 years they laid no duty on merchandise imported and exported. Their neighbours said that they only then discovered that their city was a maritime one. This little story, however, seems, on the contrary, very much to their credit, and argues a liberal spirit. The name of the city is said to have been derived from the Amazon Cyme, and so the name should properly be written in Latin. In Greek, it is *Κύμη*. It was afterwards called Phriconis, (*vid. Phriconis*;) and is now termed *Nemourt*.] — [Another in Italy, founded, it is said, by a colony from the former place. It was situate on the coast of Campania, north-west of Neapolis, or *Naples*. In its vicinity resided the famed Cumæan Sybil. Some make a colony of Chalcidians, from Chalcis in Eubœa to have united with the Cumæan colony in founding this city. The name of this city is commonly given by the Greek writers in the singular, *Κύμη*, and by the Latins, *Cyme*: the true form, however, is the plural. Eusebius, (with whom Paterculus nearly coincides,) makes the date of its foundation 1050 B. C. This will prove a much earlier acquaintance, on the part of the Asiatic Greeks, with Italy than is generally allowed them. Cumæ sent out colonies to Neapolis, and to Zancle in Sicily, and eventually destroyed the power of the Ætrurians by sea.] *Ovid. Met.* 15, v. 712. — *Fast.* 4, v. 158. — *Pont.* 2, el. 8, v. 41. — *Paterc.* 1, c. 4. — *Virg. Æn.* 3, v. 441. — *Strab.* 5. **CUNAXA**, a place of Assyria, 500 stadia from Babylon, famous for a battle fought there between Artaxerxes and his brother Cyrus the younger, B. C. 401. [*vid. Cyrus*.] *Plut. in Artax.* — *Ctesias*.

CUNEUS, [*vid. Lusitania*.]

CUPIDO, a celebrated deity among the ancients, god of love, and love itself. There are different traditions concerning his parents. Cicero mentions three Cupids; one, son of Mercury and Diana; another, son of Mercury and Venus, and the third, of Mars and Venus. Plato mentions two; Hesiod, the most ancient theogonist, speaks only of one, who, as he says, was produced at the same time as Chaos and the Earth. There are, according to more received opinions, two Cupids, one of whom is a lively ingenious youth, son of Jupiter and Venus, whilst the other, son of Nox and Erebus, is distinguished by his debauchery and riotous disposition. Cupid is represented as a winged infant, naked, armed with a bow and a quiver full of arrows. On gems, and all other pieces of antiquity, he is represented as amusing himself with some childish diversion. Sometimes he appears driving a hoop, throwing a quoit, playing with a nymph, catching a butterfly, or trying to burn with a torch; at other times he plays upon a horn before his mother, or closely embraces a swan, or with one foot raised in the air, he, in a musing posture, seems to meditate some trick. Sometimes like a conqueror he marches triumphantly with a helmet on his head, a spear on his shoulder, and a buckler on his arm, intimating that even Mars himself owns the superiority of love. His power was generally known by his riding on the back of a lion, or a dolphin, or breaking to pieces the thunderbolts of Jupiter. Among the ancients he was worshipped with the same solemnity as his mother Venus, and as his influence was extended over the heavens, the sea, and the earth, and even the empire of the dead, his divinity was universally acknowledged, and vows, prayers, and sacrifices were daily offered to him. According to some accounts, the union of Cupid with Chaos gave birth to men, and all the animals which inhabit the earth, and even the gods themselves were the offspring of love before the foundation of the world. Cupid, like the rest of the gods, assumed different shapes; and we find him in the Æneid putting on, at the request of his mother, the form of Ascanius, and going to Dido's court, where he inspired the queen with love. *Virg. Æn.* 1, v. 693, &c. — *Cic. de Nat. D.* 3. — *Ovid. Met.* 1, fab. 10. — *Hesiod. Theog.* v. 121, &c. — *Oppian. Halic.* 4. *Cyng.* 2. — *Bion. Idyll.* 3. — *Moschus.* — *Eurip. in Hippol.* — *Theocrit. Idyll.* 3, 11, &c.

CURES, the chief town of the Sabines, of which Tatiſ was king. The inhabitants, called *Quirites*, were carried to Rome, of which they became citizens. [Cluverius fixes upon the modern *Il Vescovio* as the site of the ancient Cures. The Abbe Chaupy, however, discovered what he took to be the ruins of this ancient town, at a place called *Arci*, on the left bank of the river *Correse*. According to Mannert, it is the little village of *Correse*, on the river of the same name, two miles north of *Monte Rotondo*, and one mile east of the Tiber.] *Virg. Æn.* 1, v. 292, l. 8, v.

633.—*Liv.* 1, c. 13.—*Macrob.* 1, c. 9.—*Ovid. Fast.* 2, v. 477 and 480, l. 3, v. 94.

CURĒTES, [a class of priests or people of Crete, called also Corybantēs. They are said to have been originally from mount Ida in Phrygia, whence some derive their name of Idæi Dactyli. This, however, came more probably from Ida in Crete, and the Curetes themselves were in all likelihood of Cretan origin. Strabo derives their name from *Kou-gez, lonsura*, from the circumstance of their cutting off the hair in front to prevent the enemy from taking hold. They were very ingenious, and invented many things, and proved highly useful to mankind. They first taught how to manage flocks, to gather honey, to hunt, to tame horses, to cast darts. They formed men into societies, are said to have invented swords and helmets, and to have introduced dancing in armour. Other accounts make them Phœnicians, and state that they accompanied Cadmus, that some of them settled in Phrygia, and were called Corybantēs; others in Crete, and were termed Idæi Dactyli, and a third class in Rhodes, with the name of Telchines.] They were intrusted with the education of Jupiter, and to prevent his being discovered by his father, they invented a kind of dance, and drowned his cries in the harsh sounds of their shields and cymbals. As a reward for their attention, they were made priests and favourite ministers of Rhea, called also Cybele, who had intrusted them with the care of Jupiter. *Dionys. Hal.* 2.—*Virg. G.* 4, v. 151.—*Strab.* 10.—*Paus.* 4, c. 33.—*Ovid. Met.* 4, v. 282. *Fast.* 4, v. 210.

CURĒTIS, a name given to Crete, as being the residence of the Curetes. *Ovid. Met.* 8, v. 136.

CURIA, a division of the Roman tribes. Romulus originally divided the people into three tribes, and each tribe into ten Curia. Over each Curia was appointed a priest, who officiated at the sacrifices of his respective assembly. The sacrifices were called *Curionia*, and the priest *Curio*. He was to be above the age of fifty. His morals were to be pure and unexceptionable, and his body free from all defects. The *Curiones* were elected by their respective Curia, and above them was a superior priest, called *Curio maximus*, chosen by all the Curia in a public assembly.—The word *Curia* was also applied to public edifices among the Romans. These were generally of two sorts, divine and civil. In the former were held the assemblies of the priests, and of every religious order, for the regulation of religious sacrifices and ceremonies. The other was appointed for the senate, where they assembled for the despatch of public business. The Curia was solemnly consecrated by the Augurs, before a lawful assembly could be convened there. There were three at Rome, which more particularly claim our attention; *Curia Hostilia*, built by king Tullus Hostilius; *Curia Pompeii*, where Julius Cæsar was murdered; and *Curia Augusti*, the palace and court of the em-

peror Augustus.—A town of the Rhoeti, now *Coire*, the capital of the Grisons.

CURIA LEX, de Comitibus, was enacted by M. CURIUS DENTATUS the tribune. It forbade the convening of the *Comitia*, for the election of [plebeian] magistrates, without a previous permission from the senate.

CURIATI, a family of Alba, which was carried to Rome by Tullus Hostilius, and entered among the patricians. The three Curiatii, who engaged the Horatii and lost the victory, were of this family. *Flor.* 1, c. 3.—*Dionys. Hal.* 5.—*Liv.* 1, c. 24.

Q. CURIO, an excellent orator. *Tacit.* 21. *Ann.* c. 7.—*Suet. in Cæs.* 49.—*Cic. in Brut.*—His son, C. Scribonius, was tribune of the people, and an intimate friend of Cæsar. *Flor.* 4, c. 2.—*Plut. in Pomp. & Cæs.* 49.—*Val. Max.* 9, c. 1.—*Lucan.* v. 268.

CURIOSOLITÆ, [a people of Gallia Celtica, in Armorica, north-west of the Redones.] *Cæs. Bell. G.* 2, c. 34, l. 3, c. 11.

CURIUM, a town of Cyprus, [on the southern coast, or rather, according to the ancients, at the commencement of the western coast, at a small distance from which, to the south-east, there is a cape which bears the name of *Curias*. The town is supposed by D'Anville to answer to the modern *Piscopra*. The promontory is now called *Capo delle Gatte*.] *Herodot.* 5, c. 113.

CURIUS DENTATUS MARCUS ANNIUS, a Roman celebrated for his fortitude and frugality. He was three times consul, and was twice honoured with a triumph. He obtained decisive victories over the Samnites, the Sabines, and the Lucanians, and defeated Pyrrhus near Tarentum. The ambassadors of the Samnites visited his cottage, while he was boiling some vegetables in an earthen pot, and they attempted to bribe him by the offer of large presents. He refused their offers with contempt, and said, I prefer my earthen pots to all your vessels of gold and silver, and it is my wish to command those who are in possession of money, while I am deprived of it, and live in poverty. *Plut. in Cat. Cens.*—*Horat.* 1, od. 12, v. 41.—*Flor.* 1, c. 15.

M. CURTIUS, a Roman youth who devoted himself to the gods Manes for his country, about 260 years B. C. A wide gap, called afterwards *Curtius lacus*, had suddenly opened in the forum, and the oracle had said that it would never close before Rome threw into it that in which the Romans were most powerful. [Curtius, on hearing the answer, demanded of his countrymen whether they possessed any thing so valuable as their arms and courage. They yielded a silent assent to the question put them by the heroic youth. Whereupon, having arrayed himself in full armour and mounted his horse, he plunged into the chasm, and the people threw after him flowers and fruit. Valerius Maximus states that the earth closed immediately over him. From the account of Livy, however, and the words of Festus, it would seem that a lake, called *Curtius lacus*, afterwards occupied the spot. *Liv.* 7, c. 6.—*Val. Max.* 5, c.

2.—*Festus*, p. 45, ed. *Scaliger*.]—Fons, a stream which conveyed water to Rome, from the distance of 40 miles by an aqueduct so elevated as to be distributed through all the hills of the city. *Plin.* 36, c. 15.

CURŪLIS MAGISTRĀTUS, [Roman magistrates who had the privilege of using the *sella curulis*, or chair of state. This was anciently made of ivory, or at least adorned with it. The magistrates who enjoyed this privilege, were the dictator, consuls, prætors, censors, and curule ædiles. They sat on this chair, in their tribunals on all solemn occasions. Those commanders who triumphed, had it with them in their chariot. Persons whose ancestors or themselves had borne any curule office, were called *nobiles*, and had the *jus imaginum*. They who were the first of the family that had raised themselves to any curule office, were called *homines novi*, new men, or upstarts.]

CUSSÆI, [or COSSÆI, a nation occupying the southern declivity of the mountains which separated Susiana from Media. The Elymæi possessed the northern declivities. The Cussæi, or Cossæi, were a brave people, and the kings of Persia were frequently compelled to purchase a passage over these mountains from them. Alexander effected one by taking them by surprise. Antigonus lost a large portion of his army in crossing over. According to Mannert, this people, together with the Carduchi and some other neighbouring tribes, were the ancestors of the modern Curds. *Mannert. Anc. Geogr.* vol. 5, p. 493.]

CUSUS, a river of Hungary, falling into the Danube, now the *Vag*, [according to D'Anville. Mannert, however, makes it the same with the Granna, or *Gran*. *Mannert. Anc. Geogr.* vol. 3, p. 380, *in notis*.]

[CUTILĒ, a town of the Sabines, east of Reate, famous for its mineral waters. This country and that of Reate were, according to Varro, the most elevated part of Italy, and the name *Umbilicus*, or Navel of Italy, was applied to them. The town was situate on the banks of the lake, in which there were, according to ancient accounts, floating islands. Suetonius states that the emperor Vespasian resided here during the summer, and according to Xiphilinus, he died in this place. It is now *Cotila*.] *Plin.* 3, c. 12, l. 31, c. 2.—*Seneca. Q. N.* 3, c. 25.—*Liv.* 26, c. 11.

CYANE, a nymph of Sicily, who endeavoured to assist Proserpine when she was carried away by Pluto. The god changed her into a fountain now called *Pisme*, a few miles from Syracuse. *Ovid. Met.* 5, v. 112.—A town of Lycia. *Plin.* 5, c. 27.

CYANÆ, now the *Pavorani*, two rugged islands at the entrance of the Euxine Sea, about 20 stadia from the mouth of the Thracian Bosphorus. [They are now very small rocks, so that probably the attrition of the water has diminished them in size.] One of them is on the side of Asia, and the other on the European coast; and according to Strabo, there is only a space of 20 furlongs between

them. The waves of the sea, which continually break against them with a violent noise, fill the air with a darkening foam, and render the passage extremely dangerous. The ancients supposed that these islands floated, and even sometimes united to crush vessels into pieces when they passed through the straits. This tradition arose from their appearing, like all other objects, to draw nearer when the navigators approached them. [They were sometimes called *Symplegades*, or, "the dashers," to which the term *Cyaneon*, or, "dark," is often added. They were also termed *Planetæ*, or, "the wanderers."] Their true situation and form was first explored and ascertained by the Argonauts. [Pindar (*Pyth.* 4, v. 370.) says that they were alive until the Argonauts brought death upon them. The Argo, according to Apollonius Rhodius, had a narrow escape with the loss of her rudder.] *Plin.* 6, c. 12.—*Herodot.* 4, c. 85.—*Apollon.* 2, v. 317 and 600.—*Lycoph.* 1285.—*Strab.* 1 and 3.—*Mela*, 2, c. 7.—*Ovid. Trist.* 1, el. 9, v. 34.

CYANEUS, a large river of Colchis.

CYARAXES, or CYAXĀRES, son of Phraortes, was king of Media or Persia. [In his reign the Scythians invaded his territory, and held Media and a great part of upper Asia for nearly 30 years. He destroyed them at last by stratagem, having invited them to a feast, and slain them when intoxicated. In conjunction with Nebucadnezzar he took and destroyed Nineveh. He died in the 40th year of his reign, and was succeeded by Astyages, upon whose death the crown devolved to Cyaxares 2d. This latter prince has been supposed to be the same with Darius the Mede, mentioned in Scripture. He reigned, in conjunction with Cyrus, until the year 336 B. C. when he died.]

CYBĒE, a name of Cybele, from *κυβηβοι*, because in the celebration of her festivals men were driven to madness.

CYBĒLE, [*vid.* end of the article,] a goddess, daughter of Cœlus and Terra, and wife of Saturn. She is supposed to be the same as Ceres, Rhea, Ops, Vesta, Bona Mater, Magna Mater, Berecynthia, Dindymene, &c. According to Diodorus, she was the daughter of a Lydian prince, called Menos, by his wife Dindymene; and he adds, that as soon as she was born she was exposed on a mountain. She was preserved and suckled by some of the wild beasts of the forest, and received the name of Cybele from the mountain where her life had been preserved. When she returned to her father's court, she had an intrigue with Atys, a beautiful youth, whom her father mutilated, &c. All the mythologists are unanimous in mentioning the amours of Atys and Cybele. The partiality of the goddess for Atys seems to arise from his having first introduced her worship into Phrygia. She enjoined him perpetual celibacy, and the violation of his promise was expiated by voluntary mutilation. In Phrygia the festivals of Cybele were observed with the greatest solemnity. Her priests, called Co-

rybantes, Galli, &c. were not admitted in the service of the goddess without a previous mutilation. In the celebration of the festivals, they imitated the manners of madmen, and filled the air with dreadful shrieks and howlings, mixed with the confused noise of drums, tabrets, bucklers, and spears. This was in commemoration of the sorrow of Cybele for the loss of her favourite Atys. Cybele was generally represented as a robust woman, far advanced in her pregnancy, to intimate the fecundity of the earth. She held keys in her hand, and her head was crowned with rising turrets, and sometimes with the leaves of oak. She sometimes appears riding in a chariot, drawn by two tame lions; Atys follows by her side, carrying a ball in his hand, and supporting himself upon a fir-tree, which is sacred to the goddess. Sometimes Cybele is represented with a sceptre in her hand, with her head covered with a tower. She is also seen with many breasts, to shew that the earth gives aliments to all living creatures; and she generally carries two lions under her arms. From Phrygia the worship of Cybele passed into Greece, and was solemnly established at Eleusis, under the name of the Eleusian mysteries of Ceres. The Romans, by order of the Sibylline books, brought the statue of the goddess from Pessinus into Italy; and when the ship which carried it had run on a shallow bank of the Tiber, the virtue and innocence of Claudia were vindicated in removing it with her girdle. It is supposed that the mysteries of Cybele were first known about 1580 years B. C. The Romans were particularly superstitious in washing every year, on the 25th March, the chariot and sacred things of the goddess in the waters of the river Almon. There prevailed many obscenities in the observation of the festivals, and the priests themselves were the most eager to use indecent expressions, and to shew their unbounded licentiousness by the impurity of their actions. *vid.* Atys, Eleusis, Rhea, Corybantes, Galli, &c. [The first germ of the Grecian religion came from India, and many of the deities of the latter country will be found upon an attentive examination to have been the prototypes of those mentioned in classical mythology. Thus there is a very strong resemblance between Cybele and Pracriti, the goddess of nature among the Hindoos. Both are represented as drawn by lions; at the festival of Pracriti a drum is beaten, as it always was at that of Cybele: this drum is called Dindyma, and in the history of the goddess Cybele we find mention made of *Mons Dindymus* where her rites were celebrated, and of the appellation *Dindymene* given to the goddess herself. The priests of Cybele were called Curetes, and *curta* in the Sanscreeet language signifies *castriatus*. The parallel might be carried still farther.—As regards the name Cybele, and its metrical quantity, it is now a settled principle of philology that when the penult is long the word should be written *Cybebe. vid.*

Heyn. ad Virg. Æn. 10, v. 220, in var. lect.]—*Augustin. de Civit. D. &c. Lactant.*—*Lucian in Deâ Syr.*—*Diod. 3.*—*Virg. Æn. 9, v. 617. l. 10, v. 254.*—*Lucan. 1, v. 566.*—*Ovid. Trist. 4, v. 210 and 361.*—*Plut. de Loquac.*—*Cic. ad Attic.*—*Cal. Rhod. 8, c. 17, &c.*

CYBÈLE and CYBELA, [a mountain of Phrygia, probably near Celænæ. Here Cybele was worshipped.]

CÛBÏRA, [*vid.* Cibyra.]

CYBISTRIA, [a town of Cappadocia, in Cataonia, below Mons Argæus, and north of Tyana, according to D'Anville. The map of Asia Minor, however, which accompanies Mannert's Geography, varies in this respect, to say nothing of other discrepancies, essentially from that of the former. According to Mannert's chart, Tyana is situate near the centre of Cappadocia, and Cybistria is placed nearly due south from it, at a considerable distance. It is mentioned by Hierocles among the episcopal cities in Cappadocia. D'Anville makes the modern name *Bustereh.*] *Cic. Div. 15.*

CYCLÂDES, a name given to certain islands of the Ægean sea, that surround Delos, as with a circle; whence the name (*κυκλῶν, circulus*.) The principal were, Ceos, Naxos, Andros, Paros, Melos, Seriphos, Gyarus, Tenedos, &c. [The name given to these islands is not a very accurate one, as most of them lie west and south of Delos.] *Plin. 4, c. 12.*—*Melo. 2, c. 7.*—*Ptol. 3, c. 15.*—*Strab. 10.*—*Dionys. Perieg.*—*Virg. Æn. 3, v. 127, l. 8, v. 692.*

CYCLÔPES, [*vid.* end of this article,] a certain race of men of gigantic stature, supposed to be the sons of Cœlus and Terra. They had but one eye, in the middle of the forehead; whence their name (*κυκλῶν, circulus, ὁ ὀφθαλμῶς, oculus*.) They were three in number, according to Hesiod, called Arges, Brontes, and Steropes. Their number was greater according to other mythologists, and in the age of Ulysses, Polyphemus was one of the most powerful. They inhabited the western parts of the island of Sicily, [but see end of this article;] and because they were uncivilized in their manners, the poets speak of them as men-eaters. The tradition of their having only one eye originates from their custom of wearing small bucklers of steel which covered their faces, and had a small aperture in the middle, which corresponded exactly to the eye. [*vid.* end of this article.] From their vicinity to mount Ætna, they have been supposed to be the workmen of Vulcan, and to have fabricated the thunderbolts of Jupiter. The shield of Pluto, and the trident of Neptune, were the produce of their labour. The Cyclops were reckoned among the gods, and we find a temple dedicated to their service at Corinth, where sacrifices were solemnly offered. Apollo destroyed them all, because they had made the thunderbolts of Jupiter, with which his son Æsculapius had been killed. From the different accounts given of the Cyclops by the ancients, it may be concluded that they were all the

same people, to whom various functions have been attributed, which cannot be reconciled one to the other, without drawing the pencil of fiction or mythology. [Learned men have involved the question respecting the Cyclops in great obscurity, when the whole admits of a very easy and natural solution. The early religion of the Greeks was *Sabaism*, (compare the Greek term *σεβασαι*, "to worship," or, the adoration of the heavenly bodies, a system which came to them from the Oriental nations. Uranus (heaven) and Gea produced the Titans, the Giants and the Cyclops. The Titans were the same with the constellations, the Giants, with their hundred arms were the energies of nature, while the Cyclops represented the energies of the sky, as thunder and lightning. Their very names prove this, as well as the order in which they are usually given; thus, *Steropes*, (*στεροπον*), i. e. lightning; *Arges* (*αργος*) i. e. quick-flashing, as lightning; *Brontes* (*βροντη*) i. e. the noise of the thunder. In immediate connection with this mode of explaining the fables is the circumstance of but a single eye being assigned to the Cyclops. To the imagination of the early Greek, lightning and thunder were the weapons of Jupiter, which he hurled against a guilty world. The God of Olympus in the act of discharging his bolts would be pictured to their minds, by a rude though natural image, as closing one of his eyes for the purpose of taking a more effectual aim. Hence the fable. That this manner of explaining it is neither forced nor puerile will appear from the name given by the ancients to a Scythian nation, the *Arimaspi*, or, "One-eyed," who were excellent archers, and obtained this strange epithet from their habit of closing one eye in directing their arrows. Homer makes Ulysses in the course of his wanderings visit the land of the Cyclops. It has been usually supposed that Sicily was meant by the poet, an explanation involved however in many difficulties. In the first place, Homer never speaks of the land of the Cyclops as being an island, but only states that there was a small one in front of it. He represents their country moreover as very fertile, and spontaneously productive, so far indeed agreeing with Sicily, but the Cyclops are made at the same time to inhabit caves on the summits of lofty mountains, where the comparison totally ceases. Besides it would be very inconsistent in the poet to place the Cyclops, a race contemning the Gods, in an island sacred to, and in which were pastured the herds of the Sun. The distance too between the land of the *Loto-phagi* and that of the Cyclops could not have been very considerable, since it is not given in days and nights, a mode of measurement always adopted by Homer when the distance mentioned is a great one. Every thing conspires, therefore, to induce the belief that the Cyclops of Homer were placed by him on the coast of Africa, a little to the north of the *Syrtis Minor*. They who make them to have dwelt in Sicily blend an old tradition

with one of more recent date. This last probably took its rise when *Ætna* and the *Lipari* islands were assigned to *Vulcan*, by the popular belief of the day, as his workshops, which could only have happened when *Ætna* had become better known, and *Mount Moschylus* in the isle of *Lemnos*, had ceased to be volcanic. As regards what are termed by the ancient writers *Cyclopan walls*, and were supposed by them to have been from their massy structure the works of a giant race, it is now well ascertained that they were reared by the ancient *Pelasgi*, and should consequently be called *Pelasgian*. Walls were styled *Cyclopan* by the ancients that were built of large masses of stone, which though rough were yet nicely and skilfully fitted together. Some of these still remain; as at *Argos*, *Mycenæ*, and *Tiryns*, in Greece, and at *Cortona* and elsewhere, in Italy. *vid. Pelasgi.*] *Apollod.* 1, c. 1 and 2.—*Homer. od.* 1 and 9.—*Hesiod. Theog.* v. 140. *Theocrit.* *Id.* 1, &c.—*Strab.* 8.—*Virg. G.* 4, v. 170. *Æn.* 6, v. 630, 1. 8, v. 418, &c. 1. 11, v. 263.—*Ovid. Met.* 13, v. 780, 1. 14, v. 249.—A people of Asia.

CYCNUS, a son of *Neptune*, invulnerable in every part of his body. *Achilles* fought against him; but when he saw that his darts were of no effect, he threw him on the ground and smothered him. He stripped him of his armour, and saw him suddenly changed into a bird of the same name. *Ovid. Met.* 12, fab. 2.—A son of *Sthenelus*, king of *Liguria*. He was deeply afflicted at the death of his friend and relation *Phaeton*, and in the midst of his lamentations he was metamorphosed into a swan. *Ovid. Met.* 2, v. 367.—*Virg. Æn.* 10, v. 189—*Paus.* 1, c. 30.

CYDIAS, a painter, who made a painting of the *Argonauts*. This celebrated piece was bought by the orator *Hortensius* for 165 talents. *Plin.* 34.

CYDIPPE, the mother of *Cleobis* and *Biton*. *vid. Cleobis.*—A girl beloved by *Acontius*. *vid. Acontius.*

CYDNUS, [a river of *Cilicia Campestris*, rising in the chain of mount *Taurus*, and falling into the sea a little below *Tarsus*, which stood on its banks. Its waters were extremely cold, and *Alexander* nearly lost his life by bathing in them when overheated and fatigued. The illness of *Alexander*, resulting from this, is connected with the well known story of the physician *Philip*. The river *Cydnus* expanded about a mile below *Tarsus*, near the sea, and formed a port for the city, called *Rhægma*, or, the *aperture*.] *Curt.* 3, c. 4.—*Justin.* 11, c. 8.

CYDŌNIA, [or *CYDŌNIS*, the most ancient city in the island of *Crete*, said to have been built by *Minos*, and enlarged by the *Samians*. It stood on the northern coast of the north-western part of *Crete*, and was the most powerful and wealthy city of the whole island, since, in the civil wars, it withstood the united forces of *Gnosus* and *Gortyna* after they had reduced the greater part of *Crete*. On account of its antiquity, it was called by

the Greeks, "the mother of cities." From Cydonia, the quince-tree was first brought into Italy, and thence the fruit was called *malum Cydonium*, or Cydonian apple. Its inhabitants were the best of the Cretan archers. Its modern name is *Canea*.] *Ovid. Met.* 8, v. 22.—*Virg. Æn.* 12, v. 858.—*Sil.* 2, v. 109.—*Liv.* 37, c. 60.—*Lucan.* 7, v. 229.

CYDONIA, an island opposite Lesbos, [one of the five islands called *Leuzæ*.] *Plin.* 2 and 4.

CYDRARA, [a city of Phrygia. Mannert supposes it to have been the same with Laodicea, on the confines of three provinces, Caria, Phrygia, and Lydia, and situate on the Lycus, which flows into the Meander. Herodotus speaks of a pillar erected in Cydrara by Croesus, with an inscription defining the boundaries of Phrygia and Lydia; so that it must have been on the confines of these two countries at least. *vid.* Laodicea. *Herod.* 7, c. 30.

CYCLICES, a people among the Illyrians. [They are said to have had among them the sepulchre of Cadmus and Harmonia. *Athen.* 11, 462, b.]

[*CYCLICI, poetæ*, a name given by the ancient grammarians to the minor poets who succeeded Homer. They were so termed, either from their selecting the materials for their poems from the whole compass (*κυκλος*) of mythological and epic narrative, from the union, namely, of Uranus and Gea, down to the death of Ulysses by the hand of Telegonus; or because the later grammarians formed out of their separate productions one united whole.]

CYLLARUS, a celebrated horse of Castor, according to Seneca, [Valerius Flaccus, and Claudian; but according to Virgil, of Pollux.] *Virg. G.* 3, v. 90.

CYLLENE, [the port of Elis in the Peloponnesus. It is supposed to be the modern *Chiarenza*.]— [A town of Asia Minor, in Æolis, surnamed, according to Xenophon, the Egyptian.] *Paus.* 4, c. 23.—A mountain of Arcadia, with a small town on its declivity, which received its name from Cyllen, a son of Elatus. [Mercury was supposed to have been born here, and had a temple on the top of this mountain, with a wooden statue in it. Hence his surname of *Cylleneus*, which is indiscriminately applied to any thing he invented, or over which he presided.] *Lucan.* 1, v. 663.—*Horat.* ep. 13, v. 13.—*Paus.* 8, c. 17.—*Virg. Æn.* 8, v. 139.—*Ovid Met.* 13, v. 146. *A. J.* 3, v. 147.

CYMA or CYMÆ, [*vid.* Cuma.]

CYMOLUS, [*vid.* Cimolus.] *Ovid.* 7, *Met.* v. 463.

CYNÆGIRUS, an Athenian, celebrated for his extraordinary courage. He was brother to the poet Æschylus. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he

had lost that also, he still kept hold with his teeth. *Herodot.* 6, c. 114.—*Justin.* 2, c. 9. [Herodotus merely relates, that he seized one of the Persian vessels by the stern, and had his hand cut off with an axe. The more detailed account is given by Justin. Phasis, an obscure painter, represented Cynægirus with both his hands, which Cornelius Longinus made the subject of an epigram, preserved in the Anthology.]

[*CYNÆTHÆ*, a town of Arcadia, on the river Crathis, near the northern borders, and some distance to the north-west of Cyllene. The inhabitants were remarkable for the barbarous rusticity of their manners, so as to be despised by, or almost excluded from associating with the other Greeks, who attributed their ferocity to a neglect of the study of music, so much cultivated among the Greeks in general.]

CYNESII and CYNETÆ, [according to Herodotus, the most western inhabitants of Europe, living beyond the Celtæ. Mannert makes them to have been situate in Spain, on both sides of the river Anas, and their western limit to have corresponded with the modern *Faro* in *Algarve*, while their eastern was the bay and islands formed by the small rivers *Odiel* and *Tinto*.] *Herodot.* 2, c. 33.

CYNICI, [a sect of philosophers, so called either from Cynosarges, where Antisthenes the founder of the sect lectured, or from the *snarling* humour of their master. This sect is to be regarded not so much as a school of philosophers as an institution of manners. It was formed rather for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice, than with a view to establish any new theory of speculative opinions. The sole end of the Cynic philosophy was to subdue the passions, and produce simplicity of manners. Hence the coarseness of their outward attire, their haughty contempt of external good, and patient endurance of external ill. The rigorous discipline of the first Cynics, however, degenerated afterwards into the most absurd severity. The Cynic renounced every kind of scientific pursuit, in order to attend solely to the cultivation of virtuous habits. The sect fell gradually into disesteem and contempt, and many gross and disgraceful tales were propagated respecting them. *vid.* Diogenes.]

CYNISCA, a daughter of Archidamus king of Sparta, who obtained the first prize in the chariot races at the Olympic games. *Paus.* 3, c. 8.

CYNO, a woman who preserved the life of Cyrus. [Her name, in the Median language, was Spaco, according to Herodotus, who makes Cyno the Greek translation of it, and adds, that it signified, in the Median tongue, a female dog. It is not known whether the dialect of the Medes and Persians was the same. In such remains as we have of the Persian language, Burton and Reland have not been able to discover any term like this. Nevertheless Lefevre affirms that the Hyrcanians, a people in subjection to the Persians,

call, even at the present time, a dog by the word *Spac*. Foster, in his letter to Michaëlis upon the origin of the Chaldees, thinks that he detects a resemblance between the Media *Spaco* and the Slavonic *Sabaka*, which has the same meaning. *vid. Michaëlis Spicil-gium*, vol. 2, p. 99.] *Herodot.* 1, c. 110.

CYNOCEPHALÆ, [eminences in Thessaly, south-east of Pharsalus, where the Romans under T. Quintius Flaminius gained a victory over Philip king of Macedonia, and put an end to the first Macedonian war. They are described by Plutarch as hills of small size, with sharp tops; and the name properly belongs to those tops, from their resemblance to the heads of dogs, (κυνων κεφαλαί.) *Plut. vit. Flamin.*]

CYNOCEPHALI, a nation in India, who had the head of a dog, according to some traditions. [They are supposed to have been merely a species of large baboons.—There was a promontory of this name upon the coast of the Red Sea, mentioned by Strabo, and another in Corcyra.] *Plin.* 7, c. 2.

CYNOPHONTIS, a festival at Argos, observed during the dog days. It received its name *απο του κυναε φονειν*, *killing dogs*, because they used to kill all the dogs they met.

CYNOS, a town in Thessaly, where Pyrrha, Deucalion's wife, was buried.

CYNOSARGES, [a place in the suburbs of Athens, where the school of the Cynics was held. It derived its name from a *white dog*, (κυνων αργος,) which, when Diomus was sacrificing to Hercules, snatched away part of the victim. It was adorned with several temples; that of Hercules was the most splendid. The most remarkable thing in it, however, was the Gymnasium, where all strangers, who had but one parent an Athenian, had to perform their exercises, because Hercules, to whom it was consecrated, had a mortal for his mother, and was not properly one of the immortals.] *Herodot.* 5 and 6.

CYNOSSEMA, (*a dog's tomb*.) a promontory of the Thracian Chersonesus, where Hecuba was changed into a dog, and buried. *Ovid.* 13, *Met.* 569.

CYNOSURA, a nymph of Ida in Crete. She nursed Jupiter, who changed her into a star which bears the same name. It is the same as the *Ursa Minor*. *Ovid. Fast.* 3, v. 107.

CYNTHIA, a surname of Diana, from mount Cynthus, where she was born.

CYNTHIUS, a surname of Apollo, from mount Cynthus.

CYNTHUS, a mountain of Delos, so high that it is said to overshadow the whole island. [Modern travellers, however, represent it to be a hill of very moderate height. The city of Delos was at the foot of it.] Apollo was surnamed *Cynthius*, and Diana *Cynthia*, as they were born on the mountain, which was sacred to them. *Virg. G. 3*, v. 36.—*Ovid. 6. Met. v.* 304. *Fast. 3*, v. 346.

[**CYPARISSÆ**, a town of Messenia, situate at the mouth of the river Cyparissus. Its modern name is *l'Acadia*.]—A town of

Peloponnesus, near Messenia. *Liv.* 32, c. 31.—*Plin.* 4, c. 5.

CYPARISSUS, a youth, son of Telephus of Cea, beloved by Apollo. He killed a favourite stag of Apollo's, for which he was so sorry, that he hined away, and was changed by the god into a cypress tree. *Virg. Æn.* 3, v. 680.—*Ovid Met.* 10, v. 121.

CYPRIANUS, a native of Carthage, who, though born of heathen parents, became a convert to christianity, and the bishop of his country. To be more devoted to purity and study, he abandoned his wife; and as a proof of his charity, he distributed his goods to the poor. He wrote 81 letters, besides several treatises, *de Dei gratiâ*, *de virginum habitu*, &c. and rendered his compositions valuable, by the information he conveys of the discipline of the ancient church, and by the soundness and purity of his theology. He died a martyr, A. D. 258. The best editions of Cyprian are that of Fell, fol. Oxon. 1682, and that re-printed Amst. 1700.

CYPRUS, a daughter of Antony and Cleopatra, who married Agrippa.—A large island in the Mediterranean sea, south of Cilicia, and west of Syria. [It was supposed to have been detached from the continent by some violent convulsion of nature. The opinions of more modern times, however, oppose this, and are in favour of its having been always an island. It was called by several names; Acamis, from one of its promontories; Amathusia, Paphia, and Salamina, from three of its ancient cities; Macaria, or the fortunate isle, from its fertility, mild climate, and beautiful scenery; Collinia, from its many hills Sphecia, from its ancient inhabitants, the Spheces; Cerastia, from the number of small capes by which its coasts are surrounded; Ærosa from its copper mines. The name Cyprus is not derived as some think, from the abundance of this last mentioned metal, but the metal gets its name from the island, which was called after an ancient king, who reigned there.] It has been celebrated for giving birth to Venus, surnamed *Cypris*, who was the chief deity of the place, and to whose service many places and temples were consecrated. It was anciently divided into nine kingdoms, and was for some time under the power of Egypt and afterwards of the Persians. The Greeks made themselves masters of it, and it was taken from them by the Romans. Its length, according to Strabo, is 1400 stadia. [Modern calculations make its length about 70 leagues from east to west; its breadth from north to south 30 leagues, and its circumference nearly 180.] There were three celebrated temples there, two sacred to Venus, and the other to Jupiter. The inhabitants were given much to pleasure and dissipation. *Strab.* 15.—*Ptol.* c. 14.—*Flor.* 3, c. 9.—*Justin.* 18, c. 5.—*Plin.* 12, c. 24, l. 33, c. 5, l. 36, c. 26.—*Mela*, 2, c. 7.

CYPSÉLDES, the name of three princes as descende its of Cypselus, who reigned at Co-

ninth during 73 years. Cypselus was succeeded by his son Periander, who left his kingdom after a reign of 40 years, to Cypselus II.

CYPSĒLUS, a king of Arcadia, who married the daughter of Ctesiphon, to strengthen himself against the Heraclidæ. *Paus.* 4, c. 3. —A man of Corinth, son of Eetion, and father of Periander. He destroyed the Bacchiadæ, and seized upon the sovereign power, about 659 years before Christ. He reigned 30 years, and was succeeded by his son. Periander had two sons, Lycophron, and Cypselus, who was insane. Cypselus received his name from the Greek word *κυσσῆλος*, a *coffer*, because when the Bacchiadæ attempted to kill him, his mother saved his life by concealing him in a coffer. *Paus.* 5, c. 17.—*Cic. Tusc.* 5, c. 37.—*Herodot.* 1, c. 114, l. 5, c. 92. &c.—*Aristot. Polit.*—The father of Miltiades. *Herodot.* 6, c. 35.

CYRĒNAÏCA, a country of Africa, [east of the Syrtis Minor, and west of Marmarica. It corresponds with the modern *Barca*. Cyrenaica was considered by the Greeks a sort of terrestrial paradise. This was partly owing to the force of contrast, as all the rest of the African coast along the Mediterranean from Carthage to the Nile, was a barren, sandy and waste, and partly to the actual fertility of Cyrenaica itself. It was extremely well watered, and the inhabitants, according to Herodotus, employed eight months in collecting the productions of the land: the maritime places first yielded their fruits, then the second region, which they called the hills, and lastly those of the highest part inland. One of the chief natural productions of Cyrenaica was an herb called Silphium, a kind of laserpitium or assafoetida. It was fattening for cattle, rendering their flesh also tender, and a useful aperient for man. From its juice also when kneaded with clay a powerful antiseptic was obtained. The Silphium formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver. It is for this reason that the Silphium appeared always on the medals of Cyrene. Its culture was neglected, however, when the Romans became masters of the country, and pasturage more attended to. For the colonization of this district *vid.* Cyrene. It was called Pentapolis, from its having five towns of note in it, Cyrene, Barce, Ptolemais, Berenice, and Tauchira. All of these exist at the present day under the form of towns or villages, and, what is remarkable, their names are scarcely changed from what we may suppose the pronunciation to have been among the Greeks. They are now called *Kurin*, *Barea*, *Tollamata*, *Bernic*, and *Taukera*. For a full account of the Silphium, see the 36th vol. of the *Memoires de l'Academ. des Belles Lettres*, p. 18.]

CYRĒNAÏCA, a sect of philosophers who followed the doctrine of Aristippus. They placed their *summum bonum* in pleasure, and said that virtue ought to be commended because it gave pleasure. [Happiness consists

not in tranquillity or indolence, but in a pleasing agitation of the mind or in active enjoyment. Pleasure is the ultimate object of human pursuit; it is only in subserviency to this, that fame, friendship, and even virtue, are to be desired. All crimes are venial, because never committed but through the immediate impulse of passion. Nothing is just or unjust by nature, but by custom and law. The business of philosophy is to regulate the senses in that manner which will render them most productive of pleasure. Since pleasure is to be derived not from the past or the future, but the present, a wise man will take care to enjoy the present hour, and will be indifferent to life or death. Such were the tenets of Aristippus.] *Laert. in Arist.*—*Cic. de Nat. D.* 3.

CYRĒNE, the daughter of the river Peneus, of whom Apollo became enamoured. He carried her to that part of Africa which is called *Cyrenaica*, where she brought forth Aristæus. She is called by some, daughter of Hypseus, king of the Lapithæ, and son of the Peneus. *Virg. G.* 4, v. 321.—*Justin.* 13, c. 7.—*Pindar.*—*Pyth.* 9.—A celebrated city [the capital of Cyrenaica], to which Aristæus, who was the chief of the colonists, settled there, gave his mother's name. [Others, however, derive it from a fountain in its neighbourhood, called *Cyre*.] Cyrene was situate in a beautiful and fertile plain, about eleven miles from the Mediterranean Sea. Its port was Apollonia. It gave birth to many great men, among whom were Callimachus, Eratosthenes, Carneades, Aristippus, &c. [Its territory produced a great number of excellent horses, a circumstance which led the Cyrenians to apply themselves to the study and practice of every thing relating to those animals.] The town of Cyrene was built by Battus, B. C. 630, and the kingdom was bequeathed to the Romans, B. C. 97, by king Ptolemy Apion. [Its modern name is *Cu-rin*.] *Herodot.* 3 and 4.—*Paus.* 10, c. 13.—*Strab.* 17.—*Mela*, 1, c. 8.—*Plin.* 5, c. 5.—*Tacit. Ann.* 3, c. 70.

[**CYRESCHĀTA**, *vid.* Cyropolis.]

CYRIĀDES, one of the thirty tyrants who harassed the Roman empire in the reign of Gallienus. He died A. D. 259.

CYRILLUS, a bishop of Jerusalem, who died A. D. 336. Of his writings, composed in Greek, there remain 23 *catacheses*, and a letter to the emperor Constantine, the best edition of which is Milles, fol. Oxon. 1703.—A bishop of Alexandria, who died A. D. 444. The best edition of his writings, which are mostly controversial in Greek, is that of Paris, fol. 7 vols. 1638.

CYRĒNOS, [*vid.* Corsica.]

CYRRHĒSTICA, a country of Syria, [north-east of the city Antiochia, and north of the district Chalybonitis. It was so called from its capital Cyrrhus, now *Corus*.] *Plin.* 5, c. 23.—*Cic. Att.* 5, ep. 18.

CYRSĪLUS, an Athenian, stoned to death by his countrymen, because he advised them to

receive the army of Xerxes, and to submit to the power of Persia. *Demosth. de Coronâ. Cic. 3, de Offic. c. 11.*

CYRUS, a king of Persia, son of Cambyses and Mandane, daughter of Astyages, king of Media. His father was of an ignoble family, whose marriage with Mandane had been consummated on account of the apprehensions of Astyages. (*vid. Astyages.*) Cyrus was exposed as soon as born; but he was preserved by a shepherdess, who educated him as her own son. As he was playing with his equals in years, he was elected king in a certain diversion, and he exercised his power with such an independent spirit, that he ordered one of his play companions to be severely whipped for disobedience. The father of the youth, who was a nobleman, complained to the king of the ill treatment which his son had received from a shepherd's son. Astyages ordered Cyrus before him, and discovered that he was Mandane's son, from whom he had so much to apprehend. He treated him with great coldness; and Cyrus, unable to bear his tyranny, escaped from his confinement, and began to levy troops to dethrone his grandfather. He was assisted and encouraged by the ministers of Astyages, who were displeased with the king's oppression. He marched against him, and Astyages was defeated in a battle, and taken prisoner, B. C. 559. From this victory the empire of Media became tributary to the Persians. Cyrus subdued the eastern parts of Asia, and made war against Cræsus, king of Lydia, whom he conquered, B. C. 548. He invaded the kingdom of Assyria, and took the city of Babylon, by drying the channels of the Euphrates, and marching his troops through the bed of the river while the people were celebrating a grand festival. He afterwards marched against Tomyris, the queen of the Massagetæ, a Scythian nation, and was defeated in a bloody battle, B. C. 530. The victorious queen, who had lost her son in a previous encounter, was so incensed against Cyrus, that she cut off his head, and threw it into a vessel filled with human blood, exclaiming, *Satia te sanguine quem sitisti.* Xenophon has written the life of Cyrus; but his history is not perfectly authentic. In the character of Cyrus, he delineates a brave and virtuous prince, and often puts in his mouth many of the sayings of Socrates. The chronology is false; and Xenophon, in his narration, has given existance to persons whom no other historian ever mentioned. The *Cyropædia*, therefore, is not to be looked upon as an authentic history of Cyrus the Great, but we must consider it as showing what every good and virtuous prince ought to be. *Diod. 1.—Herodot. 1, c. 75, &c.—Justin. 1, c. 5 and 7.*—The younger Cyrus, was the younger son of Darius Nothus, and the brother of Artaxerxes. He was sent by his father at the age of sixteen, to assist the Lacedæmonians against Athens. Artaxerxes succeeded to the throne at the death of Nothus; and Cyrus who was of an aspiring soul, attempted to assassinate him. He was discovered, and would

have been punished with death, had not his mother Parysatis saved him from the hands of the executioner by her tears and entreaties. [The sentence was commuted into banishment to the province of which Cyrus had been appointed Satrap by his father. The disgrace and ignominy to which he had been exposed excited in Cyrus a desire of revenge, which nothing could gratify but the dethronement of his brother. In furtherance of this end, he called in to his aid numerous bodies of Greek mercenaries, under various pretences, and at last took the field with an army of 100,000 barbarians, and about 13,000 Greeks. Artaxerxes met him with 900,000 men near Cunaxa. The Greeks soon routed the barbarians opposed to them, but committed an error in advancing too far in their pursuit. Cyrus was compelled, in order to avoid being surrounded by the rest of the king's army, to make an attack upon the centre, where his brother was in person. He routed the royal body-guard, but being hurried away by the violence of his feelings, the moment he espied the king, he engaged with him in a personal combat, wounded him, but was himself wounded and slain by a common soldier. Had Clearchus acted in conformity with the directions of Cyrus, and led his division against the king's centre, instead of being drawn off into pursuit of the flying enemy, the victory must have belonged to Cyrus.] Artaxerxes was so anxious of its being universally reported that his brother had fallen by his hand, that he put to death two of his subjects for boasting that they had killed Cyrus. [The Greeks after the battle began to negotiate with the king through Tissaphernes, who offered to lead them home. He treacherously violated his word, however, and having by an act of perfidy obtained possession of the persons of the Greek commanders, he sent them up to the king at Babylon, where they were put to death.] The Greeks were not, however, discouraged, though at a great distance from their country, and surrounded on every side by a powerful enemy. They unanimously united in the election of new commanders, among whom was Xenophon, and traversed a great part of the Asiatic provinces in spite of the continual attacks of the various barbarous nations through which they passed, and nothing is more truly celebrated in ancient history than the bold retreat of the ten thousand. The journey that they made from the place of their first embarkation till their return, has been calculated at 1155 leagues, performed in the space of 15 months, including all the time which was devoted to take rest and refreshment. This retreat has been celebrated by Xenophon, who was one of their leaders. [According to Diodorus and Diogenes Laertius, the expedition was undertaken by Cyrus in the 4th year of the 94th Olympiad. Larcher, on the contrary, in a dissertation inserted in the 17th vol. of the *Memoirs of the Academy of Inscriptions and Belles Lettres*, makes it to have been in the third year of that Olympiad, in the end of

March or beginning of April. He makes the battle of Cunaxa to have been fought at the end of October, in the 4th year of the same Olympiad, and the time which the whole expedition occupied, including the retreat, down to the period when the Greeks entered the army of Thymbron, to have been two years.]

CYROPOLIS, [a large city of Asia, on the banks of the Jaxartes, founded by Cyrus. It was also called Cyreschata. Both of these names, however, are Greek translations of the true Persian terms. The termination of the last is the Greek *ερχατην*, expressing, as did the corresponding Persian one, the remote situation of the place. Alexander destroyed it, and built in its stead a city, called by the Roman geographers *Alexandria Ultima*, by the Greeks, however, *Αλεξανδρεια ερχατην*, of which the Latin is a translation. The modern *Cogend* is supposed by D'Anville to answer to the site of this city.]

CYRUS, [a large river of Asia rising in Iberia, and falling into the Caspian: now the *Kur*. This river waters the great valley of *Georgia*, and is increased by the *Aragui*, the *Iora*, probably the Iberus of the ancients, and the *Alasan*, which is their *Alazo*. When it reaches the plains of *Shirvan* its waters are mixed with those of the *Arax* or *Araxes*. These two rivers form several branches, sometimes united and sometimes separated, so that it appears uncertain, as it was in the time of Strabo and Ptolemy, whether their mouths were to be considered as separate, or if the *Cyrus* received the *Araxes*.]

CYTA, a town of Colchis, [at the mouth of the river *Cyaneus*,] famous for the poisonous herbs which it produces, and for the birth of *Medea*. *Flacc.* 6, v. 693.—*Prop.* 2, el. 1, v. 73.

CYTÆIS, a surname of *Medea*, from her being an inhabitant of *Cyta*. *Propert.* 2, el. 4, v. 7.

CYTHÆA, now *Cerigo*, an island on the coast of *Laconia* in *Peloponnesus*. It was particularly sacred to the goddess *Venus*, who was from thence surnamed *Cytheræa*, and who rose, as some suppose, from the sea, near its coasts. [Stephanus says that the island derived its name *Cythera* from a Phœnician named *Cytherus* who settled in it. Before his arrival it was called *Porphyrus* or *Porphyrissa*, because it abounded with porphyry, or, as others affirm on the authority of Aristotle, because the best scarlet was dyed here. The fable respecting *Venus* having arisen from the sea in its vicinity means nothing more than that her worship was introduced into the island by some maritime people, probably the Phœnicians. *Cythera* was a place of great importance to the Spartans, since an enemy, if in possession of it, would be thereby enabled to ravage the southern coast of *Laconia*. Hence the Argives, who originally held it, were driven out eventually by the Spartans. A magistrate was sent yearly from Sparta to examine into the state of the island, and so important a position was it, that *Demaratus* expressly advised *Xerxes* to seize it with a part of his fleet, since by that means he would compel the Spartans to withdraw from

the confederacy and defend their own territories. *Cythera* (*Cerigo*) is now one of the *Ionian islands*.] *Virg. Æn.* 1, v. 262, l. 10, v. 5.—*Paus.* 3, c. 38.—*Ovid. Met.* 4, v. 288. l. 15, v. 386. *Fast.* 5, v. 15.—*Herodot.* 1, c. 29.

CYTHÆRÆA, a surname of *Venus*.

CYTHNOS, [an island between *Ceos* and *Seriphus*, in the *Mare Myrtoum*. It was the birth-place of *Cyadias* an eminent painter. The cheese of *Cythnos*, according to *Stephanus* and *Julius Pollux*, was held in high estimation among the ancients. The island is now called *Thermia*. It was also called *Ophiussa* and *Dryopis*.]

CYTINIUM, one of the four cities in *Doris*. *Strab.* 9.—*Thucyd.* 1, c. 107,

CYTŌRUS, [a city of *Paphlagonia*, on the coast between the promontory *Carambis* and *Amastris*. It is thought to have been founded by a colony of *Milesians*. According to *Strabo* it had been a port of the inhabitants of *Sinope*. In its vicinity was a mountain which produced a beautifully-veined species of box-tree. The city is said to have been founded by *Cytor*, son of *Phryxus*. It is now *Kiros*.] *Catull.* 4, v. 13.—*Ovid. Met.* 4, v. 311.—*Strab.* 11.—*Virg. G.* 2, v. 437.

CYZICUM, or **CYZICUS**, an island of the *Propontis*, about 530 stadia in circumference, with a town called *Cyzicus*. *Alexander* joined it to the continent by two bridges, and from that time it was called a peninsula. [Strabo and *Pliny* both make it to have been an island until *Alexander's* time: *Scylax*, however, states that it was always a peninsula, and that the city was built at its neck. His authority is considered conclusive by *Mannert*, who is of opinion that the inhabitants may, after the time of *Scylax*, have separated it from the main land by a canal or ditch, for purposes of security; it is a peninsula at the present day. It was a flourishing commercial city, and called by *Florus*, the *Rome of Asia*. The ancient coins of the place, called *Κυζικηνος στατηγες*, were so beautifully executed that they were deemed a miracle of art. The inhabitants of *Cyzicus* laid claim to a very high antiquity for their city, and pretended that it was given by *Jupiter* to *Proserpine* for her dowry, on which account they worshipped her as their chief deity.] It had two harbours, called *Panormus* and *Chytus*, the first natural, and the other artificial. It was besieged by *Mithridates*, and relieved by *Lucullus*. *Flor.* 3, c. 5.—*Plin.* 5, c. 32.—*Diod.* 18.

CYZICUS, a son of *Ceneus* and *Stilba*, who reigned in *Cyzicus*. He hospitably received the *Argonauts* in their expedition against *Colchis*. After their departure from the court of *Cyzicus*, they were driven back in the night, by a storm, upon the coast; and the inhabitants, seeing such an unexpected number of men, furiously attacked them, supposing them to be the *Pelagæi*, their ancient enemies. In this nocturnal engagement many were killed on both sides, and *Cyzicus* perished by the hand of *Jason* himself, who honoured him with a splendid funeral, and raised a stately monument over his grave. *Apollod.* 1, c. 9.—*Flacc.*—*Apollon.*—*Orpheus.*

DAÆ, DAHÆ, or DAI, now the *Dalastan*. a people of Scythia, [who dwelt on the south-eastern borders of the Caspian Sea, in the province of Hyrcania. They seem to have been a roving nomadic tribe. Virgil styles them *indomiti*, and Servius, in commenting on the passage of the poet where the term occurs, states that they extended to the northern part of Persia. He must allude evidently to the incursions they were accustomed to make into the countries south of Hyrcania.] *Sil.* 13, v. 764.—*Lucan.* 7, v. 429.—*Virg. Æn.* 1, v. 728.

[**DACIA,** a large country of Europe, bounded on the south by the Danube, which separated it from Mœsia, on the north by Sarmatia, on the east by the Tyras and Pontus Euxinus, and on the west by the Jazyges Metanastæ. It corresponded nearly to *Valachia, Transylvania, Moldavia*, and that part of *Hungary* which lies to the east of the *Tibiscus*. or, *Teiss*, one of the northern branches of the Danube. In A. D. 105, Trajan, after a war of 15 years, added this country to the Roman empire. He erected a stately bridge over the Danube, 3325 English feet in length. This, his successor Aurelian destroyed: his motive in so doing is said to have been the fear lest the barbarians would find it an easy passage to the countries south of the Danube, for he had by a treaty abandoned to the Goths the Dacia of Trajan. On this occasion he named the province south of the Danube to which his forces were withdrawn, *Dacia Aureliani.* (*vid.* Mœsia.) There were afterwards distinguished in Dacia, the part bordering on the Danube and called *Ripensis*, and that which was sequestered in the interior country under the name of *Mediterranea*. This last was probably the same with what was more anciently termed *Dardania*. According to Strabo, the inhabitants of the eastern part of Dacia were called *Getæ*, with whom both the Greeks and Romans seem to have been better acquainted than with the *Daci*. From *Dacus* comes *Davus*, the common name of slaves in Greek and Roman plays. *Getæ* was used in the same sense.]

DACTÛLI, a name given to the priest of Cybele, which some derive from *δακτυλος*, *finger*, because they were ten, the same number as the fingers of the hand. *Paus.* 1, c. 8.

DÆDALA, a mountain and city of Lycia, where Dædalus was buried according to *Pliny* 5, c. 27.—A name given to Circe, from her being *cunning*, (*διδάλαος*), and like Dædalus addicted to deceit and artifice. *Virg. Æn.* 7, v. 232.—Two festivals in Bœotia. One of these was observed at Alalcomenos by the Platæans, in a large grove, where they exposed in the open air pieces of boiled flesh, and carefully observed whither the crows that came to prey upon them directed their flight. All the trees upon which any of these birds alighted were immediately cut down, and with them statues were made, called *Dædala*, in honour of Dædalus. The other festival was of a more solemn kind. It was

celebrated every sixty years by all the cities of Bœotia, as a compensation for the intermission of the smaller festivals, for that number of years, during the exile of the Platæans. Fourteen of the statues, called *Dædala*, were distributed by lot among the Platæans, Lebædæans, Coroneans, Orchomenians, Thespians, Thebans, Tanagræans, and Chæroneans, because they had effected a reconciliation among the Platæans, and caused them to be recalled from exile, about the time that Thebes was restored by Cassander, the son of Antipater. During this festival, a woman in the habit of a bridemaid accompanied a statue which was dressed in female garments, on the banks of the Eurotas. This procession was attended to the top of mount Cithæron, by many of the Bœotians, who had places assigned them by lot. Here an altar of square pieces of wood, cemented together like stones, was erected, and upon it were thrown large quantities of combustible materials. Afterwards a bull was sacrificed to Jupiter, and an ox or heifer to Juno, by every one of the cities of Bœotia, and by the most opulent that attended. The poorest citizens offered small cattle; and all these oblations, together with the *Dædala*, were thrown in the common heap and set on fire, and totally reduced to ashes. They originated in this; When Juno, after a quarrel with Jupiter, had retired to Eubœa, and refused to return to his bed, the god, anxious for her return, went to consult Cithæron king of Platæa, to find some effectual measure to break her obstinacy. Cithæron advised him to dress a statue in woman's apparel, and carry it in a chariot, and publicly to report it was Platæa, the daughter of Asopus, whom he was going to marry. The advice was followed, and Juno, informed of her husband's future marriage, repaired in haste to meet the chariot, and was easily united to him, when she discovered the artful measures he made use of to effect a reconciliation. *Pausan.* & *Plut.*

DÆDALUS, an Athenian, son of Epaulamus, descended from Erechtheus, king of Athens. He was the most ingenious artist of his age, and to him we are indebted for the invention of the wedge, the axe, the wimble, the level, and many other mechanical instruments, and the sails of ships. He made statues, which moved of themselves, and seemed to be endowed with life. Talus, his sister's son, promised to be as great as himself, by the ingenuity of his inventions; and therefore, from envy, he threw him down from a window and killed him. After the murder of this youth, Dædalus, with his son Icarus, fled from Athens to Crète, where Minos, king of the country, gave him a cordial reception. Dædalus made a famous labyrinth for Minos, and assisted Pasiphæ, the queen, to gratify her unnatural passion for a bull. For this action, Dædalus incurred the displeasure of Minos, who ordered him to be confined in the labyrinth which he had constructed. Here he made himself wings with feathers and wax, and carefully

fitted them to his body, and to that of his son, who was the companion of his confinement. They took their flight in the air from Crete; but the heat of the sun melted the wax on the wings of Icarus, whose flight was too high, and he fell into that part of the ocean, which from him has been called the Icarian Sea. The father, by a proper management of his wings, alighted at Cumæ, where he built a temple to Apollo, and thence directed his course to Sicily, where he was kindly received by Cocalus, who reigned over part of the country. He left many monuments of his ingenuity in Sicily, which still existed in the age of Diodorus Siculus. He was despatched by Cocalus, who was afraid of the power of Minos, who had declared war against him, because he had given an asylum to Dædalus. The flight of Dædalus from Crete with wings is explained, by observing that he was the inventor of sails, which in his age might pass at a distance for wings. *Paus.* 1, 7 and 9.—*Diod.* 4.—*Ovid. Met.* 3, fab. 3.—*Herod. De Art. Am.* 2. *Trist.* 3, el. 4.—*Hygin.* fab. 40.—*Verg. Æn.* 6, v. 14.—*Apollod.* 3, c. 3, &c.—*Herodot.* 7, c. 170.—There were two statues of the same name, one of Sicily, son of Patroclus, the other a native of Bithynia. *Paus.* 7, c. 14.—*Arrian.*

DÆMON, a kind of spirit, which, as the ancients supposed, presided over the actions of mankind, gave them their private counsels, and carefully watched over their most secret intentions. Some of the ancient philosophers maintained that every man had two of these Dæmons; the one bad, and the other good. These Dæmons had the power of changing themselves into whatever they pleased, and of assuming whatever shapes were most subservient to their intentions. At the moment of death, the Dæmon delivered up to judgment the person with whose care he had been intrusted; and according to the evidence he delivered, sentence was passed over the body. The Dæmon of Socrates is famous in history. That great philosopher asserted that the genius informed him when any of his friends was going to engage in some unfortunate enterprise, and stopped him from the commission of all crimes and impiety. [*vid.* Socrates.] The Genii or Dæmons, though at first reckoned only as the subordinate ministers of the superior deities, received divine honour in length of time, and we find altars and statues erected to a *Genio loci*, *Genio Augusti*, *Junonibus*, &c. *Cic. Tusc.* 1.—*Plut. de Gen. Socr.*

DAË. *vid.* Dæ.

DAÏDES, a solemnity observed by the Greeks. It lasted three days. The first was in commemoration of Latona's labour; the second in memory of Apollo's birth; and the third in honour of the marriage of Polalirius, and the mother of Alexander. Torches were always carried at the celebration; whence the name.

DALMATIUS, one of the Cæsars in the age of Constantine, who died A. D. 337.

DALMATIA, a part of Illyricum, at the east

of the Adriatic. [Dalmatia was separated from Liburnia, the remaining part of Illyricum, to the south-east of which it lay, by the river Titius. Its modern name is *Delmatia*, from its ancient capital Delmum or Delminum, which the Romans took and destroyed A. U. C. 597. Dalmatia, according to ancient tradition, abounded with gold, and is partial in one of his epigrams calls it the land which produced gold.] *Horat.* 2, od. 1, v. 16.—*Lamprid. in Commod.* 8.—*Strab.* 7—*Ptol.* 2.

DAMAGETUS, a man of Rhodes, who inquired of the oracle what wise he ought to marry; and received for answer, the daughter of the bravest of the Greeks. He applied to Aristomenes, and obtained his daughter in marriage, B. C. 679. *Paus.* 4, c. 24.

DAMASCENE, a part of Syria near mount Libanus. [It derived its name from Damascus, which was situate in it.]

DAMASIUS, a stoic of Damascus, who wrote a philosophical history, the life of Isidorus, and four books on extraordinary events, in the age of Justinian. His works, which are now lost, were greatly esteemed, according to Photius.

DAMASCUS. [A rich and ancient city of Damascene in Syria, beautifully situated in a valley still called *Gouteh Demesk*, or, "the orchard of Damascus," and watered by a river called by the Greeks *Bardine* or *Chryorrhoeas*, "the golden stream," now *Baradi*. The Syriac name of the stream was *Parphar*. Damascus is supposed to have been founded by Uz, the eldest son of Aram. However this may be, it subsisted in the time of Abraham, and may be reckoned one of the most ancient cities in being. Damascus was seized by the Romans in the war of Pompey with Tigranes, B. C. 65, and remained in their possession until taken by the Saracens, A. D. 634. It is now the capital of a Pachalic. The Arabs call it *El-Sham*, and the oriental name *Demesk* is known only to geographers.] *Lwan.* 3, v. 215.—*Justin.* 36, c. 2.—*Mela*, 1, c. 11.

DAMASIPPUS, a merchant of old seals and vessels, who, after losing his all in unfortunate schemes in commerce, assumed the name and habit of a stoic philosopher. *Horat.* 2, *Sat.* 3.

DAMNII, [one of the ancient nations of Scotland, whose country answered to the modern *Chydesdale*, *Renfrew*, *Lenox*, and *Stirling*.]

DAMNONII [or **DUMNONII**, a people of Britain, whose country answered to the modern *Devonshire* and *Cornwall*. As the several tribes of the Damnonii submitted without much resistance to the Romans, and never joined in any revolt against them, their conquerors were under no necessity of building many forts, or keeping many garrisons in their country. Hence it happens that few Roman antiquities have been found here, and that the name of its people is seldom mentioned by the Roman writers.]

DAMO, a daughter of Pythagoras, who, by order of her father, devoted her life to per-

actual celibacy, and induced others to follow her example. Pythagoras at his death intrusted her with all the secrets of his philosophy, and gave her the unlimited care of his compositions, under the promise that she never would part with them. She faithfully obeyed his injunctions; and though in the extreme poverty, she refused to obtain money by the violation of her father's commands. *Laert. in Pythag.*

DAMOCLES, one of the flatterers of Dionysius the elder, of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happiness which a sovereign enjoyed. Damocles ascended the throne, and while he gazed upon the wealth and splendour that surrounded him, he perceived a sword hanging over his head by a horse hair. This so terrified him that all his imaginary felicity vanished at once, and he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers. *Cic. in Tuscul. 5, c. 21.*

DAMON, a poet and musician of Athens, intimate with Pericles and distinguished for his knowledge of government and fondness of discipline. He was banished for his intrigues about 430 years before Christ. *C. Nep. 15, c. 2.—Plut. in Pericl.*—A Pythagorean philosopher, very intimate with Pythias. When he had been condemned to death by Dionysius, he obtained from the tyrant leave to go and settle his domestic affairs, on promise of returning at a stated hour to the place of execution. Pythias pledged himself to undergo the punishment which was to be inflicted on Damon, should he not return in time, and he consequently delivered himself into the hands of the tyrant. Damon returned at the appointed moment, and Dionysius was so struck with the fidelity of those two friends, that he remitted the punishment, and entreated them to permit him to share their friendship, and enjoy their confidence. *Val. Max. 4, c. 7.*

DAMOPHILA, a poetess of Lesbos, wife of Pamphilus. She was intimate with Sappho, and not only wrote hymns in honour of Diana and of the gods, but opened a school, where the younger persons of her sex were taught the various powers of music and poetry. *Philostr.*

DANA, [a large town of Cappadocia D'Anville makes it to have been the same with Tyana, an opinion which is ably refuted by Mannert, who maintains that it lay more to the south-east, and coincides with the Tanadaris of Ptolemy. It is mentioned in Xenophon's Anabasis as being in the vicinity of the Cilician Gates. The position of Tyana on Mannert's chart is north of the Cilician pass; in D'Anville's, it is to the north-east.]

DANAË, the daughter of Acrisius king of Argos, by Eurydice. She was confined in a brazen tower by her father, who had been told by an oracle that his daughter's son would put him to death. His endeavours to

prevent Danae from becoming a mother proved fruitless; and Jupiter, who was enamoured of her, introduced himself to her bed, by changing himself into a golden shower. From his embraces Danae had a son, with whom she was exposed on the sea by her father. The wind drove the bark which carried her to the coasts of the island of Seriphus, where she was saved by some fishermen, and carried to Polydectes king of the place, whose brother, called Dycis, educated the child, called Perseus, and tenderly treated the mother. Polydectes fell in love with her; but as he was afraid of her son, he sent him to conquer the Gorgons, pretending that he wished Medusa's head to adorn the nuptials which he was going to celebrate with Hippodamia, the daughter of Cœnomaus. When Perseus had victoriously finished his expedition, he retired to Argos with Danae, to the house of Acrisius, whom he inadvertently killed. Some suppose that it was Prætus the brother of Acrisius, who introduced himself to Danae in the brazen tower; and instead of a golden shower, it was maintained, that the keepers of Danae were bribed by the gold of her seducer. Virgil mentions that she came to Italy with some fugitives of Argos, and that she founded a city called Ardea. *Ovid. Met. 4, v. 611. Art. Am. 3, v. 415. Amor. 2, el. 19, v. 27.—Horat. 3, od. 16.—Homer. Il. 14, v. 319.—Apollod. 2, c. 2 and 4.—Stat. Theb. 1, v. 255.—Virg. Æn. 7, v. 410.*

DANAI, a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus their king. *Virg. and Ovid. passim.*

DANAÏDES, the fifty daughters of Danaus king of Argos. When their uncle Ægyptus came from Ægypt with his fifty sons, they were promised in marriage to their cousins; but before the celebration of their nuptials, Danaus who had been informed by an oracle that he was to be killed by the hands of one of his sons-in-law, made his daughters solemnly promise that they would destroy their husbands. They were provided with daggers by their father, and all, except Hypermnestra, stained their hands with the blood of their cousins, the first night of their nuptials; and as a pledge of their obedience to their father's injunctions, they presented him each with the head of the murdered sons of Ægyptus. Hypermnestra was summoned to appear before her father, and answer for her disobedience in suffering her husband Lynceus to escape: but the unanimous voice of the people declared her innocent, and in consequence of her honourable acquittal, she dedicated a temple to the goddess Persuasion. The sisters were purified of this murder by Mercury and Minerva, by order of Jupiter; but, according to the more received opinion, they were condemned to severe punishment in hell, and were compelled to fill with water a vessel full of holes, so that the water ran out as soon as poured into it, and therefore their labour was infinite, and their punishment eternal. [Eu-

sebius and some others suggest, that what had given rise to this fiction was, that they had laboured in digging wells in Argos, where some of them had been continually drawing water by pumps, which is a painful exercise; whence those who were condemned to this labour took occasion to say, that the gods, to punish these princesses, had sentenced them in hell to fill a vessel full of holes.] The names of the Danaides and their husbands were as follows, according to Apollodorus: Anymone married Enceladus; Automate, Busiris; Agave, Lycus; Scæa, Dayphron; Hippodamia, Ister; Rhodia, Chalcedon; Calyce, another Lynceus; Gorgophone, Proteus; Cleopatra, Agenor; Asteria, Chætes; Glauce, Aleis; Hippodamia, Dyacorytes; Hippomedusa, Alcmemon; Gorge, Hippothous; Iphimedusa, Euchenor; Rhode, Hippolitus; Pirea, Agostolemus; Cercestis, Dorion; Pharte, Eurydamas; Mnestra, Ægius; Evippe, Arigius; Anaxibia, Archelaus; Nello, Melachus; Clite, Clitus; Stenele, Stenelus; Chryssippe, Chryssippus; Autonoe, Eurylochus; Theano, Phantes; Electra, Peristhenes; Eurydice, Dryas; Glaucippe, Potamon; Autholea, Cisseus; Cleodora, Lixus; Evippe, Imbrus; Erata, Bromius; Stygne, Polyctor; Bryce, Chtonius; Actea, Periphas; Podarce, Ceneus; Dioxippe, Ægyptus; Adyte, Menalces; Ocipete, Lampus; Pilarge, Idmon; Hippodice, Idas; Adiante, Daiphron; Callidia, Pandion; Ceme, Arbelus; Celeno, Hixbius; Hyperia, Hippocoristes. The heads of the sons of Ægyptus were buried at Argos; but their bodies were left at Lerna, where the murder had been committed. *Apollod.* 2, c. 1.—*Horat.* 3, od. 11.—*Strab.* 8.—*Paus.* 2, c. 16.—*Hygin.* fab. 163, &c.

DANAPÉRIS, [another name for the Borysthenes, first mentioned in an anonymous Periplus of the Euxine Sea. It is now the *Dnieper*. The *Dnieper* rises in the *Valdai* hills, near the sources of the *Duna*, and after a winding course of about 800 miles, falls into the Black Sea a little to the east of the *Dniester*. In the lower part of its course the navigation is impeded by islands, and at one place, about 200 miles from its mouth, by falls which continue for nearly 40 miles. A little above its mouth the river widens into a kind of lake or marsh, called *Liman*, into which the *Bog*, the ancient Hypanis or Bogus, one of the principal tributaries of the *Dnieper*, discharges itself.]

[DANASTUS, another name of the Tyras or *Dniester*. It is called Danastus by Ammianus Marcellianus, Danastrus by Constantine, Porphyrogenitus; (*de administr. Imperio*, c. 8.) and Danaslu by Jornandes. The *Dniester* rises from a lake amid the Carpathian mountains in Austrian Galicia, and empties into the Black Sea, after a course of about 600 miles.]

DANÁUS, a son of Belus and Anchinoë, who, after his father's death, reigned conjointly with his brother Ægyptus on the throne of Egypt. Some time after, a difference arose be-

tween the brothers, and Danaus set sail with his fifty daughters in quest of a settlement. He visited Rhodes, where he consecrated a statue to Minerva, and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos. Gelanor had lately ascended the throne, and the first years of his reign were marked with dissensions with his subjects. Danaus took advantage of Gelanor's unpopularity, and obliged him to abdicate the crown. In Gelanor, the race of the *Inachida* was extinguished, and the *Behdes* began to reign at Argos in Danaus. Some authors say, that Gelanor voluntarily resigned the crown to Danaus on account of the wrath of Neptune, who had dried up all the waters of Argolis to punish the impiety of Inachus. The success of Danaus invited the fifty sons of Ægyptus to embark for Greece. They were kindly received by their uncle, who, either apprehensive of their number, or terrified by an oracle which threatened his ruin by one of his sons-in-law, caused his daughters, to whom they were promised in marriage, to murder them the first night of their nuptials. His fatal orders were executed, but Hypermnestra alone spared the life of Lynceus. (*rid.* Danaides.) Danaus, at first, persecuted Lynceus with unremitting fury, but he was afterwards reconciled to him, and he acknowledged him for his son-in-law and successor, after a reign of 50 years. He died about 1425 years before the Christian era, and after death he was honoured with a splendid monument in the town of Argos, which still existed in the age of Pausanias. According to Æschylus, Danaus left Egypt not to be present at the marriage of his daughters with the sons of his brother, a connexion which he deemed unlawful and impious. The ship in which Danaus came to Greece was called *Armais*, and was the first that had ever appeared there. It is said that the use of pumps was first introduced into Greece by Danaus. *Apollod.* 2, c. 1.—*Paus.* 2, c. 19.—*Hygin.* fab. 163, &c.—*Herodot.* 2, c. 91, &c. 7, c. 94.

DANUBIUS, [the largest river of Europe (except the Rha, or *Volga*), and called in German the *Donau*, by us the *Danube*. Strabo and Pliny make it rise in the chain of Mons Abnoba, or the mountains of the *Black forest*. According to modern accounts it has its source near the small town of *Donneschängen*, in the court-yard of the palace of the princes of *Furstenberg* in *Suabia*. It is one of the few rivers which run from West to East, traversing *Austria*, *Hungary*, and part of *Turkey* in Europe, and, after a course of about 1620 miles, falls into the Black Sea. It is of irregular width, being sometimes confined between rocks and mountains, at other times so wide that it almost resembles a sea, and again broken and divided into small streams by numerous islands. It receives 60 navigable rivers, the largest of which is the *Enus*, or, *Inn*; and 120 smaller streams. It is always yellow with mud, and its sands are every where auriferous. At its entrance into the Black Sea,

it is shallow, its waters are spread over an immense surface, and lie stagnating among an infinity of reeds and other aquatic plants. The current of the river communicates a whitish colour to the sea, and gives a freshness to it for nearly 9 leagues, and within one league renders it fit for use. Pomponius Mela says it had as many mouths as the Nile, of which three were small and four navigable. Only two now remain, which can scarcely be entered by ships of considerable size or burthen, the rest being choked up. The ancients gave the name of Ister to the eastern part of this river after its junction with the Savus or *Saave*. The Greeks and Romans were very imperfectly acquainted with the whole course of the stream, which was for a long period the northern boundary of the Roman empire in this quarter. This river was an object of worship to the Scythians. The river-god is represented on a medal of Trajan; but the finest figure of him is on the column of that emperor at Rome.] *Dionys. Perieg.—Herodot. 2, c. 33, l. 4, c. 48, &c.—Strab. 4.—Phn. 4, c. 12.—Ammian. 23.*

DAPHNÆ, a town of Egypt, 16 miles from Pelusium, [on the route from Memphis, on the Pelusiac mouth of the Nile.] *Herodot. 2, c. 30.*

DAPHNÆ, a daughter of the river Peneus or of the Ladon, by the goddess Terra, of whom Apollo became enamoured. This passion had been raised by Cupid, with whom Apollo, proud of his late conquest over the serpent Python, had disputed the power of his darts. Daphne heard with horror the addresses of the god, and endeavoured to remove herself from his importunities by flight. Apollo pursued her; and Daphne, fearful of being caught, entreated the assistance of the gods, who changed her into a laurel. Apollo crowned his head with the leaves of the laurel, and for ever ordered that the tree should be sacred to his divinity. Some say that Daphne was admired by Leucippus, son of Cœnoaus king of Pisa, who, to be in her company, disguised his sex, and attended her in the woods, in the habit of a huntress. Leucippus gained Daphnæ's esteem and love; but Apollo, who was his powerful rival, discovered his sex, and Leucippus was killed by the companions of Diana. [The fable of Apollo and Daphne merely denotes the perpetual verdure of the laurel, called *Δαρύνη* by the Greeks.] *Ovid Met. 1, v. 452, &c.—Parthen. Erotic. c. 15.—Paus. 8, c. 20.*—A daughter of Tiresias, priestess in the temple of Delphi, supposed by some to be the same as Manto. She was consecrated to the service of Apollo by the Epigoni, or, according to others, by the goddess Tellus. She was called Sibyl, on account of the wildness of her looks and expressions, when she delivered oracles. Her oracles were generally in verse, and Homer, according to some accounts, has introduced much of her poetry in his compositions. *Didod. 4.—Paus. 10, c. 5.*—A famous grove near Antioch, consecrated to voluptuousness and luxury.

DAPHNÉPHORIA, a festival in honour of

Apollo, celebrated every ninth year by the Bœotians. It was then usual to adorn an olive bough with garlands of laurel and other flowers, and place on the top a brazen globe, on which were suspended smaller ones. In the middle was placed a number of crowns, and a globe of inferior size, and the bottom was adorned with a saffron-coloured garment. The globe on the top represented the sun, or Apollo; that in the middle was an emblem of the moon, and the others of the stars. The crowns, which were 365 in number, represented the sun's annual revolutions. This bough was carried in solemn procession by a beautiful youth of an illustrious family, and whose parents were both living. The youth was dressed in rich garments which reached to the ground, his hair hung loose and dishevelled, his head was covered with a golden crown, and he wore on his feet shoes called *Iphicratidæ*, from Iphicrates an Athenian who first invented them. He was called *Δαφνιφόρος*, laurel-bearer, and at that time he executed the office of priest of Apollo. He was preceded by one of his nearest relations, bearing a rod adorned with garlands, and behind him followed a train of virgins with branches in their hands. In this order the procession advanced as far as the temple of Apollo, sur-named Ismenius, where supplicatory hymns were sung to the god.—This festival owed its origin to the following circumstance: when an oracle advised the Ætoliæ, who inhabited Arne and the adjacent country, to abandon their ancient possessions, and go in quest of a settlement, they invaded the Theban territories, which at that time were pillaged by an army of Pelasgians. As the celebration of Apollo's festivals was near, both nations, who religiously observed it, laid aside all hostilities, and, according to custom, cut down laurel boughs from mount Helicon, and in the neighbourhood of the river Melas, and walked in procession in honour of the divinity. The day that this solemnity was observed, Polemates, the general of the Bœotian army, saw a youth in a dream that presented him with a complete suit of armour, and commanded the Bœotians to offer solemn prayers to Apollo, and walk in procession with laurel boughs in their hands every ninth year. Three days after this dream, the Bœotian general made a sally, and cut off the greatest part of the besiegers, who were compelled by this blow to relinquish their enterprise. Polemates immediately instituted a novennial festival to the god who seemed to be the patron of the Bœotians. *Paus. Bœotic, &c.*

DAPHNIS, a shepherd of Sicily, son of Merury by a Sicilian nymph. He was educated by the nymphs. Pan taught him to sing and play upon the pipe, and the muses inspired him with the love of poetry. It is supposed he was the first who wrote pastoral poetry, in which his successor Theocritus so happily excelled. He was extremely fond of hunting; and at his death, five of his dogs, from their attachment to him, refused all aliments, and pined away. From the celebrity

of this shepherd, the name of *Daphnis* has been appropriated by the poets, ancient and modern, to express a person fond of rural employments, and of the peaceful innocence which accompanies the tending of flocks. *Ælian. V. H. 10, c. 13.—Diod. 4.*

DAPHNUS, [a part of the canal of Constantinople at the distance of 80 stadia from the city and 40 from the Euxine Sea.—A town of the Locrii Opunti, situate on the sea-coast, at the mouth of a river of the same name, near the frontiers of the Epicnemidian Locri. Into this river the body of Hesiod was thrown after his murder. *vid. Hesiodus.*]

DARABA, [a town of Ethiopia, placed by Strabo on the other side of the forest of Cumania, and in the vicinity of the country belonging to the people called Elephantophagi.]

DARANTASIA, a town of Belgic Gaul, called also *Forum Claudii*, and now *Monstier*.

DARDANIA, [a district of Troas, in the north, called so from its inhabitants the Dardani. These derived their name from Dardanus, who built here the city Dardania. This district extended on the coast from Abydos to the promontory Rhæteum, and inland to the sources of the Granicus.—A country of Illyria in Dalmatia, the capital of which bore the same name.—A name given to a region north of Macedonia, called afterwards Dacia Mediterranea. *vid. Dacia.*]

DARDANIDES, a name given to Æneas, as descended from Dardanus. The word, in the plural number, is applied to the Trojan women. *Virg. Æn.*

[**DARDANIS**, a promontory of Troas, on which was situate the city of Dardanus. It is now called *Cape Berbieri*, or, *Kepos Burun*. The Hellespont here begins to contract itself.]

[**DARDANUS**, a city of Troas, on the promontory Dardanis. It lay at the distance of 70 stadia from Rhæteum and about the same distance from the town of Abydos. It is said to have been founded by Dardanus and named after him. The city no longer exists, but the name is supposed to have been communicated to the *Dardanelles* or ancient Hellespont. In this city Mithridates and Sylla concluded peace.]

DARDANUS, a son of Jupiter and Electra, who killed his brother Jasius to obtain the kingdom of Etruria after the death of his reputed father Corytus, and fled to Samothrace, and thence to Asia Minor, where he married Batia, the daughter of Teucer, king of Teucris. After the death of his father-in-law he ascended the throne, and reigned 62 years. He built the city of Dardania, and was reckoned the founder of the kingdom of Troy. He was succeeded by Erichthonius. According to some, Corybas, his nephew, accompanied him to Teucris, where he introduced the worship of Cybele. Dardanus taught his subjects to worship Minerva; and he gave them two statues of the goddess, one of which is well known by the name of Palladium. *Virg. Æn. 3, v. 167.—Paus. 7, c. 4.—Hygin. fab. 155 and 275.—Apollod. 3.—Homer. Il. 20,*

DARES, a Phrygian, who lived during the Trojan war, in which he was engaged, and of which he wrote the history in Greek. This history was extant in the age of Ælian; the Latin translation, now extant, is universally believed to be spurious, though it is attributed by some to Cornelius Nepos. [The best edition is that of Madame Dacier, in *Usum Delphini*, Paris, 1620, 4to. This edition, however, is very rare, and its place is usually supplied by a re-print, edited by Perizonius, *Amst. 1702, 4to.*] *Homer. Il. 5, v. 10 and 27.*—One of the companions of Æneas, descended from Amycus, and celebrated as a pugilist at the funeral games in honour of Hector, where he killed Butes. He was killed by Turnus in Italy. *Virg. Æn. 5, v. 369. l. 12, v. 363.*

DARIUS, [for the import of this name in ancient Persian, and other particulars, *vid. Darius*,] a noble satrap of Persia, son of Hystaspes, who conspired with six other noblemen to destroy Smerdis, who usurped the crown of Persia after the death of Cambyses. On the murder of the usurper, the seven conspirators universally agreed that he whose horse neighed first should be appointed king. In consequence of this resolution, the groom of Darius previously led his master's horse to a mare at a place near which the seven noblemen were to pass. On the morrow before sun-rise, when they proceeded to the appointed place, after riding up and down, they came at length to the spot whither the horse had been led the preceding evening; the horse recollecting the mare, suddenly neighed; and at the same time a clap of thunder was heard, as if in approbation of the choice. The noblemen dismounted from their horses, and saluted Darius king; and a resolution was made among them, that the king's wives should be taken from no other family but that of the conspirators, and that they should for ever enjoy the unlimited privilege of being admitted into the king's presence without previous introduction. Darius was 29 years old when he ascended the throne, and he soon distinguished himself by his activity and military accomplishments. He besieged Babylon; which he took after a siege of 20 months, by the artifice of Zopyrus. From thence he marched against the Scythians, and in his way conquered Thrace. This expedition was unsuccessful; and, after several losses and disasters in the wilds of Scythia, the king retired with shame. [The expedition of Darius into Scythia has given rise to considerable discussion, the point involved being to ascertain how far the Persian monarch penetrated into the country. According to Herodotus, he crossed the Thracian Bosphorus, marched through Thrace, passed the Danube on a bridge of boats, and then pursued a Scythian division as far as the Tanais. Having crossed this river, he traversed the territories of the Sauronatae as far as the Budini, whose city he burnt. Beyond the Budini he entered upon a vast desert, and reached the river Oarus, where he remained

some considerable time, erecting forts upon its banks. Finding that the Scythians had disappeared, he left these works only half-finished, turned his course to the westward, and advancing by rapid marches, entered Scythia, where he fell in with two of the divisions of the enemy. Pursuing these, he traversed the territories of the Melanchlæni, Androphagi, and Neuri, without being able to bring them to an engagement. Provisions failing, he was eventually compelled to recross the Danube, (*vid.* Histieus,) glad to have saved a small portion of his once numerous army. According to Rennel, the Persian monarch, in marching against the Scythians, crossed the Danube between *Ismail* and the junction of that river with the *Pruth*, and penetrated as far as *Saratow* on the *Wolga*. It is very doubtful, however, whether Darius proceeded as far as this, especially when we take into consideration the time consumed by a Persian army in making an expedition, and the difficulty of crossing large and rapid rivers. According to other accounts, (*Strabo* 7, p. 305,) Darius only came as far as the sandy tract between the Danube and the *Tyras*, in the present *Bessarabia*, where, in after days, Antigonus was taken prisoner by the Scythians, with his whole army. To wipe away the disgrace of this unfortunate enterprise, we find the Persian monarch shortly after undertaking an expedition against India. In this he was more successful, and conquered a part of the *Pendjab*; not, however, the whole country, as some modern writers erroneously represent. Some time after this, Miletus having revolted, and Aristagoras, its ruler, having solicited aid from the Athenians, for the purpose of enabling it to maintain its independence, they sent twenty ships, to which the Eretrians added five more, in order to requite a kindness previously received from the Milesians. Aristagoras, upon this succour arriving, resolved to make an expedition against Sardis, the residence of the Persian satrap. Accordingly, landing at Ephesus, the confederates marched inland, took Sardis, and drove the governor into the citadel. Most of the houses in Sardis were built of reeds; and even those which were built of brick, were roofed with reeds. One of these was set on fire by a soldier, and immediately the flame spread from house to house, and consumed the whole city. The light of the conflagration shewing to the Greeks the great numbers of their opponents, who were beginning to rally, being constrained by necessity to defend themselves, as their retreat was cut off by the river *Pactolus*, the former retired through fear, and regained their ships. Upon the receipt of this intelligence Darius having called for a bow, put an arrow into it and shot it into the air, with these words, "Grant, O Jupiter, that I may be able to revenge myself upon the Athenians." After he had thus spoken he commanded one of his attendants thrice every time dinner was set before him, to exclaim, "master! remember

the Athenians." Mardonius the king's son-in-law was entrusted with the care of the war. After crossing the Hellespont, he marched down through Thrace, but in endeavouring to double Mount Athos, he lost 300 vessels, and it is said more than 20,000 men. After this he was attacked in the night by the *Brygi*, who killed many of his men, and wounded Mardonius himself. He succeeded, however, in defeating and reducing them under his power, but his army was so weakened by these circumstances that he was compelled to return ingloriously to Asia. Darius, more animated by this loss, sent a more considerable force, under the command of *Datis* and *Artaphernes*, with orders to sack the cities of Athens and Eretria, and to send to him all the surviving inhabitants in fetters. The Persians took the isle of *Naxos* and the city of Eretria in *Eubœa*, but were defeated with great slaughter by the Athenians and Platæans under the celebrated *Miltiades* at *Marathon*. Their fleet was also completely unsuccessful in an attempt to surprise Athens after the battle. *vid.* *Miltiades* and *Marathon*.] Darius was not disheartened by this severe blow, but he resolved to carry on the war in person, and immediately ordered a still larger army to be levied. He died in the midst of his preparations, B. C. 485, after a reign of 36 years, in the 65th year of his age. [This sovereign is entitled to the praise of wisdom, justice, and humanity, when compared with the generality of eastern despots.] *Herodot.* 1, 2, &c.—*Diod.* 1.—*Justin.* 1, c. 9.—*Plut. in Arist.*—*C. Nep. in Miltiad.*—The second king of Persia of that name, was also called *Ochus* in Persian, in Greek *Nothus*, because he was the illegitimate son of *Artaxerxes Longimanus* by a concubine. Soon after the murder of *Xerxes* he ascended the throne of Persia, and married *Parysatis*, his sister, a cruel and ambitious woman, by whom he had *Artaxerxes Mnemon*, *Amestris*, and *Cyrus* the younger. He carried on many wars with success, under the conduct of his generals and of his son *Cyrus*. He died B. C. 404, after a reign of 19 years, and was succeeded by his son *Artaxerxes*, who asked him on his death-bed, what had been the guide of his conduct in the management of the empire, that he might imitate him? *The dictates of justice and of religion*, replied the expiring monarch. *Justin.* 5, c. 11.—*Diod.* 12.—The third of that name was the last king of Persia, surnamed *Codomanus*. The eunuch *Bagoas* raised him to the throne, though not nearly allied to the royal family, in hopes that he would be subservient to his will; but he prepared to poison him when he saw him despise his advice, and aim at independence. Darius discovered his perfidy, and made him drink the poison which he had prepared against his life. The peace of Darius was early disturbed, and *Alexander* invaded Persia to avenge the injuries which the Greeks had suffered from the predecessors of Darius. [Darius did not take the command of his ar-

my in person, until after the battle of Granicus had been fought, and Alexander had advanced into Cilicia. He then proceeded to meet him in all the pomp of royalty, but with a force ill adapted to contend with such an enemy. He resolved, nevertheless, to hazard a battle, contrary to the advice and opinion of his Greek allies. The battle at Issus was fought, and Darius took the command, but fled with such precipitation that he left behind him his bow, shield, and mantle. His camp was plundered, and his mother, wife and children fell into the hands of the conqueror. In vain, after this, did Darius supplicate for an accommodation; Alexander went on in the career of victory, and in a second pitched battle, at Gaugamela, commonly called the battle of Arbela, (*vid.* Arbela) Darius again fought and again disgracefully fled. He now lost Babylon, Susa, Persepolis, and all his treasures, and sought for personal safety at Ecbatana; but his misfortunes had alienated the minds of his subjects, and he was seized by Bessus, governor of Bactriana, who assumed the royal authority in his stead. Alexander closely pursued the usurper and his captive beyond the Caspian straits. On reaching the camp of Bessus at the close of the pursuit, Darius was found extended on his chariot, pierced with many darts.] He asked for water, and exclaimed, when he received it from the hand of a Macedonian, "It is the greatest of my misfortunes that I cannot reward thy humanity. Beg Alexander to accept my warmest thanks for the tenderness with which he has treated my wretched family, whilst I am doomed to perish by the hand of a man whom I have loaded with kindness." These words of the dying monarch were reported to Alexander when he came up, who covered the dead body with his own mantle, and honoured it with a most magnificent funeral. The traitor Bessus met with a due punishment from the conqueror, who continued his kindness to the unfortunate family of Darius. In Darius the empire of Persia was extinguished 228 years after it had been first founded by Cyrus the Great. *Diod.* 17.—*Plut. in Alex.*—*Justin.* 10, 11, &c.—*Curtius.*—A son of Xerxes, who married Artaynta, and was killed by Artabanus. *Herodot.* 9, c. 108.—*Diod.* 11.—A son of Artaxerxes, declared successor to the throne, as being the eldest prince. He conspired against his father's life, and was capitally punished. *Plut. in Artax.*

[DARICUS, a Persian coin of the purest gold, equal to 20 Attic silver drachmæ, and of which consequently 5 went to a Mina, and 300 to a Talent. Its value in the currency of our own times is, however, very differently estimated by various writers. Reckoning the Attic drachma equal to 7½d. sterling, which is the ordinary computation, the darick will be equivalent to 13s. sterling, wanting one penny. If, however, it be supposed equal to 3½d. st. then the darick will be 13s. 9d. sterling. But M. Gosselin, (*Coray, Plut. Parall.* 5, p. 446,) estimates it at about 28½

francs, very nearly 5 dollars 75 cents, of our currency: a computation which appears much too large.—The darick had on one side the head of Darius, whence the name of the coin, and on the reverse an archer bending his bow. This gave rise to the witticism of Agesilaus, who said that he had been driven out of Asia by thirty thousand archers, meaning so many daricks distributed among the Greek cities by the Persian king. Who the Darius was from whom the coin received its name has never been clearly ascertained. According to the scholiast on Aristophanes (*Eccles.* 589,) and also Harpocration and Suidas, the darick did not obtain this appellation from the son of Hystaspes, but from a more ancient king of the name of Darius. Hence some writers are led to infer that Darius the Mede, who is mentioned by Daniel, (c. 5, v. 31,) was the same with the Cyaxares of whom Xenophon speaks. *vid. Prideaux Hist. Connect.* 1, 2, 538.—*Hutchinson. ad Xen. Cyrop.* 5, 2, 3.—*Perizon. ad Ælian.* V. H. 1, 22.) Wesseling, however, maintains the contrary, and ascribes the origin of the coin in question to the son of Hystaspes; 1st, because we find no mention made by the Greeks of any more ancient Darius than the one just alluded to; and 2d. because, as the lineage of the monarch is given by Herodotus, Darius the son of Hystaspes appears to have been the first who bore the name. Zeune conjectures (what in fact seems more than probable) that Darius the son of Hystaspes, only corrected, and gave his name to, an ancient coinage already existing.—As regards the import of the name Darius in Persian, Herodotus informs us that it signified, "one who restrains," (*ἑξέλις.*) But he is at variance with Hesychius, who makes it equivalent to *εὐρύμορος*, "prudent." The scanty remains which we have of ancient Persian have prevented the ablest oriental scholars, such as Bochart, Hyde, Reland, Anquetil, &c. from reconciling this discrepancy. *vid. Reland. Dissert. de vet. ling. Pers. sect.* 23, 24, 61.—*Anquetil. Mem. Acad. Inscript.* vol. 31, v. 365.]

[DASCYLUM, a city of Bithynia, in the district Olympena, placed by D'Anville on a lake at the mouth of the small river Horisius, which runs, according to him, into the Propontis. Mannert, however, locates it to the west of the mouth of the river Gebes or Gelbes, and makes the Horisius flow to the west towards the Rhyndacus. This city is named by Strabo and Ptolemy Dascylum, as it is here given, but by Mela and Pliny, Dascylos. During the continuance of the Persian empire it was the residence of the satrap of Mysia and Phrygia Minor; hence immediately after the battle of Granicus, Alexander despatched Parmenio to take possession of it. The modern name, according to D'Anville, is *Diaskillo.*]

DATAMES, a son of Camissares, governor of Caria, and a distinguished general of the armies of Artaxerxes. [The success and high merit of Datames excited the envy of

the courtiers, who determined to ruin him. Datames, apprised of their intentions, resolved to be beforehand with them by quitting the king's service and making himself independent.] He was treacherously killed by Mithridates, who had invited him under pretence of entering into the most inviolable connection and friendship, 362 B. C. *C. Nep. in Datam.*

DATAPHERNES, one of the friends of Bessus. After the murder of Darius, he betrayed Bessus into Alexander's hands. He also revolted from the conqueror, and was delivered up by the Dahæ. *Curt.* 7, c. 5 and 8.

DATIS, a general of Darius 1st, sent with an army of 200,000 foot, and 10,000 horse, against the Greeks, in conjunction with Artaphernes. He was defeated at the celebrated battle of Marathon by Miltiades, and some time after put to death by the Spartans. This commander, in the exultation which he felt on occasion of his first success in reducing Naxos, (*vid.* Darius) exclaimed *ὄς ἴδραμαι καὶ περποιαὶ καὶ χαιρομαι!* The word *χαιρομαι* is a barbarism, for the Greeks always said *χαίρω*. These kinds of barbarisms were afterwards called *Datisms*. *vid.* *Aristoph. Pax.* v. 290, and the remarks of the scholiast on v. 288.] *C. Nep. in Milit.*

DATOS, [a town of Europe, which after having belonged to Thrace, was transferred to Macedonia when the empire was extended on that side. It was situate not far from the coast, to the north-east of Amphipolis, and near the southern extremity of the range of Mount Pangæus. It stood on a craggy hill, having a forest to the north, and to the south a lake or marsh at a small distance from the sea. Proserpine is said to have been gathering flowers here when she was carried away by Pluto. (*vid.* however, Enna.) This place was proverbially rich, on account of the mines of gold in its territory. It was at first called *Crenides*, from the fountains (*κρηναὶ*) which abounded in the hill on which it was built. Callistratus, the Athenian, afterwards gave it the name of *Datos*, expressive, as some suppose, of the abundance which prevailed there. When Philip, king of Macedonia, took possession of it, he fortified it and called it *Philippi*.] *Appian. de Civ.*

DAULIS, a nymph from whom the city of Daulis in Phocis, anciently called *Anacris*, received its name. It was there that *Philomela* and *Procne* made *Tereus* eat the flesh of his son, and hence the nightingale, into which *Philomela* was changed, is often called *Daulias avis*. *Ovid. ep.* 15, v. 154.—*Strab.* 9.—*Paus.* 10, c. 3.—*Ptol.* 3, c. 15.—*Liv.* 32, c. 18.—*Plin.* 4, c. 3.

DAUNIA, [a country of Italy, forming a part of Apulia, and situate on the coast to the north-west of Peucetia. It derived its name from *Danus*.] *Virg. Æn.* 3, v. 146.—*Sil.* 9, v. 500, l. 12, v. 429.—*Horat.* 4, od. 6, v. 27.

DAUNUS, a son of *Pilumnus* and *Danae*. He came from Illyricum into Apulia, where he reigned over part of the country, which

from him was called *Daunia*, and he was still on the throne when *Diomedes* came to Italy. [*vid.* *Diomedes.*] *Ptol.* 3, c. 1.—*Mela*, 2, c. 4.—*Strab.* 5.—A river of Apulia, now *Carapelle*. *Horat.* 3, od. 30.

DAVUS, a comic character in the *Audria* of *Terence*. [*vid.* *Dacia.*] *Horat.* 1, *Sat.* 10, v. 10.

DECAPŌLIS, [a country of Palestine, lying to the east and south-east of the sea of *Tiberias*. It seems to have belonged originally to the possessions of the kingdom of *Israel*, but was afterwards reckoned as a part of *Syria*. *Pliny* and *Ptolemy* both speak of it as forming a part of the latter country. The name is derived from the circumstance of *ten cities* (*δέκα πόλεις*), contained in it, having formed a confederation in order to oppose the *Asmonæan* princes, by whom the Jewish nation was governed until the time of *Herod*. The inhabitants were not Jews, but for the most part of Grecian origin. These ten cities, according to *Ptolemy*, were *Scythopolis*, *Hippod*, *Gadara*, *Dion*, *Pella*, *Gerasa*, *Philadelphia*, *Canatha*, *Capitolias*, and *Gadara*. *Pliny*, instead of the two last, gives *Damascus* and *Raphana*; in the rest his account agrees with that of *Ptolemy*, who seems more worthy of reliance in this instance than the Roman writer.] *Plin.* 5, c. 18.

DECEBALUS, a warlike king of the *Daci*, who made a successful war against *Domitian*. He was conquered by *Trajan*, *Domitian's* successor, and he obtained peace. His active spirit again kindled rebellion, and the Roman emperor marched against him, and defeated him. He destroyed himself, and his head was brought to *Rome*, and *Dacia* became a Roman province A. D. 103. *Dio.* 68.

DECELEUM, or *EA*, [now *Biola Castro*, a small village of *Attica*, north-east of *Athens*, near the sources of the *Cephisus*. It was taken and fortified by the *Lacedæmonians* in the 19th year of the *Peloponnesian* war, and from it they greatly annoyed the *Athenians*.]

DECEMVIRI, ten magistrates of absolute authority among the *Romans*. The privileges of the patricians raised dissatisfaction among the plebeians; who, though freed from the power of the *Tarquins*, still saw that the administration of justice depended upon the will and caprice of their superiors, without any written statute to direct them, and convince them that they were governed with equity and impartiality. The tribunes complained to the senate, and demanded that a code of laws might be framed for the use and benefit of the Roman people. This petition was complied with, and three ambassadors were sent to *Athens*, and to all the other Grecian states, to collect the laws of *Solon*, and of the other celebrated legislators of Greece. Upon the return of the commissioners, it was universally agreed that ten new magistrates, called *Decemviri*, should be elected from the senate to put the project into execution. Their power was absolute; all offices ceased after their election, and they presided over the city with regal authority.

They were invested with the badges of the consul, in the enjoyment of which they succeeded by turns, and only one was preceded by the fasces, and had the power of assembling the senate and confirming decrees. The first decemvirs were Appius Claudius, T. Genutius, P. Sextus, Sp. Veturius, C. Julius, A. Manlius, Ser. Sulpitius Plurarius, T. Romulus, Sp. Posthumius, A. U. C. 303. Under them the laws which had been exposed to public view, that every citizen might speak his sentiments, were publicly approved of as constitutional, and ratified by the priests and augurs in the most solemn and religious manner. These laws were ten in number, and were engraved on tables of brass; two were afterwards added, and they were called the laws of the twelve tables, *leges duodecim tabularum*, and *leges decemvirales*. The decemviral power, which was beheld by all ranks of people with the greatest satisfaction, was continued; but the decemvirs now soon became odious on account of their tyranny, and the attempt of Ap. Claudius to ravish Virginia was followed by the total abolition of the office. The people were so exasperated against them, that they demanded them from the senate, to burn them alive. Consuls were again appointed, and tranquillity re-established in the state. [The affair of the decemviri is involved in considerable obscurity. A careful examination of the whole subject gives rise to the suspicion, that it was an artful and well concerted scheme on the part of the nobility to regain the power of which they had been dispossessed by the gradual encroachments of the commons, and was only frustrated by the selfish and inordinate ambition of the leading agents. In Rome (far earlier in its origin than the era of Romulus,) the patricians seem to have formed the ruling portion of the inhabitants. By engrossing all the power, and by intermarriages among themselves, they had become a distinct and peculiar *caste*. Perhaps they were so even from their very origin, since there is strong reason to believe that they were descended from some sacerdotal or sacred *caste*, especially as we find sacred rites attached to, and invariably accompanying, each patrician *gens*, and as all the sacerdotal offices were at first filled by none but persons of patrician rank. The early inhabitants along the Tiber would seem to have been nothing less than vassals of this higher order, a relation which was afterwards softened down into that of patron and client by Romulus, who appears to have come in as conqueror, and was finally taken off by those whose power he was beginning gradually to diminish. If, however, the lower orders of the early population of Rome were held in such subjection and dependence by the higher class, it was not so afterwards. In proportion as strangers, and especially Latins, flocked into the city, the inferior orders began to throw off their subjection, and to assume a more independent tone. The *Plebeian* order now arose, composed in a great measure of men

strangers to, and disposed to resist, the haughty commands of the patricians, who on their side wished to bring matters back to their ancient footing. Hence the secret of all the contests between the two orders. A desperate effort was finally made by the patricians. The people had been clamorous for a code of laws, a demand which the patricians, in whom the whole judiciary power was vested, and to whom the knowledge of the few laws which then existed was confined, had always very strenuously opposed. After violent altercations between the two orders, the patricians on a sudden yielded to the popular wish, and became apparently as desirous of a code of laws as the people themselves were; when, however, it came to the choice of commissioners who should be sent abroad for the purpose of inspecting foreign codes, the nobility insisted that all three deputies should be of patrician rank. They gained their point, and three of their own order were sent. That these deputies actually went to Greece is a point far from being well established. Indeed, the contrary would seem much nearer the truth. We have, it is true, the authority of Florus, Orasius, and Aurelius Victor, in favour of the Roman laws having been compiled from the code of Solon; but, on the other hand, Diodorus Siculus, who makes mention of the Decemviri, and of the laws compiled by them, says nothing of the Romans having sent to Athens for that purpose; and in none of the works of Cicero is any account given of this deputation. It must not be denied, however, that Dion Cassius makes Cicero remark, a little after the death of Cæsar, that their forefathers had not disdained to borrow some laws from Athens; and Cicero himself, in his treatise "on laws", speaking of a funeral law of the twelve tables, states that it was nearly all borrowed from one of the laws of Solon. In opposition to this, however, it may be urged that a comparison of the fragments we possess of the decemviral laws with the code of Solon, shews so striking a discrepancy in general, as to lead at once to the belief that the coincidences mentioned by Cicero are to be explained on other and different grounds. Why, it may be asked, if the Roman code was borrowed from the Greek, did it breathe so little of the spirit of Grecian legislation, and contain so many things peculiar to the Romans and foreign to the Greeks? how came it that Hermodorus of Ephesus, who is reported to have interpreted and explained the Attic laws to the Roman commissioners, used many Latin terms, such as *auctoritas*, *libripens*, *assiduus proletarius*, and many others, for which there were no equivalent expressions among the Greeks? But the authority of Cicero himself is conclusive on this point. He hesitates not to rank the laws of the twelve tables *far above those of Greece*. "It is easy," he observes, "to perceive how much the wisdom and prudence of our forefathers surpassed that of other nations, if you compare our laws with those of Lycurgus.

Draco, and Solon. It is incredible how ill digested and almost ridiculous every system of civil law is, excepting our own. This I repeat every day, when in my discourses I prefer the wisdom of our Romans to that of other men, and in particular of the Greeks." (*Cic de Orat.* 1, c. 44). Is this the language of a man who believed that the decemviri had been indebted for the code which they promulgated to the legislators of Greece?—The truth appears to be that whatever admixture of Grecian laws there was in the Roman code, was derived from Grecian customs and usages prevalent at the time both in the vicinity of Rome and in the city itself, which forms one of the arguments against the commonly received notion of the origin of Rome. This city was in a great degree of Grecian origin. (*vid.* Roma.) To these Grecian customs were added others peculiar to the Romans. These last were in fact the old *Leges Regiæ*, which, as the ancient writers inform us, were observed, after the expulsion of the kings, not as written law, but as customs. The patricians might well be anxious to give them the sanction of written laws, as it is highly probable, being of regal institution, that they breathed more or less of an aristocratical spirit. Now the concurrence of the nobility in the views of the people, as regarded a code of laws, appears to have been all a preconceived plan. They wished to destroy the tribunician power, and bring in laws which would tend to strengthen their own hands. The short time in which the decemviri were occupied with digesting the code in question shews that the laws had already been compiled and arranged by the patricians, and that their object merely was to present them under the sanction of some esteemed and respected name, as that of Solon, to the Roman people. The very continuance of the decemviral office shews this; and Dionysius of Halicarnassus expressly states that the want of two additional tables was a mere pretext to continue the office, and crush the tribunician power. It was no difficult thing for the patricians to impose on the lower orders, and give them old Roman laws for Athenian ones, especially as the patricians were the sole depositaries of the ancient laws. The whole history of the decemviri would shew that until a short time previous to their abdication, they acted with a full understanding on the part of the patricians, and that even towards the close of their administration, when they wanted levies of troops, the opposition of the senate was little better than a mere farce. Had Appius not been tempted to play the tyrant, and to endeavour to monopolise too large a portion of the decemviral power, the plans of the nobility might have had a successful result.]—[There were also military decemviri; and on various emergencies, decemviri were created to manage and regulate certain affairs after the same manner as boards of commissioners are now appointed. Thus, there were decemviri for conducting colonies, decemviri who officiated

as judges in litigated matters under the prætor; decemviri for dividing the lands among the veteran soldiers; decemviri to prepare and preside at feasts in honour of the gods; decemviri to take care of the sacrifices; and decemviri to guard the Sibylline books. With regard to the last of these, however, it must be observed that the number, after having been originally two, and then increased to 10, was subsequently still farther increased to 15 and 16. *vid.* Sibyllæ.]

DECIA LEX, was enacted by M. Decius the tribune, A. U. C. 443, to empower the people to appoint two proper persons to fit and repair the fleets.

DECIVS MUS, a celebrated Roman consul, who, after many glorious exploits, devoted himself to the gods Manes for the safety of his country, in a battle against the Latins, 338 years B. C. His son Decius imitated his example, and devoted himself in like manner in his fourth consulship, when fighting against the Gauls and Samnites, B. C. 296. His grandson also did the same in the war against Pyrrhus and the Tarentines, B. C. 280. This action of devoting himself, was of infinite service to the state. The soldiers were animated by the example, and induced to follow with intrepidity, a commander, who arrayed in an unusual dress, and addressing himself to the gods with solemn invocation, rushed into the thickest part of the enemy to meet his fate. *Liv.* 8, 9, &c.—*Val. Max.* 5, c. 6.—*Polyb.* 2.—*Virg. Æn.* 6, v. 824.—(Cn. Metius, Q. Trajanus,) a native of Pannonia, sent by the emperor Philip to appease a sedition in Mœsia. Instead of obeying his master's command he assumed the imperial purple. [His disaffected troops, it is said, forced him to this step. The emperor immediately marched against him, and a battle was fought near Verona, which terminated successfully for Decius, and Philip was either slain in the conflict or put to death after he fell into the conqueror's power. This took place A. D. 249, and from this period is dated the commencement of the reign of Decius. It was one of short duration, about two years. During this, however, he proved a very cruel persecutor of the Christians. He greatly signalized himself against the Persians, but was slain in an action with the Goths, who had invaded his dominions. In advancing upon them, he was, with the greatest part of his troops, entangled in a morass, where being surrounded by the enemy he perished under a shower of darts, A. D. 251, aged 50 years.]

DECURIO, a subaltern officer in the Roman armies. He commanded a *decuria*, which consisted of ten men, and was the third part of a *turma*, or the 30th part of the regular complement of horse allotted to each legion, viz. 300. [Each *decurio* had an *optio* or deputy under him.—There were also provincial magistrates called by this name. The colonies differed from the free towns in this, that they used the laws prescribed them by the Romans, but they had almost the same kind of magistrates. Their two chief magistrates

were called *Dumviri*; and their senators *Decuriones*, because, as some say, when the colony was first planted, every tenth man was made a senator. The fortune requisite to be chosen a *decurio*, under the emperors, was 100,000 *sestertii*.]

DECUMATES AGRI, lands in Germany, [lying along the Danube, in the vicinity of Mons Abnoba,] which paid the 10th part of their value to the Romans. Hence the name. *Tacit. G. 29.*

DEJANIRA, a daughter of Æneus, king of Ætolia. Her beauty procured her many admirers, and her father promised to give her in marriage to him only who proved to be the strongest of all his competitors. Hercules obtained the prize, and married Dejanira, by whom he had three children, the most known of whom is Hyllus. As Dejanira was once travelling with her husband, they were stopped by the swollen streams of the Evenus, and the centaur Nessus offered Hercules to convey her safe to the opposite shore. The hero consented; but no sooner had Nessus gained the bank, than he attempted to offer violence to Dejanira, and to carry her away in the sight of her husband. Hercules, upon this, aimed from the other shore a poisoned arrow at the seducer, and mortally wounded him. Nessus, as he expired, wished to avenge his death upon his murderer; and he gave Dejanira his tunic, which was covered with blood, poisoned and infected by the arrow, observing, that it had the power of reclaiming a husband from unlawful loves. Dejanira accepted the present; and when Hercules proved faithless to her bed, she sent him the centaur's tunic, which instantly caused his death. (*vid. Hercules.*) Dejanira was so disconsolate at the death of her husband, which she had ignorantly occasioned, that she destroyed herself. *Ovid. Met. 8 and 9 — Diod. 4. — Senec. in Hercul. — Hygin. fab. 34.*

DEIDAMIA, a daughter of Lycomedes, king of Scyros. She bore a son called Pyrrhus, or Neoptolemus, to Achilles, who was disguised at her father's court in women's clothes, under the name of Pyrrha. *Propert. 2, el. 9. — Apollod. 3, c. 13.*

DEIŌCES, a son of Phraortes, by whose means the Medes delivered themselves from the yoke of the Assyrians. He presided as judge among his countrymen, and his great popularity and love of equity, raised him to the throne, and he made himself absolute, B. C. 700. He was succeeded by his son Phraortes, after a reign of 53 years. He built Ecbatana, according to Herodotus, and surrounded it with seven different walls, in the middle of which was the royal palace. [He reigned 43 years, and at his death was succeeded by his son Phraortes.] *Herodot. 1, c. 96, &c. — Polyæn.*

DEIOTĀRUS, [was first distinguished as tetrarch of Galatia, and on account of the eminent services which he performed in that station, and of the figure which he made in the Mithridatic war, was afterwards appointed to the throne of Armenia Minor by Pom-

pey, which appointment was confirmed by the senate. In the civil wars he sided with Pompey, and on that account was deprived of his Armenian possessions by Cæsar, but allowed to retain the title of king and the other favours conferred upon him by the Romans. Shortly after this he was accused by his grandson, with whom he was at open variance, of having made an attempt on the life of Cæsar, when the latter was in Asia. Cicero ably and successfully defended him before Cæsar, in whose presence the cause was tried. After Cæsar's death, he recovered by bribery his fortified territories. He intended also to join Brutus, but the general to whom he committed his troops went over to Antony, which saved him his kingdom.] *Strab. 12. — Lucan. 5, v. 55.*

DEIPHŌBE, a sibyl of Cumæ, daughter of Glaucus. It is supposed that she led Æneas to the infernal regions. (*vid. Sibyllæ.*) *Virg. Æn. 6, v. 36.*

DEIPHŌBUS, a son of Priam and Hecuba, who, after the death of his brother Paris, married Helen. His wife unworthily betrayed him, and introduced into his chamber her old husband Menelaus, to whom she wished to reconcile herself. He was shamefully mutilated and killed by Menelaus. He had highly distinguished himself during the war, especially in his two combats with Merion, and in that in which he slew Ascalaphus son of Mars. *Virg. Æn. 6, v. 495. — Homer. Il. 13.*

DEIPHON, a brother of Triptolemus, son of Celeus and Metanira. When Ceres travelled over the world, she stopped at his father's court, and undertook to nurse him and bring him up. To reward the hospitality of Celeus, the goddess began to make his son immortal; and every evening she placed him on burning coals to purify him from whatever mortal particles he still possessed. The uncommon growth of Deiphon astonished Metanira, who wished to see what Ceres did to make him so vigorous. She was frightened to see her son on burning coals, and the shrieks that she uttered disturbed the mysterious operations of the goddess, and Deiphon perished in the flames. *Apollod. 1, c. 5.*

DELIA, a festival celebrated every fifth year in the island of Delos, in honour of Apollo. It was first instituted by Theseus, who, at his return from Crete, placed a statue there, which he had received from Ariadne. At the celebration, they crowned the statue of the goddess with garlands, appointed a choir of music, and exhibited horse-races. They afterwards led a dance, [called γαργαρος, i. e. the crane,] in which they imitated, by their motions, the various windings of the Cretan labyrinth from which Theseus had extricated himself by Ariadne's assistance. — There was also another festival of the same name, yearly celebrated by the Athenians in Delos. It was also instituted by Theseus, who, when he was going to Crete, made a vow that if he returned victorious, he would yearly visit, in a solemn manner, the temple of Delos. [Thucydides, however,

gives a different account. *vid. Delos.*] The persons employed in this annual procession were called *Deliaestæ* and *Theori*. The ship, the same which carried Theseus, was called *Theoria* and *Delias*. When the ship was ready for the voyage, the priest of Apollo solemnly adorned the stern with garlands, and an universal lustration was made all over the city. The *Theori* were crowned with laurel, and before them proceeded men armed with axes, in commemoration of Theseus, who had cleared the way from Trœzene to Athens, and delivered the country from robbers. When the ship arrived at Delos, they offered solemn sacrifices to the god of the island, and celebrated a festival in his honour. After this, they retired to their ship, and sailed back to Athens, where all the people of the city ran in crowds to meet them. Every appearance of festivity prevailed at their approach, and the citizens opened their doors, and prostrated themselves before the *Deliaestæ*, as they walked in procession. [The beginning of the voyage was computed from the time that the priest of Apollo first adorned the stern of the ship with garlands, according to Plato, and from that time they began to cleanse and lustrate the city. During this period, up to the time of the vessel's return, it was held unlawful to put any condemned person to death, which was the reason that Socrates was reprieved for thirty days after his condemnation, as we learn from Plato and Xenophon. With regard to the sacred vessel itself, it was preserved by the Athenians to the time of Demetrius Phalereus, they restoring always what was decayed, and changing the old rotten planks for others that were new and entire; so that it furnished the philosophers with matter of dispute, whether, after so many repairs and alterations, it still remained the same identical ship, and served as an instance to illustrate the opinion of those who held that the body still remained the same numerical substance, notwithstanding the continual decay of old parts and acquisition of new ones, through these several stages of life. For this reason Callimachus calls its tackle (*αιζωνοτρα*) *ever living.*] *Xenophon, Memor. & in Conv.—Plut. in Phad.—Senec. ep. 70.*

DELIA, a surname for Diana, because she was born in Delos. *Virg Ecl 3, v. 67.*

DELÏUM, [a town of Eœotia, situate on the sea-coast, on the frontiers of the territory of Tanagra and Attica, north of the mouth of the Asopus. The Athenians were defeated here by the Bœotians in the Peloponnesian war, B. C. 421. *Thucyd. 4. c. 100.*]

DELÏUS, a surname of Apollo, because he was born in Delos.—Quint. an officer of Antony, who, when he was sent to cite Cleopatra before his master, advised her to make her appearance in the most captivating attire. The plan succeeded. He afterwards abandoned his friend, and fled to Augustus, who received him with great kindness. Horace has addressed *2 od. 3*, to him. *Plat. in Anton.*

DELMATIUS, Fl. Jul. a nephew of Constantine the Great, honoured with the title of Cæsar, and put in possession of Thrace, Macedonia, and Achaia. His great virtues were unable to save him from a violent death, and he was assassinated by his own soldiers, &c.

DELMINIUM, [the ancient capital of Dalmatia, situate inland, to the east of the river Naro.]

DELOS, [an island of the Ægean, situate nearly in the centre of the Cyclades. This island was called also Asteria, Pelasgia, Chlamydis, Lagia, Pyrpilis, Scythias, Mydia, and Ortygia. It was named Ortygia from *ορτυξ*, a quail, and Lagia from *λαγας* a hare, the island formerly abounding with both these animals. On this account, according to Strabo, it was not allowed to have dogs at Delos, because they destroyed the quails and hares. The name Delos is commonly derived from *δηλος*, manifest, in allusion to the island having floated under the surface of the sea until made to appear and stand firm by order of Neptune. This was done for the purpose of receiving Latona, who was on the eve of delivery, and could find no asylum on the earth, it having been bound by an oath by Juno not to receive her: as Delos at the time was floating beneath the waters it was not considered to be bound by this oath. Pliny quotes among others Aristotle, who pretends that the name was given to it because it rose unexpectedly out of the sea, and appeared to view. Many other opinions have been advanced respecting its origin. According, however, to Olivier, it is at the present day everywhere schistous or granitical, exhibiting no trace of a volcano, and nothing that can explain by the laws of physics the wonders which the Greeks have transmitted to us respecting it.] The island is celebrated for the nativity of Apollo and Diana; and the solemnity with which the festivals of these deities were celebrated there by the inhabitants of the neighbouring islands, and of the continent, is well known. One of the altars of Apollo in the island was reckoned among the seven wonders of the world. It had been erected by Apollo, when only four years old, and made with the horns of goats killed by Diana on mount Cynthus. It was unlawful to sacrifice any living creature upon that altar, which was religiously kept pure from blood and every pollution. The whole island of Delos was held in such veneration, that the Persians, who had pillaged and profaned all the temples of Greece, never offered violence to the temple of Apollo, but respected it with the most awful reverence. Apollo delivered there oracles during the summer, in a plain manner, without any ambiguity or obscure meaning, from which circumstance some will have the name of the island to be derived. [The winter residence of the God was at Patara in Lycia. The Athenians were commanded by an oracle, in the time of Pisistratus, to purify Delos, which they did by causing all the dead bodies to be taken up which had been buried there, and

removed from all places within view of the temple. In the 6th year of the Peloponnesian war they, by the advice of an oracle, purified it anew, by carrying all the dead bodies to the neighbouring island of Rhenæa, where they were interred. After having done this, in order to prevent its being polluted for the time to come, they published an edict, that for the future no person should be suffered to die, nor any woman to be brought to bed in the island, but that when death or parturition approached, they should be carried over into Rhenæa. In memory of this purification, it is said, the Athenians instituted a solemn quinquennial festival. *vid. Delia.* The Athenians afterwards drove out all the ancient inhabitants, but were themselves subsequently expelled by Mithridates, who lost it to the Romans. It is now covered with ruins and rubbish, so as to admit of little or no culture. Delos and Rhenæa are now called *Sdili.*] *Strab.* 8 and 10.—*Ovid. Met.* 5, v. 329, l. 6, v. 333.—*Mela,* 2, c. 7.—*Plin.* 4, c. 12.—*Plut. de Solert. Anim. &c.*—*Thucyd.* 3, 4, &c.—*Virg. Æn.* 3, v. 73.—*Ptol.* 3, c. 15.—*Callim. ad Del.*—*Claudian. de 4. Cons. Hon.*

DELPHI, [a small but important city of Phocis in Greece, situate on the south-west side of mount Parnassus, and built in the form of an amphitheatre. It had no defence from walls, but was rendered secure by the rocky and precipitous sides of the mountain. The circuit of the city was only sixteen stadia, but there were numerous buildings scattered over different parts of the vicinity. It was called also *Pytho*, from the serpent Python which was slain there by Apollo, and, according to some accounts, received its name *Delphi* from Delphus, a son of the same deity. Others derive the name from ἀδελφοὶ, *brethren*, because Apollo and his brother Bacchus were both worshipped there, each having one of the two summits of Parnassus sacred to him. Others deduce it from the Arabic *telb*, to seek or inquire.] Some have also called it *Parnassia Nape*, the valley of Parnassus. It was famous for a temple of Apollo, and for an oracle celebrated in every age and country. The origin of the oracle, though fabulous, is described as something wonderful. A number of goats that were feeding on mount Parnassus came near a place which had a deep and long perforation. The steam which issued from the hole seemed to inspire the goats, and they played and frisked about in such an uncommon manner, that the goatherd was tempted to lean on the hole, and see what mysteries the place contained. He was immediately seized with a fit of enthusiasm, his expressions were wild and extravagant, and passed for prophecies. This circumstance was soon known about the country, and many experienced the same enthusiastic inspiration. The place was revered, and a temple was soon after erected in honour of Apollo, and a city built. [The Amphictyones, in after days, divided their meetings between this place and Anthela near Thermopylæ. The ori-

ginal temple at Delphi was a hut made of laurel boughs: afterwards, as the wealth of the oracle increased, a more commodious edifice was erected. This was destroyed by fire in the time of Cyrus, and the Amphictyones contributed 300 talents towards erecting a new one. The city of Delphi bore a fourth part of the whole expense, the remainder was obtained from private contributions. When it is said, however, by the scholiast on Pindar, (Pyth. 7, v. 9,) that the Alcæonidæ offered to rebuild it themselves, it can only mean that they intended contributing a large sum for this purpose: the cost of erecting the entire building would be far beyond the resources of a single family. This third temple was again burnt in the first year of the 58th Olympiad, and the Amphictyones again rebuilt it from the treasures which had there accumulated. This is the edifice Pausanias saw in the second century after the Christian era.] According to some accounts, Apollo was not the first who gave oracles there; but Terra, Neptune, Themis, and Phœbe, were in possession of the place before the son of Latona. The oracles were generally given in verse; but when it had been sarcastically observed that the god and patron of poetry was the most imperfect poet in the world, the priestess delivered her answers in prose. [The answers of this oracle were famed for their studied and dexterous ambiguity. *vid. Cræsus* and *Pyrrhus.*] The oracles were always delivered by a priestess called *Pythia.* (*vid. Pythia.*) It was customary for those who consulted the oracle to make rich presents to the god of Delphi; and no monarch distinguished himself more by his donations than Cræsus. This sacred repository of opulence was often the object of plunder; and the people of Phocis seized 10,000 talents from it. [This sum will equal 1,937,500 pounds sterling. Yet, notwithstanding this, there were so many materials left for the plunder of more powerful robbers, that neither Sylla, nor Nero, who at once transported 500 brazen images to Rome, could exhaust the sacred treasury. A very large collection of some of the finest specimens of ancient painting and sculpture, together with the sacred temples themselves, remained to excite the admiration of Pausanias, who must have visited Delphi nearly two hundred years after the oracle had fallen into contempt. For the power of Apollo did not long survive the Grecian confederacy to which it had owed its importance; and though the Pythia was consulted by Nero, and was once heard to speak in the days of Julian, yet her responses were disregarded long before the days of Cicero, and had begun to yield to the Sibylline books, the auspices, and the observers of omens and astrological signs, brought into repute by the prevalence of Roman superstition. It was not the sanctity of the place which preserved so many monuments of ancient art from the rapacity of the first Latin conquerors of Greece, but rather an ignorance of their true value

The gold, the silver, and even the brazen ornaments of the temple were stripped by successive plunderers, but the marbles were spared, and the greater part of them may be believed to have been crushed under the falling fragments of the mountain, or sunk into the ground. It is reserved for posterity to recover many of them, and among the rest perhaps, the famed "navel of the earth," which was shewn here, made of stone. Every nation in the infancy of their geographical knowledge, suppose themselves as placed in the centre of the earth's surface: such also was the belief of the Greeks with respect to Delphi, and Jupiter is said to have ascertained the fact by letting fly two eagles from the eastern and western limits of the world, which met here in their course. One only of the masterpieces which adorned this sacred place can be said now to remain; but that is by far the most ancient, and the best authenticated Grecian relic at present in existence. The triple-twisted serpentine column of brass, whose three heads supported the tripod dedicated by the Greeks to Apollo after the battle of Plataea, is still to be seen, though mutilated, in the spot to which it was conveyed from Delphi by Constantine, to adorn the hippodrome of his new capital. The column, as much of it as appears above ground, is now about seven feet in height, and of a proportionate thickness. Its hollow, and the cavity, have been filled with stones by the Turks. The Castalian fountain still exists. It is a small stream trickling down the crags of a large chasm into a stone basin, overflowing whose margin, and enlarged in its progress by other rills, it falls over the rocks into the valley beneath. In this basin the Pythia used to bathe before she ascended the sacred tripod. No traces, however, of the sacred aperture remain. *Castri*, a small mud town, situate a little to the east of a circular hollow in the mountain, is supposed to occupy a part of the site of ancient Delphi. Around it are the rows of seats belonging to the Pythian stadium. Delphi was attempted to be plundered by the Gauls under Brennus, as well as by the army of Xerxes, but both were repulsed, and did not dare to advance into the fastnesses of the mountains. The same object of security induced the Greeks to place their other magnificent temple of Apollo in Delos, which modern travellers represent as nothing more than one mass of rugged rocks.] *Apollon*, 2, v. 706.—*Diod.* 16.—*Plut. de Defici. Orac.* &c.—*Paus.* 10, c. 6, &c.—*Ovid. Met.* 10, v. 168.—*Strab.* 9.

DELPHICUS, a surname of Apollo, from the worship paid to his divinity at Delphi.

DELPHINIA, festivals at Ægina, in honour of Apollo of Delphi.

DELPHUS, a son of Apollo who built Delphi, and consecrated it to his father. The name of his mother is differently mentioned. She is called by some Celæno, by others Melæne daughter of Cephis, and by others Thyas daughter of Castalius, the first who was

priestess to Bacchus. *Hygin.* 161.—*Paus.* 10, c. 6.

DELTA, a part of Egypt, which received that name from its resemblance to the form of the fourth letter of the Greek alphabet, Δ. It lies between the Canopic and Pelusiac mouths of the Nile, and begins to be formed where the river divides itself into several streams. It has been formed totally by the mud and sand which are washed down from the upper parts of Egypt by the Nile, according to ancient tradition. [The opinion that the Delta has been formed by the accumulation of slime or soil, in consequence of the periodical inundations of the Nile, is now very generally received by naturalists, but is liable to several very strong objections from chronology. [*vid.* *Mediterraneum Mare.*] In the time of Moeris, 500 years before the Trojan war, the Delta appeared in its infancy. Eight cubits were then sufficient to overflow it in its whole extent. When Herodotus visited Egypt, 15 cubits were necessary to cover all Lower Egypt, but the Nile then overflowed the country for the space of two day's journey to the right and left of the Delta. Under the Roman empire, 15 cubits produced the same effect. In the time of the Arabian power, the favourable number was 17. At this time, 18 are the measure of abundance. But the inundation no longer extends over the Lower Egypt; its progress is stopped at Cairo. The mud which has accumulated on the Delta keeps it free from the inundation; banks being raised to oppose, or canals cut to allow a passage for the waters. It is now 90 leagues in circumference, and the most fertile part of Egypt.] *Cæs. Alex.* c. 27.—*Strab.* 15 and 17.—*Herodot.* 2, c. 13, &c.—*Plin* 3, c. 16.

DEMĀDES, an Athenian, who, from a sailor, became an eloquent orator, and obtained much influence in the state. He was taken prisoner at the battle of Cheronæa, by Philip, and ingratiated himself into the favour of that prince, by whom he was greatly esteemed. He was put to death, with his son, on suspicion of treason, B. C. 322. One of his orations is extant, *Diod.* 16 and 17.—*Plut. in Dem.*

DEMARĀTOS, the son and successor of Ariston on the throne of Sparta, B. C. 526. He was banished by the intrigues of Cleomeneus, his royal colleague, as being illegitimate. He retired into Asia, and was kindly received by Darius son of Hystaspes king of Persia. When the Persian monarch made preparations to invade Greece, Demaratus, though persecuted by the Lacedæmonians, informed them of the hostilities which hung over their head. *Herodot.* 5, c. 75, &c. 1. 6, c. 50, &c.—A rich citizen of Corinth, of the family of the Bacchiadae. When Cypselus had usurped the sovereign power of Corinth, Demaratus, with all his family, migrated to Italy, and settled at Tarquinii, 658 years before Christ. His son, Lucumon, was king of Rome, under the name of Tarquinius Priscus. *Dionys. Hal.*

DEMETRIA, a festival in honour of Ceres.

called by the Greeks *Demeter*. It was then customary for the votaries of the goddess to lash themselves with whips made with the bark of trees. The Athenians had a solemnity of the same name in honour of Demetrius Poliorcetes.

DĒMĒTRĪAS, [a town of Thessaly, on the Pelagicus or Pagæus Sinus, at the mouth of the river Onchestus. It was built by Demetrius Poliorcetes, and is now called *Volo*.—A town of Syria, near the coast, south-east of Aradus. It is now *Akker*.—A town of Asia, south-east of Arbelia, now *Kerkourk*. It is called *Corcura* by Ptolemy.]

DĒMĒTRĪUS, a son of Antigonus and Stratonice, surnamed Poliorcetes, *destroyer of towns*. At the age of 22, he was sent by his father against Ptolemy, who invaded Syria. He was defeated near Gaza; but he soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison which was stationed there under Demetrius Phalereus. His reception at Athens, after these victories, was attended with the greatest servility; and the Athenians were not ashamed to raise altars to him as to a god, and to consult his oracles. [He afterwards fought a great naval battle with Ptolemy off Cyprus, in which the latter was defeated and fled with eight ships out of 150 with which he commenced the action, and all his numerous train, servants, friends, wives, money, and machines, fell into the hands of the enemy. Demetrius subsequently went to war with the Rhodians, and in pressing the siege of Rhodes, displayed his mechanical genius in the construction of new and formidable machines. The Athenians, having negotiated a peace between him and the Rhodians, called him to their aid against Cassander, whom he defeated at Thermopylæ.] This uncommon success raised the jealousy of the successors of Alexander; and Seleucus, Cassander, and Lysimachus, united to destroy Antigonus and his son. Their hostile armies met at Ipsus, B. C. 301. Antigonus was killed in the battle; and Demetrius, after a severe loss, retired to Ephesus. His ill success raised him many enemies; and the Athenians, who had lately adored him as a god, refused to admit him into their city. He soon after ravaged the territories of Lysimachus, and reconciled himself to Seleucus, to whom he gave his daughter Stratonice in marriage. Athens now laboured under tyranny; and Demetrius relieved it, and pardoned the inhabitants. The loss of his possessions in Asia recalled him from Greece, and he established himself on the throne of Macedonia by the murder of Alexander the son of Cassander. Here he was continually at war with the neighbouring states; and the superior power of his adversaries obliged him to leave Macedonia, after he had sat on the throne for seven years. He passed into Asia and attacked some of the provinces of Lysi-

machus with various success; but famine and pestilence destroyed the greatest part of his army, and he retired to the court of Seleucus for support and assistance. He met with a kind reception, but hostilities were soon begun; and after he had gained some advantages over his son-in-law, Demetrius was totally forsaken by his troops in the field of battle, and became an easy prey to the enemy. Though he was kept in confinement by his son-in-law, yet he maintained himself like a prince, and passed his time in hunting and in laborious exercise. His son Antigonus offered Seleucus all his possessions, and even his person, to procure his father's liberty; but all proved unavailing, and Demetrius died in the 54th year of his age, after a confinement of three years, 286 B. C. His remains were given to Antigonus, and honoured with a splendid funeral pomp at Corinth, and thence conveyed to Demetrius. His posterity remained in possession of the Macedonian throne till the age of Perseus, who was conquered by the Romans. Demetrius has rendered himself famous for his fondness of dissipation when among the dissolute, and his love of virtue and military glory in the field of battle. He has been commended as a great warrior; and his ingenious inventions, his warlike engines, and stupendous machines, in his war with the Rhodians, justify his claims to that perfect character. He has been blamed for his voluptuous indulgencies; and his biographer observes, that no Grecian prince had more wives and concubines than Poliorcetes. His obedience and reverence to his father have been justly admired; and it has been observed, that Antigonus ordered the ambassador of a foreign prince particularly to remark the cordiality and friendship which subsisted between him and his son. *Plut. in vitâ.—Diod. 17.—Justin. 1, c. 17, &c.*—A prince who succeeded his father Antigonus on the throne of Macedonia. He reigned 11 years, and was succeeded by Antigonus Doson. *Justin. 26, c. 2.—Polyb. 2.*—A son of Philip king of Macedonia, delivered as an hostage to the Romans. His modesty delivered his father from a heavy accusation laid before the Roman senate. When he returned to Macedonia, he was falsely accused by his brother Perseus, who was jealous of his popularity, and his father too credulously consented to his death, B. C. 180. *Liv. 40, c. 20.—Justin. 32, c. 2.*—A prince surnamed *Soter*, was son of Seleucus Philopater, the son of Antiochus the Great, king of Syria. His father gave him as a hostage to the Romans. After the death of Seleucus, Antiochus Epiphanes, the deceased monarch's brother, usurped the kingdom of Syria, and was succeeded by his son Antiochus Eupator. This usurpation displeased Demetrius, who was detained at Rome; he procured his liberty on pretence of going to hunt, and fled to Syria, where the troops received him as their lawful sovereign, B. C. 162. He put to death Eupator and Lysias, and established himself on his throne by

cruelty and oppression. Alexander Bala, the son of Antiochus Epiphanes, laid claim to the crown of Syria, and defeated Demetrius in a battle in the 12th year of his reign. *Strab.* 16.—*Appian.*—*Justin.* 34, c. 3.—The 2d, surnamed *Nicator*, or *Conqueror*, was son of Soter, to whom he succeeded by the assistance of Ptolemy Philometer, after he had driven out the usurper Alexander Bala, B. C. 146. He married Cleopatra, daughter of Ptolemy; who was before the wife of the expelled monarch. Demetrius gave himself up to luxury and voluptuousness, and suffered his kingdom to be governed by his favourites. At that time a pretended son of Bala, called Diodorus Tryphon, seized a part of Syria; and Demetrius, to oppose his antagonist, made an alliance with the Jews, and marched into the east, where he was taken by the Parthians. Phraates, king of Parthia, gave him his daughter Rhodogyne in marriage; and Cleopatra was so incensed at this new connexion, that she gave herself up to Antiochus Sidetes, her brother-in-law, and married him. Sidetes was killed in a battle against the Parthians, and Demetrius regained the possession of his kingdom. His pride and oppression rendered him odious, and his subjects asked a king of the house of Seleucus, from Ptolemy Physcon, king of Egypt; and Demetrius, unable to resist the power of his enemies, fled to Ptolemais, which was then in the hands of his wife Cleopatra. The gates were shut up against his approach by Cleopatra; and he was killed by order of the governor of Tyre, whither he had fled for protection. He was succeeded by Alexander Zebina, whom Ptolemy had raised to the throne, B. C. 127. *Justin.* 36, &c.—*Appian. de Bell. Syr.*—*Joseph.*—The 3d, surnamed *Eucerus*, was son of Antiochus Gryphus. After the example of his brother Philip, who had seized Syria, he made himself master of Damascus, B. C. 93, and soon after obtained a victory over his brother. He was taken in a battle against the Parthians, and died in captivity. *Joseph.* 1.—Phalereus, a disciple of Theophrastus, who gained such an influence over the Athenians, by his eloquence and the purity of his manners, that he was elected decennial archon, B. C. 317. He so embellished the city, and rendered himself so popular by his munificence, that the Athenians raised 360 brazen statues to his honour. Yet in the midst of all this popularity, his enemies raised a sedition against him, and he was condemned to death, and all his statues thrown down, after he had governed the city with great wisdom and moderation for 10 years. He fled without concern or mortification to the court of Ptolemy [Soter], where he met with kindness and cordiality. The Egyptian monarch consulted him concerning the succession of his children; and Demetrius advised him to raise to the throne the children of Eurydice, in preference to the offspring of Berenice. This counsel so irritated Philadelphus, the son of Berenice, that after his father's death he

sent the philosopher into Upper Egypt, and there detained him in strict confinement. Demetrius, tired with his situation, put an end to his life by the bite of an asp. 284 B. C. [Some have affirmed, without sufficient authority, that he was librarian to Ptolemy Philadelphus, and that by his advice this prince gave orders for a version of the Jewish Scriptures from the Hebrew into the Greek language. He was author of a vast number of books, in prose and verse, on philosophy, history, politics, criticism, and rhetoric; but time has destroyed them all. The elegant piece, "*De Interpretatione*," which some have ascribed to him, is properly the work of a later age.] *Diog. in vitâ.*—*Cic. in Brut. & de Offic.* 1.—*Plut. in Erit.*—[A Cynic philosopher, who flourished at Corinth in the first century. During the reign of Caligula, he taught philosophy at Rome, where he obtained the highest reputation for wisdom and virtue. He was banished from Rome in the time of Nero, for his free censure of public manners. After the death of this emperor, he returned to Rome; but the boldness of his language soon offended Vespasian, and again subjected him to the punishment of exile. Apollonius, with whom he had contracted a friendship, prevailed on Titus to recall him; but under Domitian he shared the common fate of philosophers, and withdrew to Puteoli. Seneca, who was intimately acquainted with him, speaks in the highest terms of his masculine eloquence, sound judgment, intrepid fortitude, and inflexible integrity. *Senec. de vit. beat.* c. 25.]

DEMOCEDES, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius king of Persia, where he acquired great riches and much reputation by curing the king's foot, and the breast of Atossa. [Always desirous of returning to his native country, he pretended to enter into the views and interests of the Persians, and procured himself to be sent with some nobles to explore the coasts of Greece, and to ascertain in what parts it might be attacked with the greatest probability of success. Stopping at Tarentum, the Persians were seized as spies, and Democedes escaped to Crotona, whither the Persians followed him, and demanded, but in vain, that he should be restored. He settled there, and married the daughter of Milo.] *Ælian. V. H.* 8, c. 13.—*Herodot.* 3, c. 124, &c.

DEMOCHARES, an Athenian, sent with some of his countrymen on an embassy to Philip king of Macedonia. The monarch gave them audience; and when he asked them what he could do to please the people of Athens, Demochares replied, "Hang yourself." This impudence raised the indignation of all the hearers; but Philip mildly dismissed them, and bade them ask their countrymen, which deserved most the appellation of wise and moderate, they who gave such ill language, or he who received it without any signs of resentment? *Senec. de Ira.* 3.—

Ælian. V. H. 3, 7, 8, 12.—Cic. in Brut. 3, de Orat. 2.

DEMOCRITUS, a celebrated philosopher of Abdera, disciple to Leucippus. He travelled over the greatest part of Asia and Africa, in quest of knowledge, and returned home in the greatest poverty. There was a law at Abdera, which deprived of the honour of a funeral the man who had reduced himself to indigence; and Democritus, to avoid ignominy, repeated before his countrymen one of his compositions called *Diacosmos*. It was received with such uncommon applause, that he was presented with 500 talents; statues were erected in his honour; and a decree passed that the expenses of his funeral should be paid from the public treasury. [This story about the 500 talents is related by Diogenes Laertius, but it is wholly incredible that a sum which few royal treasuries were at that time able to furnish, should have been raised in an obscure town as a gratuity to any individual.] He retired to a garden near the city, where he dedicated his time to study and solitude; and, according to some authors, he put out his eyes, to apply himself more closely to philosophical inquiries. He was accused of insanity, and Hippocrates was ordered to inquire into the nature of his disorder. The physician had a conference with the philosopher, and declared that not Democritus, but his enemies were insane. He continually laughed at the follies and vanity of mankind, who distract themselves with care, and are at once a prey to hope and to anxiety. He told Darius, who was inconsolable for the loss of his wife, that he would raise her from the dead, if he could find three persons who had gone through life without adversity, whose names he might engrave on the queen's monument. The king's inquiries to find such persons proved unavailing, and the philosopher in some manner soothed the sorrow of his sovereign. He taught his disciples that the soul died with the body; and therefore, as he gave no credit to the existence of ghosts, some youths, to try his fortitude, dressed themselves in a hideous and deformed habit, and approached his cave in the dead of night, with whatever could create terror and astonishment. The philosopher received them unmoved; and without even looking at them, he desired them to cease making themselves such objects of ridicule and folly. He died in the 109th year of his age, B. C. 361. His father was so rich that he entertained Xerxes, with all his army, as he was marching against Greece. All the works of Democritus are lost. He was the author of the doctrine of atoms, and first taught that the milky way was occasioned by a confused light from a multitude of stars. He may be considered as the parent of experimental philosophy, in the prosecution of which he shewed himself so ardent that he declared he would prefer the discovery of one of the causes of the works of nature, to the diadem of Persia. He made artificial emeralds, and tinged them with various colours; he likewise dissolved stones, and softened ivory. [The

only reasonable conclusion which can be drawn from the many marvels which were propagated respecting this philosopher is that he was, what he is commonly represented to have been, a man of sublime genius and penetrating judgment, who by a long course of study and observation, became an eminent master of speculative and physical science. The natural consequence of this was that, like Roger Bacon, in a later period, he astonished and imposed upon the ignorance and credulity of his countrymen. Democritus has been commonly known under the appellation of the Laughing Philosopher, and among his fellow-citizens he obtained the title of *γλαστρινος*, or *derider*] *Euseb. 14, c. 27.—Diog. in vitâ.—Ælian. V. H. 4, c. 20.—Cic. de Finib.—Val. Max. 3, c. 7.—Strab. 1 and 15.*

DEMOPHILE, a name given to the sibyl of Cumæ. *Varro apud Lact. 1, c. 6.*

DÉMOPHÓN, son of Theseus and Phædra, was king of Athens, B. C. 1182, and reigned 33 years. At his return from the Trojan war, he visited Thrace, where he was tenderly received and treated by Phyllis. He retired to Athens, and forgot the kindness and love of Phyllis, who hanged herself in despair. [*vid. Amphipolis.*] *Ovid. Heroid. 2.—Paus. 10, c. 55.*

DÉMOSTHÈNES, a celebrated Athenian, [son of a respectable citizen of Athens who was the proprietor of large iron forges, and kept a number of slaves manufacturing sword-blades, by which he amassed considerable wealth. His father's name was Demosthenes. He was born B. C. 381, and was but seven years old when his parent died. His patrimony was 14 talents, about £3150 sterling.] His guardians negligently managed his affairs, and embezzled the greatest part of his possessions. His education was totally neglected; and for whatever advances he made in learning, he was indebted to his own industry and application. He became the pupil of Isæus and Plato, and applied himself to study the orations of Isocrates. At the age of 17 he gave an early proof of his eloquence and abilities against his guardians, from whom he obtained the retribution of the greatest part of his estate. His rising talents were, however, impeded by weak lungs, and a difficulty of pronunciation, especially of the letter *ρ*, but these obstacles were soon conquered by unwearied application. To correct the stammering of his voice, he spoke with pebbles in his mouth; and removed the distortion of his features, which accompanied his utterance, by watching the motions of his countenance in a looking-glass. That his pronunciation might be loud and full of emphasis, he frequently ran up the steepest and most uneven walks, where his voice acquired force and energy; and on the sea-shore, when the waves were violently agitated, he declaimed aloud, to accustom himself to the noise and tumults of a public assembly. He also confined himself in a subterraneous cave, to devote himself more closely to studious pursuits; and, to eradicate all curiosity of appearing in public,

he shaved one half of his head. In this solitary retirement, by the help of a glimmering lamp, he composed the greatest part of his orations, which have ever been the admiration of every age, though his contemporaries and rivals severely inveighed against them, and observed that they smelt of oil. His abilities as an orator raised him to consequence at Athens, and he was soon placed at the head of the government. In this public capacity he roused his countrymen from their indolence, and animated them against the encroachments of Philip of Macedonia. In the battle of Cheronæa, however, Demosthenes betrayed his pusillanimity, and saved his life by flight. After the death of Philip, he declared himself warmly against his son and successor Alexander, whom he branded with the appellation of boy : and when the Macedonians demanded of the Athenians their orators, Demosthenes reminded his countrymen of the fable of the sheep which delivered their dogs to the wolves. Though he had boasted that all the gold of Macedonia could not tempt him, yet he suffered himself to be bribed by a small golden cup from Harpalus. The tumults which this occasioned, forced him to retire from Athens ; and in his banishment, which he passed at Trœzene and Ægina, he lived with more effeminacy than true heroism. When Antipater made war against Greece, after the death of Alexander, Demosthenes was publicly recalled from his exile, and a galley was sent to fetch him from Ægina. His return was attended with much splendour, and all the citizens crowded at the Piræus to see him land. His triumph and popularity, however, were short. Antipater and Craterus were near Athens, and demanded all the orators to be delivered up into their hands. Demosthenes with all his adherents fled to the temple of Neptune in Calauria, [a small island off Trœzene in Argolis, in the Sinus Saronicus ;] and when he saw that all hopes of safety were banished, he took a dose of poison, which he always carried in a quill, and expired on the day that the Thesmophoria were celebrated, in the 60th year of his age, B. C. 322. The Athenians raised a brazen statue to his honour with an inscription translated into this distich :

*Si tibi par menti robur, Vir magne, fuisset.
Græcia non Macedæ succubuissest hero.*

Demosthenes has been deservedly called the prince of orators ; and Cicero, his successful rival among the Romans, calls him a perfect model, and such as he wished to be. These two great princes of eloquence have often been compared together ; but the judgment hesitates to which to give the preference. They both arrived at perfection ; but the measures by which they obtained it were diametrically opposite. Demosthenes has been compared, and with propriety, by his rival Æschines, to a Siren, from the melody of his expressions. No orator can be said to have expressed the various passions of hatred, resentment, or indignation, with more energy than he ; and as a proof of his uncon-

mon application, it need only be mentioned, that he transcribed eight, or even 10 times, the history of Thucydides, that he might not only imitate, but possess the force and energy of the great historian. The best editions of his works are that of Wolfius, fol. Frankof. 160 ; that left unfinished by Taylor, Cantab. 4to. ; [and that by Reiske, in the *Corpus Oratorum Græcorum*, 12 vols. 8vo. Lips. 1770, &c. A new edition of the works of Demosthenes by Reiske, separate from the rest, was published in London 1822-23, in 3 vols. 8vo. edited by Schæfer.] Many of the orations of Demosthenes have been published separately. *Phut. in vitâ.—Diod. 16.—Cic. in Orat. &c.—Paus. 1, c. 8, l. 2, c. 33.—*An Athenian general sent to succeed Alcibiades in Sicily. He attacked Syracuse with Nicias, but his efforts were ineffectual. After many calamities he fell into the enemy's hands, and his army was confined to hard labour. The accounts about the death of Demosthenes are various ; some believe that he stabbed himself, whilst others suppose that he was put to death by the Syracusans, B. C. 413. *Phut. in Nic.—Thucyd. 4, &c.—Diod. 12.*

DEÏS, a name given to Proserpine from her mother Ceres, who was called *Deo*. This name Ceres received, because when she sought her daughter all over the world, all wished her success in her pursuits, with the word *Deus, invenies ; a Deo, inventio*. *Ovid. Met. 6, v. 114.*

DERBE, [a city of Asia Minor, in Lycaonia, near Isauria. D'Anville places it near a small chain of mountains detached from Taurus in the country of Isauria called Antiochiana. Stephanus of Byzantium locates it in Isauria ; Strabo, however, and all other writers place it in Lycaonia. It is mentioned in the New Testament, (Acts 14, 6.) It was the residence of Antipater Derbæus and the country of Timothy. Its name is supposed to have been derived from the word *Darb*, "a gate" ; and here perhaps was one of the passes of Mount Taurus, as the name of *Alah-dag* is yet given to the spot, signifying "the pass of the high mountains."]

DERCËTO and DERCËTIS, a goddess of Syria, called also *Atergatis*, whom some suppose to be the same as Astarte. [*vid. Atargatis and Astarte.*] She was represented as a beautiful woman above the waist, and the lower part terminated in a fish's tail. According to Diodorus, Venus, whom she had offended, made her passionately fond of a young priest, remarkable for the beauty of his features. She had a daughter by him, and became so ashamed of her incontinence, that she removed her lover, exposed the fruit of her amour, and threw herself into a lake. Her body was transformed into a fish, and her child was preserved, and called Semiramis. As she was chiefly worshipped in Syria, and represented like a fish, the Syrians anciently abstained from fishes. *Lucan. de Deâ Ser.—Plin. 5, c. 13.—Ovid. Met. 1, v. 44.—Diod. 2.*

DERCYLLIDAS, a general of Sparta, cele-

brated for his military exploits. He took nine different cities in eight days, and freed Chersonesus from the inroads of the Thracians by building a wall across the country. He lived B. C. 399. *Diod. 14.—Zenoph. Hist. Græc. 1, &c.*

DERTONA, now *Tortona*, a town of Liguria, [north of Genoa, on the small river Iria which runs into the Padus or Po.] A Roman colony was settled here.

DERTÓSE, now *Tortosa*, [a city of the Iberæones in Spain, situate on the Iberus, a short distance above its mouth. Here was a bridge over the river, and along this route led the main military road to the southern parts of Spain, and the colonies established there.]

DEVA, [a city of the Cornavii in Britain. It lay on the river Seteia, or *Dee*, and was the station of the 20th legion. It is now *Chester*.—A river of Britain, in the north, now the *Dee*, from which the cities of *Old* and *New Aberdeen*, the latter of which lies at its mouth, derive their name. D'Anville calls the ancient name of this river *Devana*.—There was another river named *Deva* in Britain, on the north-western coast, which is also called *Dee*, and flows into *Wigtoun Bay*, the ancient *Jena Estuarium*.]

DEUCALION, [a son of Prometheus, according to the common account, who married Pyrrha, the daughter of his uncle Epimetheus. Prometheus, it is said, had been banished into Scythia, to the confines of Caucasus, during the wars of the Titan princes. His son Deucalion, weary of this lonely retreat, came and settled in Thessaly, in the vicinity of Phthia. In progress of time he made himself master of all lower Thessaly, near the Peneus. Such is the account commonly given of the origin of Deucalion. His being a son of Prometheus is asserted, however, only by the later mythological writers, since the early ones are entirely silent on this head. Indeed, how could he be the offspring of one who lay for thirteen generations, up to the time of Hercules, chained to the rocks of Caucasus? And yet upon this weak foundation many have been led to erect a theory in favour of Deucalion and the Hellenes being originally derived from the regions of Caucasus. The truth is that the original seat of the Hellenes was in the vicinity of Parnassus. From Parnassus, and from Locris, Deucalion led forth his followers, the Hellenes, together with their neighbours the Leleges, into the southern part of Thessaly, where their new settlements received from them the name of Hellas. This took place about three ages after the time of Cecrops, for Xuthus, Deucalion's grandson, came to Athens in the time of Erechtheus, the sixth descendant from Cecrops. Many writers mention Hellen as the son of Deucalion. He appears, however, to have been merely a fabulous person, and the story to have arisen from Deucalion's being leader of the Hellenes. There is no mention whatever in history of any operations on the part of Hellen which tends to confirm what has just been said. His sons, as they

are called, appear to have engrossed every active undertaking. *vid. Æolus, Dorus, Xuthus*.] In his age the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy mankind, and immediately the earth exhibited a boundless scene of waters. The highest mountains were climbed by the frightened inhabitants of the country; but this seeming place of security was soon over-topped by the rising waters, and no hope was left of escaping the universal calamity. Deucalion made himself a ship, and by this means he saved himself and his wife Pyrrha. The vessel was tossed about during nine successive days, and at last stopped on the top of mount Parnassus, where Deucalion remained till the waters had subsided. Pindar and Ovid make no mention of a vessel, but state that Deucalion saved his life by taking refuge on the top of Parnassus. As soon as the waters had retired from the surface of the earth, Deucalion and his wife went to consult the oracle of Themis, and were directed to repair the loss of mankind by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth; and after some hesitation about the meaning of the oracle, they obeyed. The stones thrown by Deucalion became men, and those of Pyrrha, women. According to Justin, Deucalion was not the only one who escaped from the universal calamity. Many saved their lives by ascending the highest mountains, or trusting themselves in small vessels to the mercy of the waters. According to Xenophon, there were no less than five deluges. The first happened under Ogyges, and lasted three months. The second, which was in the age of Hercules and Prometheus, continued but one month. During the third, which happened in the reign of another Ogyges, all Attica was laid waste by the waters. Thessaly was totally covered with the waters during the fourth, which happened in the age of Deucalion. The last was during the Trojan war, and its effects were severely felt by the inhabitants of Egypt. There prevailed a report in Attica, that the waters of Deucalion's deluge had disappeared through a small aperture about a cubit wide, near Jupiter Olympus's temple; and Pausanias, who saw it, further adds, that a yearly offering of flour and honey was thrown into it with religious ceremony. The deluge of Deucalion, so much celebrated in ancient history, is supposed to have happened 1503 years B. C. [The famous deluge of Deucalion seems to have been merely an inundation of Thessaly, and to have been caused probably by an earthquake, which stopping the course of the Peneus between Ossa and Olympus, where is the mouth of that river, caused the stream of its waters to overflow the plains of Thessaly. This inundation is thought to have been aided by a vast quantity of rain which fell during the same year. M. Malte-Brun, appears to entertain a different idea of the cause which produced this and other inundations in

Greece. "The soil of Greece," observes this writer, "must from its very nature have frequently given way and sunk down, and consequently the country must frequently have experienced local inundations. The deluge of Deucalion desolated Thessaly, especially the mountainous canton named Hellas; that of Ogyges overwhelmed Bœotia. Popular tradition naturally referred to those disasters which had ravaged whole provinces, every ancient inundation, the remembrance of which was preserved in any district. Thus a single opening of inconsiderable extent was shown in Attica as the *funnel* by which all the waters of Deucalion's flood were drained away. Twelve or fifteen centuries after the epoch assigned to these events, historians began to collect these scattered traditions, and to compose from them highly finished descriptions of pretended universal deluges, unknown to more ancient authors." [Deucalion had two sons by Pyrrha. Hellen, called by some son of Jupiter, and Amphictyon, king of Attica, and also a daughter, Protogenea, who became mother of Æthlius by Jupiter. *Pind. 9. Olymp.—Ovid. Met. 1, fab. 8.—Heroid. 45. v. 167.—Apollod. 1, c. 7.—Paus. 1, c. 10, l. 5, c. 8.—Juv. 1, v. 81.—Hygin. fab. 153.—Justin. 2, c. 6.—Diod. 5.—Lucian. de Diâ Suriâ.—Virg. G. 1, v. 62.*

DIÀ, [an island off the north shore of Crete, now *San-Dia*.]—Another, the same with *Naxos*. *vid. Naxos*.—A city of Thrace.—*Eubœa, &c.*

DIÀGORAS, [a native of the island of Melos and follower of Democritus. Having been sold a captive in his youth, he was redeemed by Democritus, and trained up in the study of philosophy. He attached himself also to lyric poetry, and was much distinguished for his success in this branch of the art. His name, however, has been transmitted with infamy to posterity, as that of an avowed advocate for the rejection of all religious belief. It is expressly asserted by ancient writers that when, in a particular instance, he saw a perjured person escape punishment, he publicly declared his disbelief of Divine Providence, and from that time spoke of the gods, and all religious ceremonies, with ridicule and contempt. He even attempted to lay open the sacred mysteries, and to dissuade the people from submitting to the rites of initiation. A price at last was set upon his head, and he fled to Corinth, where he died.] He lived about 416 years before Christ. *Cic. de Nat. D. 1, c. 23, l. 3, c. 37, &c.—Val Max. 1, c. 1.*—An athlete of Rhodes, 450 years before the christian era. Pindar celebrated his merit in a beautiful ode still extant, which was written in golden letters in the temple of Minerva. He saw his three sons crowned the same day at Olympia, and died through excess of joy. *Cic. Tusc. 5.—Plut. in Pel.—Paus. 6, c. 7.*

DIÀLIS, a priest of Jupiter at Rome, first instituted by Numa. He was never permitted to swear, even upon public trials. *Varro. L. L. 4, c. 15.—Dionys. 2.—Liv. 1, c. 20.*

DIAMASTIGŌSIS, a festival at Sparta in honour of Diana Orthia, which received that name *απο του μαστιγου*, from *whipping*, because boys were whipped before the altar of the goddess. These boys were called *Bomonicæ*. [*vid. Bomonicæ*.]

DIANA, was the goddess of hunting. [Her name is derived from *dia*, i. e. *dea*, and *iana*, i. e. *luna*: for *iana* is the same as *iana*, according to Varro, R. R. 1, 37, 3. From *dea iana* comes by contraction *Diana*, (*vid. Voss. Art. Gramm. 2, 13.*) Nigidius (*ap. Macrob. Sat. 1, 9.*) says that *Diana* comes from *iana*, with *D* added.] According to Cicero there were three of this name; a daughter of Jupiter and Proserpine, who became mother of Cupid; a daughter of Jupiter and Latona, and a daughter of Upis and Clauce. The second is the most celebrated, and to her all the ancients allude. She was born at the same birth as Apollo; and the pains which she saw her mother suffer during her labour, gave her such an aversion to marriage, that she obtained from her father the permission to live in perpetual celibacy, and to preside over the travails of women. To shun the society of men, she devoted herself to hunting, and obtained the permission of Jupiter to have for her attendants 60 of the Oceanides, and 20 other nymphs, all of whom abjured the use of marriage. She is represented with a bent bow and quiver, and attended by dogs, and sometimes drawn in a chariot by two white stags. Sometimes she appears with wings, holding a lion in one hand, and a panther in the other, with a chariot drawn by two heifers, or two horses of different colours. She is represented taller by the head than her attendant nymphs, her face has something manly, her legs are bare, well shaped, and strong, and her feet are covered with a buskin, worn by huntresses among the ancients. Diana received many surnames, particularly from the places where her worship was established, and from the functions over which she presided. She was called *Lucina*, *Ilythia*, or *Juno Pronuba*, when invoked by women in childbed, and *Trivia* when worshipped in the cross-ways where her statues were generally erected. She was supposed to be the same as the moon, or Proserpine or Hecate, and from that circumstance she was called *Triformis*; and some of her statues represented her with three heads, that of a horse, a dog, and a boar. Her power and functions under these three characters have been beautifully expressed in these two verses:

*Terret, lustrat, agit, Proserpina, Luna,
Diana,*

Ima, suprema, feras, sceptro, fulgore, sagittâ.

She was also called *Agrotera*, *Orthia*, *Taurica*, *Delia*, *Cynthia*, *Aricia*, &c. She was supposed to be the same as the *Isis* of the Egyptians, whose worship was introduced into Greece with that of *Osiris*, under the name of *Apollo*. When Typhon waged war against the gods, Diana is said to have metamorphos-

ed herself into a cat, to avoid his fury. The goddess is generally known in the figures that represent her, by the crescent on her head, by the dogs which attend her, and by her hunting habit. The most famous of her temples was that of Ephesus, which was one of the seven wonders of the world. (*vid.* Ephesus.) She was there represented with a great number of breasts, and other symbols, which signified the earth or Cybele; for rather nature herself, whom that goddess represented. Though she was the patroness of chastity, yet she forgot her dignity to enjoy the company of Endymion, and the very familiar favours which, according to mythology, she granted to Pan and Orion are well known. (*vid.* Endymion, Pan, Orion.) The inhabitants of Taurica were particularly attached to the worship of this goddess, and they cruelly offered on her altar all the strangers that were shipwrecked on their coasts. Her temple in Aricia was served by a priest who had always murdered his predecessor, and the Lacedæmonians yearly offered her human victims till the age of Lycurgus, who changed this barbarous custom for the sacrifice of flagellation. The Athenians generally offered her goats, and others a white kid, and sometimes a boar, pig, or an ox. Among plants, the poppy and the dity are sacred to her. She, as well as her brother Apollo, had some oracles, among which those of Egypt, Cilicia, and Ephesus, are the most known. *Ovid. Fast.* 2, v. 155. *Met.* 3, v. 156, l. 7, v. 94 and 194, &c.—*Cic. de Nat. D.* 3.—*Horat.* 3, od. 22.—*Virg. G.* 3, v. 302. *Æn.* 1, v. 505.—*Homer.* od. 5.—*Paus.* 8, c. 31 and 37.—*Catull.*—*Stat.* 3, *Silv.* 1, v. 87.—*Apollod.* 1, c. 4, &c. l. 3, c. 5, &c.

[DIANÆ FANUM, a promontory of Asia Minor in Bithynia, at the entrance of the Euxine Sea, according to Ptolemy. There was here also a temple of Jupiter *Urius*, or the dispenser of favourable winds.]

DIANIUM, [a promontory and town of Hispania Tarraconensis, on the Mediterranean coast, opposite the Pityusæ Insulæ. The modern name of the town is *Denia*, and of the promontory, cape *St. Martin*. It was one of the three towns on this coast, whose foundation was ascribed to the Massilians. It was called by them Artemisium, from the Greek name of Diana, who had a temple there which was much venerated.]

DIASIA, festivals in honour of Jupiter at Athens. They received their name *απο του Διου και της ασπης*, from *Jupiter and misfortune*, because, by making applications to Jupiter, men obtained relief from their misfortunes, and were delivered from danger. During this festival things of all kinds were exposed to sale.

DIBIO, a town of France, now *Dijon* in Burgundy.

DICEA, [a town of Thrace in the territory of the Bistones, and to the south-east of the Bistonian Marsh.—A town of Greece on the Sinus Thermaicus.]

DICÆARCHEA, [*vid.* Puteoli.]

DICÆARCHUS, a Messenian, famous for his knowledge of philosophy, history, and mathematics. He was one of Aristotle's disciples. Nothing remains of his numerous compositions. He had composed an history of the Spartan republic, which was publicly read over every year by order of the magistrates, for the improvement and instruction of youth. [His map of Greece was highly prized by Cicero and Atticus, on account of its accuracy. Theophrastus ordered by his will that the map of the world which he appears to have obtained from Dicæarchus should be hung up in public.]

DICENÆUS, an Egyptian philosopher in the age of Augustus, who travelled into Scythia, where he ingratiated himself with the king of the country, and by his instructions softened the wildness and rusticity of his manners. He also gained such an influence over the multitude, that they destroyed all the vines which grew in their country, to prevent the riot and dissipation which the wine occasioned among them. He wrote all his maxims and his laws in a book, that they might not lose the benefit of them after his death.

DICTÆUS MONS, [*vid.* Dictæ.]

[DICTAMNUM *promontorium*, *vid.* Dictynæum *promontorium*.]

DICTATOR, a magistrate at Rome invested with supreme authority. This officer, whose magistracy seems to have been borrowed from the customs of the Albans or Latins, was first chosen during the Roman wars against the Latins. The consuls being unable to raise forces for the defence of the state, because the plebeians refused to enlist if they were not discharged from all the debts they had contracted with the patricians, the senate found it necessary to elect a new magistrate with absolute and uncontrollable power to take care of the state. [His power, however, continued only for the space of six months, even although the business for which he had been created was not finished, and was never prolonged beyond that time except in extreme necessity; as in the case of Camillus, for Sylla and Cæsar usurped their perpetual dictatorship, in contempt of the laws of their country. But the dictator usually resigned his command whenever he had effected the business for which he had been created; thus, Q. Cincinnatus and Mæmercus Æmilius abdicated the dictatorship on the 16th day. Q. Servilius on the 8th day. Another check on the dictator's power was, that he could lay out none of the public money without the authority of the senate or the order of the people. He could not, moreover, leave Italy, a law which was only once violated, and that on account of the most urgent necessity. (*Liv. epit.* 19.) Neither was he allowed to ride on horseback without the permission of the people. The principal check, however, against a dictator's abuse of power was, that he might be called to an account for his conduct when he resigned his office.] He knew no superior

in the republic, and even the laws were subjected to him. He was called dictator, because *dictus*, named by the consul, or *quoniam dictis ejus parebat populus*, because the people implicitly obeyed his command. [The dictator was not created by the suffrages of the people, as the other magistrates, but one of the consuls, by order of the senate, named as dictator whatever person of consular dignity he thought proper; and this he did, after having taken the auspices, usually in the dead of night. Sometimes the people gave directions whom the consul should name.] As his power was absolute, he could proclaim war, levy forces, conduct them against an enemy, and disband them at pleasure. He punished as he pleased; and from his decisions there was no appeal, at least till later times. During his administration, all other officers, except the tribunes of the people, were suspended, and he was the master of the republic [The writers on Roman antiquities, and especially Dr. Adam, assert that the dictator was attended by 24 lictors with the *fascies* and *sicuris*, even in the city. In this they appear to have erred. Plutarch indeed tells us, in his life of Fabius, that the dictator was attended by 24 lictors; but, as Justus Lipsius observes, this statement is contradicted by higher authority; for we are told in the epitome of the 89th Book of Livy, that Sylla, in assuming to himself 24 lictors, had done a thing entirely unprecedented. "*Sylla, dictator factus, quod nemo quidem unquam fecerat, cum fascibus viginti quatuor processit.*" A dictator was chosen only when the state was in imminent dangers from foreign enemies or inward seditions. In the time of a pestilence a dictator was sometimes elected, as also to hold the *comitia*, or to celebrate the public festivals, to hold trials, to choose senators, or drive a nail in the capitol, by which superstitious ceremony the Romans believed that a plague could be averted or the progress of an enemy stopped. [For 120 years before Sylla the creation of a dictator was disused, but in dangerous emergencies the consuls were armed with dictatorial power.] This office, so respectable and illustrious in the first ages of the republic, became odious by the perpetual usurpations of Sylla and J. Cæsar; and after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree, which for ever after forbade a dictator to exist in Rome. The dictator, as soon as elected, chose a subordinate officer, called his master of horse, *magister equitum*. [Sometimes a master of the horse was pitched upon for the dictator by the senate, or by the order of the people.] This officer was respectable, but he was totally subservient to the will of the dictator, and could do nothing without his express order, though he enjoyed the privilege of using a horse, and had the same insignia as the prætors. This subordination, however, was some time after removed; and during the second Punic war the master of the horse [Mi-

nucius] was invested with a power equal to that of the dictator [Fabius Maximus]. A second dictator was also chosen for the election of magistrates at Rome, after the battle of Cannæ. The dictatorship was originally confined to the patricians, but the plebeians were afterwards admitted to share it. Titus Lartius Flavius was the first dictator, A. U. C. 253. *Dionys. Hal.—Cic. de Leg. 3.—Dio.—Plut. in Fab.—Appian 3.—Polyb. 3.—Paterc. 2, c. 28.—Liv. 1, c. 23, l. 2, c. 18, l. 4, c. 57, l. 9, c. 38.*

[DICTE, a mountain of the island of Crete, now called *Sethi* and also *Lasthi*, next in height to mount Ida, and covered throughout a great part of the year with snow; whence it is denominated by Strabo, Pliny, and Ptolemy, "the White Mountain." It obtained its name from Dictynna, a nymph of Crete, who is supposed first to have invented hunting-nets (*δικτυα*), and to have been called Dictynna on that account, having been before named Brito-martis. According to another account, she plunged into the sea, in order to avoid Minos, who pursued her, and was caught in a fisherman's net. This mountain was consecrated to Jupiter, and hence he was called *Dictæus*, as well as from a cave which was there, in which he had been concealed from Saturn. Crete was sometimes also styled by the poets *Dictæa arva*.]

[DICTYNNA, a nymph of Crete, *vid. Dicte*.]

[DICTYNNÆUM, or DICTAMNUM promontorium, a promontory on the northern coast of the isle of Crete, towards the north-west. This promontory was at the extremity of a chain of mountains, on which was a temple of Diana, called Dictynnæa.]

DICTYS, a Cretan, who went with Idomeneus to the Trojan war. It is supposed that he wrote an history of this celebrated war, and that at his death he ordered it to be laid in his tomb, where it remained till a violent earthquake in the reign of Nero opened the monument where he had been buried. This convulsion of the earth threw out his history of the Trojan war, which was found by some shepherds, and afterwards carried to Rome. This mysterious tradition is deservedly deemed fabulous; and the history of the Trojan war, which is now extant as the composition of Dictys of Crete, was composed in the 15th century, or, according to others, in the age of Constantine, and falsely attributed to one of the followers of Idomeneus. The best edition of Dictys is by Masellus Venia, 4to. Mediol. 1477.

DIDIA LEX, *de Sumptibus*, by Didius, A. U. C. 606, to restrain the expenses that attended public festivals and entertainments, and limit the number of guests which generally attended them, not only at Rome, but in all the provinces of Italy. By it, not only those who received guests in these festive meetings, but the guests themselves, were liable to be fined. It was an extension of the Oppian and Fannian laws.

DIDIUS JULIANUS, a rich Roman, who, after the murder of Pertinax, bought the empire

which the Pretorians had exposed to sale, A. D. 192. His great luxury and extravagance rendered him odious; and when he refused to pay the money which he had promised for the imperial purple, the soldiers revolted against him, and put him to death, after a short reign. Severus was made emperor after him.

DIDO, called also *Elissa*, a daughter of Belus king of Tyre, who married Sichæus, or Sicharbas, her uncle, who was priest of Hercules. Pygmalion, who succeeded to the throne of Tyre after Belus, murdered Sichæus, to get possession of the immense riches which he possessed; and Dido, disconsolate for the loss of a husband whom she tenderly loved, and by whom she was equally esteemed, set sail in quest of a settlement, with a number of Tyrians, to whom the cruelty of the tyrant became odious. According to some accounts, she threw into the sea the riches of her husband, which Pygmalion so greatly desired; and by that artifice compelled the ships to fly with her, that had come by order of the tyrant to obtain the riches of Sichæus. During her voyage, Dido visited the coast of Cyprus, where she carried away 50 women, who prostituted themselves on the sea-shore, and gave them as wives to her Tyrian followers. A storm drove her fleet on the African coast, and she bought of the inhabitants as much land as could be covered by a bull's hide cut into thongs. Upon this piece of land she built a citadel, called Byrsa. [A different account from the common one, of the origin of the name Byrsa, is given under that term.] The increase of population, and the rising commerce among her subjects, soon obliged her to enlarge her city and the boundaries of her dominions. Her beauty, as well as the fame of her enterprise, gained her many admirers; and her subjects wished to compel her to marry Iarbas, king of Mauritania, who threatened them with a dreadful war. Dido begged three months to give her decisive answer; and during that time she erected a funeral pile, as if wishing, by a solemn sacrifice, to appease the manes of Sichæus, to whom she had promised eternal fidelity. When all was prepared, she stabbed herself on the pile in presence of her people, and by this uncommon action, obtained the name of Dido, *valiant woman*, instead of Elissa. According to Virgil and Ovid, the death of Dido was caused by the sudden departure of Æneas, of whom she was deeply enamoured, and whom she could not obtain as a husband. This poetical fiction represents Æneas as living in the age of Dido, and introduces an anachronism of near 300 years. Dido left Phœnicia 247 years after the Trojan war, or the age of Æneas, that is, about 953 years B. C. This chronological error proceeds not from the ignorance of the poets, but it is supported by the authority of Horace,

“*Aut famam sequere, aut sibi convenientia
finge.*”

[Sir Isaac Newtown, however, makes Æneas

and Dido contemporaries, in the year 883 B. C. when, as he says, Dido built Carthage; and he states the capture of Troy to have happened in the year 904 B. C. which others refer to 1184 B. C.] While Virgil describes, in a beautiful episode, the desperate love of Dido, and the submission of Æneas to the will of the gods, he at the same time gives an explanation of the hatred which existed between the republics of Rome and Carthage, and informs his readers that their mutual enmity originated in their very first foundation, and was apparently kindled by a more remote cause than the jealousy and rivalry of two flourishing empires. Dido, after her death, was honoured as a deity by her subjects. [But the landing of Æneas in Italy, and the origin of the Romans from the Trojans is a mere fable. *vid. Roma.*] *Justin.* 18, c. 4. &c.—*Platerc.* 1, c. 6.—*Virg. Æn.*—*Ovid. Met.* 14, fab. 2.—*Heroid.* 7.—*Appian. Alex.*—*Oros.* 4.—*Herodian.*—*Dionys. Hal.*

DIDŪMA, [a fountain of Greece in Thessaly.—Also two small islands near that of Scyros.—One of the Æoliae insule, near Sicily.]

DIDŪMUS, a scholiast on Homer, surnamed ΧΑΛΚΕΥΤΗΣ, [or *brazen entrails*, from the number of his productions. He is said to have composed nearly 4000 volumes, none which have come down to us. Seneca speaks of the subjects which Didymus discussed as trifling in themselves, or, as he says, subjects which are forgotten, or which ought to be forgotten if they were known.] He flourished B. C. 40. The best editions of his commentaries are, that in 2 vols. 8vo. Venet. apud Ald. 1523, and that of Paris, 8vo. 1530.—[A mountain of Phrygia, *vid. Dindymus.*]

DIESPITER, a surname of Jupiter, as being the father of light.

DIGENTIA, a small river which watered Horace's farm, in the country of the Sabines. [It discharges itself into the Anio, and is now called *Licenza.*] *Horat.* 1, ep. 18, v. 104.

DI, the divinities of the ancient inhabitants of the earth, were very numerous. Every object which caused terror, inspired gratitude, or bestowed affluence, received the tribute of veneration. Man saw a superior agent in the stars, the elements, or the trees, and supposed that the waters which communicated fertility to his fields and possessions were under the influence and direction of some invisible power, inclined to favour and to benefit mankind. Thus arose a train of divinities, which imagination arrayed in different forms, and armed with different powers. They were endowed with understanding, and were actuated by the same passions which daily afflict the human race, and those children of superstition were appeased or provoked as the imperfect being which gave them birth. Their wrath was mitigated by sacrifices and incense, and sometimes human victims bled to expiate a crime which superstition alone supposed to exist. The sun, from his powerful influence and animating nature, first attracted the notice and claimed the adoration of the

uncivilized inhabitants of the earth. The moon also was honoured with sacrifices, and addressed in prayers; and after immortality had been liberally bestowed on all the heavenly bodies, mankind classed among their deities the brute creation, and the cat and sow shared equally with Jupiter himself, the father of gods and men, the devout veneration of their votaries. This immense number of deities have been divided into different classes, according to the will and pleasure of the mythologists. The Romans, generally speaking, reckoned two classes of the gods, the *dii majorum gentium*, or *dii consulentes*, and the *dii minorum gentium*. The former were twelve in number, six males and six females. (*vid.* Consentes.) In the class of the latter were ranked all the gods which were worshipped in different parts of the earth. Besides these, there were some called *dii selecti*, sometimes classed with the twelve greater gods; these were Janus, Saturn, the Genius, the Moon, Pluto, and Bacchus. There were also some called demi-gods, that is, who deserved immortality by the greatness of their exploits, and for their uncommon services to mankind. Among these were Priapus, Vertumnus, Hercules, and those whose parents were some of the immortal gods. Besides these, there were some called *topici*, whose worship was established at particular places, such as Isis in Egypt, Astarte in Syria, Uranus at Carthage, &c. In process of time, also, all the passions, and the moral virtues, were reckoned as powerful deities, and temples were raised to a goddess of concord, peace, &c. According to the authority of Hesiod, there were no less than 30,000 gods that inhabited the earth, and were guardians of men, all subservient to the power of Jupiter. To these succeeding ages added an almost equal number; and indeed they were so numerous, and their functions so various, that we find temples erected, and sacrifices offered to unknown gods. It is observable, that all the gods of the ancients have lived upon earth as mere mortals; and even Jupiter, who was the ruler of heaven, is represented by the mythologists as a helpless child; and we are acquainted with all the particulars that attended the birth and education of Juno. In process of time, not only good and virtuous men, who had been the patrons of learning and the supporters of liberty, but also thieves and pirates, were admitted among the gods; and the Roman senate courteously granted immortality to the most cruel and abandoned of their emperors.

DINARCHUS, a Greek orator, son of Sotratius, and disciple to Theophrastus, at Athens. He acquired much money by his compositions, and suffered himself to be bribed by the enemies of the Athenians, 307 B. C. Of 64 of his orations, only three remain. *Cic. de Orat.* 2, c. 53.

DINDYMUS or **A**, (*orum*), [a mountain of Galatia in Asia Minor, placed by Ptolemy south-east of Pessinus, while Strabo says that the city lay upon it. The latter writer names

it Dindymus, which is generally followed by subsequent geographers. Mannert, however, considers the true name to have been Didymus, from the Greek, *ἰδύμωσ*. (*twins*.) and supposes this appellation to have been given to it from its double summit. One of these summits had the name of Agdistis; and on this, according to Pausanias, Atys was buried. Mannert makes Dindymus to have been at the northern extremity of a chain of mountains known by the name of Olympus, not to be confounded, however, with the mountain named Olympus near Prusa in Bithynia, nor with another Olympus in Galatia, on which the Tolistoboi collected their forces to resist the proconsul Manlius. The whole march of the Roman army, as described by Livy, shows that the last-mentioned mountain lay about 10 geographical miles north-west of Ancyra. The goddess Cybele was worshipped at Pessinus and on mount Dindymus; and hence was called *Dindymene*. Mannert. *Anc. Geogr.* vol. 6, p. 3, p. 63.] *Strab.* 12.—*Stat.* 1. *Sylv.* 1, v. 9.—*Horat.* 1, od. 16, v. 5.—*Virg. Æn.* 9, v. 617.

DINIA, [a town of Gallia Narbonensis, and the capital of the Bodiontici. Its name is said to be of Celtic origin, being derived from *din*, water, and *ia*, hot, so called from the thermal waters at the distance of a quarter of a league from it. It is now *Digne*.]

DINOCRATES, an architect of Macedonia, [who proposed to Alexander to cut mount Athos into the form of a man having in his left hand the walls of a great city, and all the rivers of the mountain flowing through his right hand into the sea; or, according to another account, holding a spacious basin in the right, to receive all the waters which flowed from the mountain. (*vid.* Athos.) Alexander declined the offer, but took him to Egypt and employed him in beautifying Alexandria. He was also employed by the Ephesians to superintend the rebuilding of the temple of Diana.] He began to build a temple in honour of Arsinoë, by order of Ptolemy Philadelphus, in which he intended to suspend a statue of the queen, by means of loadstones. His death, and that of his royal patron, prevented the execution of a work which would have been the admiration of future ages. *Plin.* 7, c. 37.—*Marcell.* 22, c. 40.—*Plut. in Alex.*

DINON, the father of Clitarachus, who wrote an history of Persia in Alexander's age. He is esteemed a very authentic historian by C. *Nep. in Conon.*—*Plut. in Alex.*—*Diog.*

DINOSTRATES. [a famous mathematician of the Platonic school, the brother of Menechmus, and disciple of Plato. Pursuing the steps of his brother, who amplified the theory of the conic sections, Dinostrates is said to have made many mathematical discoveries; but he is particularly distinguished as the inventor of the *quadratrix*. Montucla, however, observes, that there is some reason for ascribing the original invention of this curve to Hippias of Elea, an ingenious philosopher and geometer contemporary with Socrates.]

DIÓCLĒA. [a town of Illyricum, in Dalma-

ua, the native place of Diocletian. This town is now ruined. It was not far from Narona, now *Narenza*.]

DIOCLETIANOPOLIS, a town of Thessaly, called so in honour of Diocletian.

DIOCLETIANUS, (Caius Valerius Jovius,) a celebrated Roman emperor, born of an obscure family in Dalmatia, [at the town of Dioclea, or Doclea, from which town he derived his first name, which was probably Docles, afterwards lengthened to the more harmonious Greek form of Diocles, and at length, after his accession to the empire, to the Roman form of Diocletianus, or Dioclesianus. He likewise, on this occasion, assumed the patrician name of Valerius.] He was first a common soldier, and by merit and success he gradually rose to the office of a general, and at the death of Numerian, he was invested with the imperial purple. [At the commencement of his career, and whilst he occupied some inferior post, it is said that a Druid woman, in whose house he lodged, upbraided him with covetousness, to whom he jocosely replied, "I shall be more generous when I am emperor," "You are joking," replied the Druidess; "but I tell you in good earnest, that you will attain to the empire after you have killed a boar." This circumstance is said to have occurred in the city of *Tongres*, and present bishoprick of *Liege*.] In his high station he rewarded the virtues and fidelity of Maximian, who had shared with him all the subordinate offices in the army, by making him his colleague on the throne. He created two subordinate emperors, Constantius and Galerius, whom he called *Cesars*, whilst he claimed for himself and his colleague, the superior title of *Augustus*. Diocletian has been celebrated for his military virtues; and though he was naturally unpolished by education and study, yet he was the friend and patron of learning and true genius. He was bold and resolute, active and diligent, and well acquainted with the arts which endear a sovereign to his people, and make him respectable even in the eyes of his enemies. His cruelty, however, against the followers of christianity, has been deservedly branded with the appellation of unbounded tyranny, and insolent wantonness. After he had reigned 21 years in the greatest prosperity, he publicly abdicated the crown at Nicomedia, on the first of May, A. D. 304, and retired to a private station at Salona. Maximian, his colleague, followed his example, but not from voluntary choice; and when he some time after endeavoured to rouse the ambition of Diocletian, and persuade him to reassume the imperial purple, he received for answer, that Diocletian took now more delight in cultivating his little garden than he formerly enjoyed in a palace, when his power was extended over all the earth. He lived nine years after his abdication in the greatest security and enjoyment at Salona, and died in the 68th year of his age. Diocletian is the first sovereign who voluntarily resigned his power; a philosophical resolution, which, in a later age, was

imitated by the emperor Charles the fifth of Germany. [All history reproaches him, notwithstanding the philosophical indifference which caused him to resign the Roman diadem, with pride, ostentation, and arrogance. Aurelius Victor observes, that no connection with him justified confidence, and that those whom he called his friends, could not depend upon any sincere affection on his part. He was greatly addicted to building. His baths at Rome were a vast collection of buildings, containing, besides baths, places for exercise, others for study, porticoes, halls, libraries, &c. The city of Nicomedia, in particular, felt his bounty, and he vainly endeavoured to make it equal to Rome.]

DIODORUS, an historian, surnamed *Siculus*, because he was born at Argyra in Sicily. He wrote an history of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage, which was divided into 40 books, of which only 15 are extant, with some few fragments. This valuable composition was the work of an accurate inquirer, and it is said that he visited all the places of which he has made mention in his history. It was the labour of 30 years, though the greater part may be considered as nothing more than a judicious compilation from Berosus, Timæus, Theopompus, Callisthenes, and others. The author, however, is too credulous in some of his narrations, and often wanders far from the truth. His style is neither elegant, nor too laboured; but it contains great simplicity and unaffected correctness. He often dwells too long upon fabulous reports and trifling incidents, whilst events of the greatest importance to history are treated with brevity, and sometimes passed over in silence. His manner of reckoning, by the Olympiads and the Roman consuls, will be found very erroneous. The historian flourished about 44 years B. C. He spent much time at Rome to procure information, and authenticate his historical narrations: The best edition of his works, is that of Wesseling, 2 vols. fol. Amst. 1746.—[A native of Caria, and disciple of the Megaric school. He was a great adept in that species of verbal combat which prevailed among the philosophers of his sect. It is said that a question was proposed to him in the presence of Ptolemy Soter, by Stilpo one of his fraternity, which he required time to answer, and on this account was ridiculed by Ptolemy and denominated *Chronus* ($\chi\rho\nu\sigma$ - $\nu\epsilon\sigma$.) Mortified at this defeat, he wrote a book on the question, but nevertheless died of vexation. He is the reputed author of the famous sophism against motion. "If any body be moved, it is moved either in the place where it is, or in a place where it is not, for nothing can act or suffer where it is not, and therefore there is no such thing as motion." Diodorus was suitably rewarded for this brilliant discovery: having dislocated his shoulder, the surgeon who was sent for, kept him for some time in torture, while he proved from the philosopher's own mode of reasoning that the bone could not have moved out of its place.—A peripatetic philosopher, with whom the

uninterrupted succession of the peripatetic school terminated. — A bishop of Tarsus in Cilicia. A few fragments of his writings remain in the *Catena Patrum Græcorum*. He was ordained A. D. 378, and died A. D. 394.] — A stoic philosopher, preceptor to Cicero. He lived and died in the house of his pupil, whom he instructed in the various branches of Greek literature. *Cic. in Brut.*

DIOGÈNES, a celebrated Cynic philosopher of Sinope. [His father, who was a banker, was convicted of debasing the public coin, and was obliged to leave the country. This circumstance gave the son an opportunity of visiting Athens.] At Athens he became the disciple of Antisthenes, who was at the head of the Cynics. Antisthenes, having been mortified by neglect, was in a peevish humour, and at first refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said, "strike me, Antisthenes, as you please; I will be your scholar." Antisthenes, overcome by his perseverance, received him, and afterwards made him his intimate companion and friend. [Diogenes perfectly adopted the principles and character of his master. Renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours, and by his indignation against luxury. He wore a coarse cloak; carried a wallet and a staff; made the porticoes, and other public places, his habitation; and depended upon casual contributions for his daily bread. A friend, whom he had desired to procure him a cell, not executing his order so soon as was expected, he took up his abode in a tub, or large vessel, in the Metroum. It is probable, however, that this was only a temporary expression of indignation and contempt, and that he did not make a tub the settled place of his residence. This famous tub is indeed celebrated by Juvenal; it is also ridiculed by Lucian, and mentioned by Seneca. But no notice is taken of so singular a circumstance by other ancient writers who have mentioned this philosopher; not even by Epictetus, who discourses at large concerning Diogenes, and relates many particulars respecting his manner of life. It may therefore be questioned, whether this whole story is not to be ranked among the numerous tales which have been invented to expose the sect of the Cynics to ridicule. It cannot be doubted, however, that Diogenes practised the most hardy self-control, and the most rigid abstinence; exposing himself to the utmost extremes of heat and cold, and living upon the simplest diet, casually supplied by the hand of charity. In his old age, sailing to Ægina, he was taken by pirates and carried to Crete, where he was exposed to sale in the public market. When the auctioneer asked him what he could do, he said, "*I can govern men, therefore sell me to one who wants a master.*" Xenaiades, a wealthy Corinthian, happening at that instant to pass by, was struck with the singularity of his

reply, and purchased him. On their arrival at Corinth, Xenaiades gave him his freedom, and, at length committed to him the education of his children, and the direction of his domestic concerns. Diogenes executed this trust with so much judgment and fidelity, that Xenaiades used to say that the gods had sent a good genius to his house. During his residence at Corinth, the interview between him and Alexander is said to have taken place. Plutarch relates, that Alexander, when at Corinth receiving the congratulations of all ranks on being appointed to command the army of the Greeks against the Persians, missed Diogenes among the number, with whose character he was not unacquainted. Curious to see one who had given so signal an instance of his haughty independence of spirit, Alexander went in search of him, and found him sitting in his tub in the sun. "*I am Alexander the Great,*" said the monarch, "*and I am Diogenes the Cynic,*" replied the philosopher. Alexander then requested that he would inform him what service he could render him, "*Stand away between me and the sun,*" said the Cynic. Alexander, struck with the reply, said to his friends who were ridiculing the whimsical singularity of the philosopher, "If I were not Alexander, I would wish to be Diogenes." If his story is too good to be omitted, but there are several circumstances which in some degree diminish its credibility. It supposes Diogenes to have lived in his tub at Corinth, whereas it appears that he lived there in the house of Xenaiades, and that if he ever dwelt in a tub, he left it behind him at Athens. Alexander, moreover, was at this time scarcely 20 years old, and could not call himself Alexander the Great, for he did not receive this title till his Persian and Indian expedition, after which he never returned to Greece; yet the whole transaction supposes him elated with the pride of conquest. Diogenes, probably, was visited by Alexander, when the latter held the general assembly of the Greeks at Corinth, and was received by him with rudeness and incivility, which may have given rise to the whole story. The philosopher at this time would be about 70 years of age.] After a life spent in the greatest indigence, he died B. C. 324, in the 96th year of his age. He ordered his body to be carelessly thrown into a ditch, and some dust to be sprinkled over it. His orders were, however, disobeyed in this particular, and his friends honoured his remains with a magnificent funeral at Corinth. The inhabitants of Sinope raised statues to his memory; and the marble figure of a dog was placed on a high column erected on his tomb. His biographer has transmitted to posterity a number of sayings, remarkable for their simplicity and moral tendency. The life of Diogenes, however, shrinks from the eye of a strict examination; he boasted of his poverty, and was so arrogant that many have observed that the virtues of Diogenes arose from pride and vanity, not from wisdom or sound

philosophy. His morals were corrupted, he gave way to the most vicious indulgences, and his unbounded wantonness has given occasion to some to observe, that the bottom of his tub would not bear too close an examination. [It is wholly incredible that a man who is universally celebrated for his sobriety and contempt of pleasure, and who, for his vehement indignation against vice, and his bold attempts to reform the age in which he lived, has been represented by some of the most eminent philosophers, as one endued with divine wisdom, should have been capable of committing the grossest indecencies. The tale which is related of him and the courtesan *Lais* is wholly inconsistent with chronology, for *Lais* must have been fourscore years old, and *Diogenes* seventy, when the circumstance is related to have taken place. The truth is, we are chiefly indebted for these stories to *Athenæus*, a writer who seems to have ransacked every corner of antiquity, and of his own invention too, for tales to the discredit of philosophy.] *Diog. in vitâ.*—*Plut. in Apoph.*—*Cic. de Nat. D.* 3, c. 36, &c.—A stoic of Babylon, disciple of *Chrysis*. He went to Athens, and was sent as ambassador to Rome, with *Carnades* and *Critolaus*, 155 years before Christ. He died in the 83th year of his age, after a life of the most exemplary virtue. Some suppose that he was strangled by order of *Antiochus* king of Syria, for speaking disrespectfully of his family in one of his treatises. *Quintil.* 1, c. 1.—*Athen.* 5, c. 11.—*Cic. de Offic.* 3, c. 51.—A native of *Apollonia*, celebrated for his knowledge of philosophy and physic. He was pupil to *Anaxagoras*. *Diog. in vitâ.*—*Laertius*, an epicurean philosopher, born in *Cilicia*. He wrote the lives of the philosophers in ten books, still extant. This work contains an accurate account of the ancient philosophers, and is replete with all their anecdotes and particular opinions. It is compiled, however, without any plan, method, or precision, though much neatness and conciseness are observable through the whole. In this multifarious biography the author does not seem particularly partial to any sect, except perhaps it be that of *Potamon* of *Alexandria*. *Diogenes* died A. D. 222. The best editions of his works are that of *Meibomius*, 2 vols. 4to. Amst. 1692, and that of *Lips.* 8vo. 1759. [This is merely a reprint of the edition of *Longolius*, *Curie Reginit.* 1739, 2 vols. in 8vo.]—There was a philosopher of that name who attended *Alexander* in his Asiatic expedition for the purpose of marking out and delineating his march, &c.

DIOMÈDES, son of *Tydeus* and *Deiphyle*, was king of *Ætolia*, and one of the bravest of the Grecian chiefs in the Trojan war. He engaged *Hector* and *Aeneas*, and by repeated acts of valour obtained much military glory. He went with *Ulysses* to steal the *Palladium* from the temple of *Minerva* at *Troy*; and assisted in murdering *Rhesus*, king of *Thrace*, and carrying away his horses. At his return from the siege of *Troy*, he lost his way in the

darkness of the night, and landed in *Attica*, where his companions plundered the country, and lost the *Trojan Palladium*. During his long absence, his wife *Ægiale* forgot her marriage vows, and prostituted herself to *Cometes*, one of her servants. This lasciviousness of the queen was attributed by some to the resentment of *Venus*, whom *Diomedes* had severely wounded in the arm in a battle before *Troy*. The infidelity of *Ægiale* was highly displeasing to *Diomedes*. He resolved to abandon his native country which was the seat of his dis race, and the attempts of his wife to take away his life, according to some accounts, did not a little contribute to hasten his departure. He came to that part of *Italy* which has been called *Magna Græcia*, where he built a city called *Argyrippa*, and married the daughter of *Daunus*, the king of the country. He died there in extreme old age, or, according to a certain tradition, he perished by the hand of his father-in-law. His death was greatly lamented by his companions, who in the excess of their grief were changed into birds resembling swans. These birds took flight into neighbouring islands in the *Adriatic*, [*vid. Diomedæ Insulæ.*] and became remarkable for the tameness with which they approached the Greeks, and for the horror with which they shunned all other nations. They are called the birds of *Diomedes*. Altars were raised to *Diomedes* as to a god, one of which *Strabo* mentions at *Timavus*. *Virg. Æn.* 1, v. 756, l. 11, v. 243, &c.—*Ovid. Met.* 14, fab. 10.—*Apollod.* 1, c. 8, l. 3, c. 7.—*Hygin.* fab. 97, 112 and 113.—*Paus.* 2, c. 30.—A king of *Thrace*, son of *Mars* and *Cyrene*, who fed his horses with human flesh. It was one of the labours of *Hercules* to destroy him; and accordingly the hero, attended with some of his friends, attacked the inhuman tyrant, and gave him to be devoured by his own horses which he had fed so barbarously. *Diod.* 4. —*Paus.* 3, c. 18.—*Apollod.* 2, c. 5.

[**DIOMÈDÆ Insulæ**, islands of the *Adriatic*, according to *Strabo*, *Ptolemy*, and *Pliny*. They lay north of the promontory of *Garganus*, and are now the islands of *Tremili*. One of these islands was called *Teutria*, and the other *Diomedia* and *Trimetus*.]

[**DION** or *Dium*, a promontory placed by *Ptolemy* in the northern part of the isle of *Crete*.—A town of *Eubœa*.—A town of *Macedonia*, on the coast of the *Sinus Thermaicus*, or, *Gulf of Saloniki*, and south of the mouth of the *Haliacmon*. It is now called *Stan-Dia*. There were several other unimportant places of this name.]

DION, [an illustrious inhabitant of *Syracuse*, who, deriving an ample inheritance from his father *Hipparinus*, became a disciple of *Plato*, invited to the court of *Syracuse* by the elder *Dionysius*. In consequence of the instructions of his master, he escaped being infected with the licentiousness of the capital, and attaching himself to the cause of liberty, took part with his preceptor in the persecutions which he underwent from the tyrant.

He was nearly connected with Dionysius by having married his daughter, and by his sister being one of his wives; and he was also much esteemed by him, so as to be employed on several embassies. At the accession of the younger Dionysius, Plato was again, at Dion's request, invited to Syracuse. In order, however, to counteract his influence, the courtiers obtained the recall of Philistus, a man notorious for his adherence to arbitrary principles. This faction determined to supplant Dion, and availed themselves of a real or supposititious letter to fix on him the charge of treason. Dion, precluded from defence, was transported to Italy, and from thence proceeded to Greece, where he was received with great honour. Dionysius became jealous of his popularity in Greece, especially at Athens, stopped his remittances, confiscated his estates, and compelled his wife, who had been left at Syracuse as a hostage, to marry another person. Dion, incensed at this treatment, determined to expel the tyrant. Plato resisted his intentions; but encouraged by other friends, he assembled a body of troops, and with a small force sailed to Sicily, took advantage of the absence of Dionysius in Italy, and freed the people from his controul. Dionysius returned; but after some conflicts was compelled to escape to Italy. The austere and philosophic manners of Dion, however, soon lost him the favour of his fickle countrymen, and he was supplanted by Heraclides, a Syracusan exile, and obliged to make his retreat to Leontium. He afterwards regained the ascendancy, and in a rash moment caused Heraclides to be assassinated. This robbed him ever after of his peace of mind. An Athenian, an intimate friend, formed a conspiracy against his life, and Dion was assassinated in the 55th year of his age, B. C. 354. His death was universally lamented by the Syracusans, and a monument was raised to his memory. *Diod. 16.—C. Nep. in vitâ.*]—Cassius, a native of Nicæa in Bithynia. His father's name was Apronianus. He was raised to the greatest offices of state in the Roman empire by Pertinax and his three successors. Naturally fond of study, he improved himself by unwearied application, and was ten years in collecting materials for an history of Rome, which he made public in 80 books, after a laborious employment of 12 years in composing it. This valuable history began with the arrival of Æneas in Italy, and was continued down to the reign of the emperor Alexander Severus. The 34 first books are totally lost, the 20 following are mutilated, and fragments are all that we possess of the last 20. In the compilation of his extensive history, Dion proposed to himself Thucydides for a model; but he is not perfectly happy in his imitation. His style is pure and elegant, and his narrations are judiciously managed, and his reflections learned; but upon the whole he is credulous, and the bigotted slave of partiality, satire, and flattery. He inveighs against the republican principles of Brutus and Ci-

cero, and extols the cause of Cæsar. Seneca is the object of his satire, and he represents him as debauched and licentious in his morals. Dion flourished about the 230th year of the christian era. The best edition of his works is that of Reimarus, 2 vols. fol. Hamb. 1750.

DIŌNĒA, a surname of Venus, supposed to be the daughter of Jupiter and Dione.

DIŌNE, a nymph, daughter of Nereus and Doris. She was mother of Venus, by Jupiter, according to Homer and others. Hesiod, however, gives Venus a different origin. [*vid. Venus.*] Venus is herself sometimes called Dione. *Virg. Æn. 3, v. 19.—Homer. Il. 5, v. 381.—Stat. 1, Sylv. 1, v. 86.*

DIŌNŪSĪA, festivals in honour of Διονυσος, or Bacchus, [sometimes called by the general name of Ογγια, which word, though sometimes applied to the mysteries of other gods, more peculiarly belongs to that of Bacchus.] Their form and solemnity were first introduced into Greece from Egypt by a certain Melampus, and if we admit that Bacchus is the same as Isis, the Dionysia of the Greeks are the same as the festivals celebrated by the Egyptians in honour of Isis. [The worship of Bacchus is rather of Indian origin. *vid. Bacchus.*] They were observed at Athens with more splendour and ceremonious superstition than in any other part of Greece. The years were numbered by their celebration, the archon assisted at the solemnity, and the priests that officiated were honoured with the most dignified seats at the public games. At first they were celebrated with great simplicity, and the time was consecrated to mirth. It was then usual to bring a vessel of wine adorned as with a vine branch, after which followed a goat, a basket of figs, and the φαλλοι. The worshippers imitated in their dress and actions the poetical fictions concerning Bacchus. They clothed themselves in fawn's skins, fine linen, and mitres, they carried thyrsi, drums, pipes, and flutes, and crowned themselves with garlands of ivy, vine, fir, &c. Some imitated Silenus, Pan, and the Satyrs, by the uncouth manner of their dress, and their fantastical motions. Some rode upon asses, and others drove the goats to slaughter for the sacrifice. In this manner both sexes joined in the solemnity, and ran about the hills and country, nodding their heads, dancing in ridiculous postures, and filling the air with hideous shrieks and shouts, and crying aloud, Evœe Bacche! Io! Io! Evœe! Iacche! Iobacche! Evohe! With such solemnities were the festivals of Bacchus celebrated by the Greeks, particularly the Athenians. In one of these there followed a number of persons carrying sacred vessels, one of which contained water. After these came a select number of noble virgins carrying little baskets of gold filled with all sorts of fruits. This was the most mysterious part of the solemnity. Serpents were sometimes put in the baskets, and by their wreathing and crawling out they amused and astonished the beholders. After the virgins fol-

lowed a company of men carrying poles, at the end of which were fastened φαλλοι. The heads of these men, who were called φαλλοφοροι, were crowned with ivy and violets, and their faces covered with other herbs. They marched singing songs upon the occasion of the festivals called Φαλλικα ασματα. Next to the φαλλοφοροι followed the εθουαλλοι in women's apparel, with white striped garments reaching to the ground; their heads were decked with garlands, and on their hands they wore gloves composed of flowers. Their gestures and actions were like those of a drunken man. Besides these, there were a number of persons, called λικνυροροι, who carried the λικνον or musical van of Bacchus; without their attendance none of the festivals of Bacchus were celebrated with due solemnity, and on that account the god is often called λικνυτη. The festivals of Bacchus were almost innumerable. The name of the most celebrated was the Dionysia αρχαιοστρα, at Limnæ in Attica. The chief persons that officiated were fourteen women, called γρηραι, venerable. They were appointed by one of the archons, and before their appointment they solemnly took an oath, before the archon or his wife, that their body was free from all pollution.—The greater Dionysia, sometimes called ασικα or τα κατ' αυ, as being celebrated within the city, were the most famous. They were supposed to be the same as the preceding, [and were celebrated in the month Elaphebolion.] The less Dionysia, sometimes called τα κατ' αγρους, because celebrated in the country; ληναια from ληνος, a wine-press, were to all appearance a preparation for the greater festivals. They were celebrated in autumn.—The Dionysia βραυρωνια, observed at Brauron in Attica, were a scene of lewdness, extravagance, and debauchery.—The Dionysia νυκτιλια were observed by the Athenians in honour of Bacchus Nyctelius. It was unlawful to reveal whatever was seen or done during the celebration.—The Dionysia called αμοφαγια, because human victims were offered to the god, or because the priests imitated the eating of raw flesh, were celebrated with much solemnity. The priests put serpents in their hair, and by the wildness of their looks, and the oddity of their actions, they feigned insanity.—The Dionysia αρκαδικα were yearly observed in Arcadia, and the children who had been instructed in the music of Philoxenus and Timotheus, were introduced in a theatre, where they celebrated the festivals of Bacchus by entertaining the spectators with songs, dances, and different exhibitions. There were besides these, others of inferior note. There was also one observed every three years, called Dionysia τετρηνηικα, and it is said that Bacchus instituted it himself in commemoration of his Indian expedition, in which he spent three years. There is also another celebrated every fifth year, as mentioned by the scholiast of Aristophanes.—All these festivals in honour of the god of wine, were celebrated by the Greeks with great licentiousness, and they contributed

much to the corruption of morals among all ranks of people. They were also introduced into Tuscany, and from thence to Rome. Among the Romans both sexes promiscuously joined in the celebration during the darkness of night. The drunkenness, the debauchery, and impure actions and indulgences, which soon prevailed at the solemnity, called aloud for the interference of the senate, and the consuls Sp. Posthumius Albinus and Q. Martius Philippus, made a strict examination concerning the propriety and superstitious forms of the Bacchanalia. The disorder and pollution which was practised with impunity by no less than 7,000 votaries of either sex, was beheld with horror and astonishment by the consuls, and the Bacchanalia were forever banished from Rome by a decree of the senate. They were again reinstated there in length of time, but not with such licentiousness as before. Eurip. in Bacc.—Virg. Æn. 11, v. 737.—Diod. 4.—Ovid. Met. 3, v. 533, l. 4, v. 391, l. 6, v. 557.

[DIONYSIÆDES, two small islands lying off the north-eastern part of the island of Crete.]

[DIONYSIAS, a town of Egypt, situate at the south-western extremity of the lake Mœris. It is now called Beled-Kerun.]

DIONYSOPOLIS, [a town of Lower Mœsia, in the vicinity of the Euxine Sea. Pliny says that it was also called Crunos, but Pomponius Mela makes Crunos the port of Dionysopolis. It is said to have had its name from a statue of Bacchus which was carried by sea to this place.—A city of India, supposed by Mannert to be the same with the modern Nagar, or Nughr, on the western bank of the river Cow. Mannert does not consider it to have been the same with the ancient city of Nyssa, but makes the position of the latter more to the north.]

DIONYSIUS 1st, or the elder, a tyrant of Syracuse, [raised to that high rank from the station of a simple citizen. He was son-in-law to Hermocrates, who, having been banished by an adverse party, attempted to return by force of arms, and was killed in the action. Dionysius was dangerously wounded, but he recovered, and was afterwards recalled. In time he procured himself to be nominated one of the generals, and under pretence of raising a force sufficient to resist the Carthaginians, he obtained a decree for recalling all the exiles. He was soon called to take the chief command. His first act was to double the soldiers' pay, and, pretending that his life was in danger, he was allowed a body guard. These he made the instruments for accomplishing his ambitious views, and became tyrant of Syracuse in the 25th year of his age, B. C. 404.] He vowed eternal enmity against Carthage, and experienced various success in his wars against that republic. He was ambitious of being thought a poet, and his brother Theodorus was commissioned to go to Olympia, and repeat there some verses in his name, with other competitors, for the poetical prizes. His expectations were frustrated, and his poetry was received with

groans and hisses. He was not, however, so unsuccessful at Athens, where a poetical prize was publicly adjudged to one of his compositions. This victory gave him more pleasure than all the victories he had ever obtained in the field of battle. His tyranny and cruelty at home rendered him odious in the eyes of his subjects, and he became so suspicious, that he never admitted his wife or children to his private apartments without a previous examination of their garments. He never trusted his head to a barber, but always burnt his beard. [The cave which he caused to be constructed is well known. It still exists, and is a large cavern cut horizontally in a rock, 72 feet high, 27 broad, and 219 deep. The entrance resembles the shape of an ear, and the interior has somewhat the form of the letter S. On the top of the cave there is a groove, which runs from one end to the other, and has communication with a small room at the entrance, now inaccessible by reason of the height and steepness of the rock. This is imagined to have been a guard-room, where the tyrant placed a sentinel, who, by hearing the least whisper of the prisoners within, made his report accordingly to his master. Some modern travellers deny the resemblance to the human ear, and deride the idea of such a design in its original formation. Lord Sandwich supposes the cavern to be the remains of the *Lautumia Syracusana*, mentioned by Cicero, but most other travellers agree that the immense cavern which has been converted into a subterranean garden, and belongs to the convent of the Capuchins, was the *Lautumia* to which Cicero alluded.] The artists that had been employed in making this cave were all put to death by order of the tyrant, for fear of their revealing to what purposes a work of such uncommon construction was to be appropriated. His impiety and sacrilege were as conspicuous as his suspicious credulity. He took a golden mantle from the statue of Jupiter, observing that the son of Saturn had too warm a covering for the summer, and too cold for the winter, and he placed one of wool instead. He also robbed *Æsculapius* of his golden beard, and plundered the temple of *Proserpine*. [In the year 366 B. C. a tragedy of his was acted, and gained the prize. This so elated the king, that he offered a solemn sacrifice, feasted all his subjects, and drank to such excess as to cause his death, which happened in the 38th year of his reign.] Some suppose that the tyrant invented the *catapulta*, an engine which proved of infinite service for the discharging of showers of darts and stones in the time of a siege. [Dionysius, in the course of his reign, invited over to his court the philosopher Plato, at the instance of Dion, who thought that the conversation of the philosopher might prove of service to the tyrant. Plato's discourse, however, only had the effect of irritating him, and the philosopher was compelled to fly from the island. Before he departed, however, Dionysius, suspecting his design, made the captain of the vessel promise that he would

either put Plato to death, or sell him on the passage. The latter was done, and Plato was sold as a slave in the island of *Ægina*. *vid. Plato.*] *Diod.* 13, 14, &c.—*Justin.* 20, c. 1, &c. *Xenoph. Hist. Græc.*—*C. Nep. Timol.*—*Plut. in Diod.*—The second of that name, surnamed the younger, was son of Dionysius the 1st, by Doris. [He succeeded his father as tyrant of Sicily, and invited Plato to revisit Sicily. The philosopher consented to come, being led to this step, by a promise on the part of Dionysius, that he would adopt his form of government. Little, however, resulted from this visit; Dion was in banishment, and Dionysius on the commencement of a war sent Plato back to his own country; not, however, without a promise that Dion should be restored on the return of peace. A third invitation to Sicily was given to Plato after this, the particulars of which the reader will find detailed in the biographical sketch given of that philosopher. (*vid. Plato.*) The treatment of Dionysius towards Dion eventually cost him his kingdom, (*vid. Dion.*) and he was driven out of Sicily. He afterwards re-ascended the throne. B. C. 350; but uninstructed by past misfortunes, and entering anew on the same course of lawless tyranny, he was driven out by *Timoleon*, and retired to Corinth, where he kept low company and indulged in gross debauchery. Some writers assert that he was obliged for a maintenance to open a school at Corinth, but this is not mentioned by *Plutarch*, and is not entitled to credit. Neither the time nor the place of his death is known.] Dionysius, was as cruel as his father, but he did not, like him, possess the art of retaining his power. This was seen and remarked by the old man, who, when he saw his son attempting to debauch the wives of some of his subjects, asked him with the greatest indignation, whether he had ever heard of his having acted so brutal a part in his younger days? No, answered the son, because you were not the son of a king. Well, my son, replied the old man, never shalt thou be the father of a king. *Justin.* 21, c. 1, 2, &c.—*Diod.* 15, &c.—*Ælian.* V. H. 9, c. 3.—*Quintil.* 8, c. 6.—*C. Nep. in Diom.*—*Cic. Tusc.* 5, c. 2.—An historian of *Halicarnassus*, who left his country and came to reside at Rome, that he might carefully study all the Greek and Latin writers whose compositions treated of the Roman history. He formed an acquaintance with all the learned of the age, and derived much information from their company and conversation. After an unremitting application, during 24 years, he gave to the world his *Roman Antiquities* in 20 books, of which only the 11 first are now extant, nearly containing the account of 312 years. [The style of this writer is flat and languid, but he is regarded as an accurate historian, and judicious in his narratives.] Like a faithful historian, he never mentioned any thing but what was authenticated, and totally disregarded the fabulous traditions which fill and disgrace the pages of both his predeces-

sors and followers. To the merits of the historian, Dionysius, as may be seen in his treatises, has also added the equally respectable character of the eloquent orator, the critic, and the politician. He lived during the Augustan age, and came to Rome about thirty years before the Christian era. The best editions of his works are that of Oxford, 2 vols. fol. 1704, and that of Reiske, 6 vols. 8vo. Lips. 1774.—A tyrant of Heraclea in Pontus, in the age of Alexander the Great. After the death of the conqueror and of Perdicas, he married Amestris, the niece of king Darius, and assumed the title of king. He was of such an uncommon corpulence that he never exposed his person in public, and when he gave audience to foreign ambassadors he always placed himself in a chair which was conveniently made to hide his face and person from the eyes of the spectators. When he was asleep it was impossible to awake him without boring his flesh with pins. He died in the 55th year of his age. As his reign was remarkable for mildness and popularity, his death was severely lamented by his subjects. He left two sons and a daughter, and appointed his widow queen-regent.—A native of Chalcis, who wrote a book entitled *πρωτος*, or, *the origin of cities*.—A philosopher of Heraclea, disciple to Zeno. He starved himself to death, B. C. 279, in the 81st year of his age. *Diog.*—A writer in the Augustan age called *Periegetes*. He wrote a very valuable geographical treatise in Greek hexameters, still extant. [He follows, in general, the system of Eratosthenes; in such a way, however, as to interweave with it all the subsequent improvements in geographical science down to his own time; while, as a poet, he occasionally digresses into the regions of mythological fiction.] The best edition of his treatise is that of Henry Stephens, 4to. 1577, with the scholia, [and that of Wells, Oxon. 1709, in 8vo.]—A Christian writer, A. D. 492, called *Areopagita*, [so termed because a member of the Areopagus. He was converted to Christianity by St. Paul's preaching. (Acts 17, 34.) He is reported to have been the first bishop of Athens appointed to that office by the apostle Paul, and to have suffered martyrdom under Domitian. The best edition of his works is that of Antwerp, 2 vols. fol. 1634. It is now, however, the general opinion of the learned that these writings are spurious, though they differ in opinion concerning the time when they were written.]—A celebrated critic. (*vid.* Longinus.)—A native of Thrace, generally called the Rhodian, because he lived there. He wrote some grammatical treatises and commentaries, B. C. 64. *Strab.* 14.

DIOPHANTUS, a Greek orator of Mitylene, preceptor to Tib. Gracchus. *Cic in Brut.*—[A celebrated mathematician of Alexandria, who flourished at a period which has not been precisely ascertained. According to Abulpharagius, he lived under the emperor Julian, or towards the year 366 of the Christian

era. His reputation was so great among the ancients that they ranked him with Pythagoras and Euclid. From his epitaph in the *Anthologia*, which furnishes a kind of arithmetical problem, the following particulars of his life have been collected, viz. that he was married when 33 years old, and had a son 5 years after; that his son died at the age of 42, and that his father did not survive him above four years; whence it appears that Diophantus was 84 years old when he died. The problem amounts to this, viz. to find a number such that its 6th, 12th, and 7th parts, with 5, its half and 4, amount to the whole number; which is evidently 84. Diophantus introduced the use of various symbols into the science of Algebra; but his more important service is the method of applying the algebraic analysis to indeterminate problems. He wrote 13 books of arithmetic or algebra, of which only 6 remain. The best edition is that of *Bachet*, republished with additional notes of *M. de Fermat*, by the son of the latter, at Toulouse, 1670, in folio.]

DIOSPÖLIS, [a town of Armenia Minor, previously called Cabira. Pompey gave it the name of Diospolis. It was afterwards called Sebaste, in honour of Augustus.]

DIORYCTUS, a place of Acarnania, where a canal was cut (*διὰ ὀρύσσας*) to make Leucadia an island. [*vid.* Leucadia.] *Plin.* 4, c. 1.

DIOSCORIDES, a native of [Anazarbus in] Cilicia, who lived, as some suppose, in the age of Nero. He was originally a soldier, but afterwards applied himself to study, and wrote a book upon medicinal herbs, of which the best edition is that of Saracenus, fol. Francof. 1593. [His knowledge of plants has been reckoned superior to that of any other ancient writer; but Theophrastus must always be excepted as by far the more philosophical botanist, and one by whose information Dioscorides profited, as Pliny subsequently did from them both.]

DIOSCORIDIS INSULA, an island situate at the entrance of the Arabic Gulf, and now called *Socotora*. [The aloe here produced are held in more estimation than those of Hadramaüt. If we believe the Arabian writers, Alexander settled here a colony of Iouanion, that is to say, of Greeks. Becoming christians, they remained such, according to Marco Polo, at the close of the 13th century.]

DIOSCŪRI, or *sons of Jupiter*, a name given to Castor and Pollux. There were festivals in their honour, called *Dioscuria*, celebrated by the people of Corcyra, and chiefly by the Lacedæmonians. They were observed with much jovial festivity. The people made a free use of the gifts of Bacchus, and diverted themselves with sports, of which wrestling-matches always made a part.

DIOSCURIAS, [a maritime town of Colchis, at the mouth of the small river Charus. It was afterwards called Sebastopolis, and was in the earliest ages the port most frequented in Colchis by distant as well as neighbouring nations, speaking different languages; a circumstance which still distinguishes *Iskuriah*,

whose name is only a corruption of the ancient one. Arrian makes it to have been established by a colony of Milesians. Pomponius Mela, however, says that it was founded by Castor and Pollux, who made a voyage to Colchis, along with Jason, in the Argonautic expedition.] *Plin.* 6, c. 28.

DIOSPOLIS [*Magna*, a famous city of Egypt. *vid.* Thebæ.—*Parva*, a city of Egypt, west of Tentyra, and on the western side of the Nile.—A town of Asia Minor in Bithynia, on the coast of the Euxine, north-east of Prusa.—A city of Palestine, called also Lydda, and now *Lod*. It was situate in an extensive plain, and is placed by the itinerary of Antonine 32 miles from Jerusalem, and 36 miles from Cæsarea. It lay east of Joppa. This town suffered much during the civil wars of the second triumvirate. Cassius exposed the inhabitants to public sale, but Antony afterwards restored them to their country.]

DIPOLIS, a name given to Lemnos, as having two cities, Hephæstia and Myrina.

DIPAS, (*antis*.) a river of Cilicia, flowing from mount Taurus. *Lucan.* 8, v. 255.—[A species of serpent, whose bite is said to produce a most excessive thirst, and consequently to prove mortal. Hence the Greeks called it *διψας*, or, *thirsty*. In Latin it is called *situla*, a pail. Moses speaks of it in *Deut.* 3, 15. The Hebrew name is *tzimaon*, answering to the Greek in meaning.]

DIRÆ, the daughters of Acheron and Nox, who persecuted the souls of the guilty. They are the same as the Furies, and some suppose that they are called Furies in hell, Harpies on earth, and Diræ in heaven. They were represented as standing near the throne of Jupiter, in an attitude which expressed their eagerness to receive his orders, and the power of tormenting the guilty on earth with the most execrating punishments. *Virg. Æn.* 4, v. 473, l. 8, v. 701.

[**DIRÆ**, called also *Dire* and *Dira*, now the straits of *Bab-el-mandeb*. The Greek name expresses a passage straitened in the manner of a throat; the modern appellation is Arabic, and means "the port of mourning, or affliction," from apprehensions of the risk of venturing beyond, into the expanse of a vast ocean.]

DIRCE, a woman whom Lycus, king of Thebes, married after he had divorced Antiope. When Antiope became pregnant by Jupiter, Dirce suspected her husband of infidelity to her bed, and imprisoned Antiope, whom she tormented with the greatest cruelty. Antiope escaped from her confinement, and brought forth Amphion and Zethus on mount Cithæron. When these children were informed of the cruelties to which their mother had been exposed, they besieged Thebes, put Lycus to death, and tied the cruel Dirce to the tail of a wild bull, who dragged her over rocks and precipices, and exposed her to the most poignant pains, till the gods, pitying her fate, changed her into a fountain, in the neighbourhood of Thebes. [The fountain Dirce is said by Pausanias to have emptied

into the Ismenus. Near it Pindar had his house.] According to some accounts, Antiope was mother of Amphion and Zethus, before she was confined and exposed to the tyranny of Dirce. *vid.* Amphion, Antiope. *Propert.* 3, el. 15, v. 37.—*Paus.* 9, c. 26.—*Ælian.* V. H. 12, c. 57.—*Lucan.* 3, v. 175, l. 4, v. 550.

DIRPHYA, a surname of Juno, from *Dirphya*, a mountain of Bœotia, where the goddess had a temple.

DIS, a god of the Gauls, the same as Pluto, the god of hell. The inhabitants of Gaul supposed themselves descended from that deity. [Cæsar states that the Gauls believed themselves descended from father Dis, (Pluto.) The fact most probably was this, that the Gauls told Cæsar they were sprung from the earth, an expression which he, adapting it to the Roman form of speech, renders by the words *a patre Dite*.] *Cæs. Bell. G.* 6.—*Tacul.* 4, *Hist.* c. 34.

DISCORDIA, a malevolent deity, daughter of Nox, and sister to Nemesis, the Parcæ and Death. She was driven from heaven by Jupiter, because she sowed dissensions among the gods, and was the cause of continual quarrels. When the nuptials of Peleus and Thetis were celebrated, the goddess of discord was not invited, and this seeming neglect so irritated her, that she threw an apple into the midst of the assembly of the gods with the inscription of *detur pulchriori*. This apple was the cause of the ruin of Troy, and of infinite misfortunes to the Greeks. (*vid.* Paris.) She is represented with a pale ghastly look, her garment is torn, her eyes sparkle with fire, and in her bosom she holds a dagger concealed. Her head is generally entwined with serpents, and she is attended by Bellona. She is supposed to be the cause of all the dissensions, murders, wars, and quarrels, which arise upon earth, public as well as private. *Virg. Æn.* 8, v. 702.—*Hesiod. Theogn.* 225. *Petronius.*

DITHYRAMBUS, a surname of Bacchus, whence the hymns sung in his honour were called dithyrambs. [The measure, which is what distinguishes this kind of poetry, is said to have been invented by Dithyrambus a Theban. Pindar, however, and his scholiast, seem to consider this species of poetry as so very ancient that its original inventor cannot be ascertained. Herodotus ascribes it to Arion. Clemens of Alexandria makes the inventor to have been one Lassus or Lassus of Hermione. The ancients gave the name of dithyrambs to those verses where none of the common rules or measures were observed; much like those called by the French, *vers libres*, by the Italians, *versi sciolti*. The measure of the Greek dithyrambs was very bold and irregular, the poets not only coined new words for the purpose, but assumed a great license in the use of compounds. The words *ιαμβος*, *θγιαμβος*, and *διθόγραμμος*, seem to be related to one another. Perhaps they are corruptions of Sanscrit terms, for the worship of Bacchus was un-

questionably of Indian origin. *Διδύχαμος* was an ancient title of that deity, as *Παιάν* was of Apollo; and both terms were afterwards applied to songs in honour of their respective possessors. It is very remarkable that the Hindoos apply the term *Triampo* to Baghessa, who almost exactly coincides with the Grecian Bacchus, as the Greeks did the term *βγίχαμος* to the latter deity. The common derivation of *διδύχαμος* from *διδυχοσ* is erroneous, as the first syllable of the latter word is uniformly short.]

DIUI, a name chiefly appropriated to those who were made gods after death, such as heroes, and warriors.

DIVITIACUS, [a nobleman of the Æduli, who had great influence with Cæsar in consequence of his steady attachment to the Romans.] *Cic. 1, de Div.*

DIUM, [*vid. Dion.*]

DIVODURUM, [the capital of the Mediomatrici, a people of Belgic Gaul, who were located along the Mosella or *Moselle*. Its name was afterwards changed to that of the people itself, and is now *Metz*.]

DŌDŌNA, [a famous city of Epirus, placed by some writers in Thesprotia, and by others in Molossis; but Strabo reconciles these discordant opinions, by informing us that anciently it belonged to Thesprotia, and afterwards to Molossis, for it stood on the confines of these two provinces. It was situate near the sources of the Acheron.] There was in its neighbourhood, upon a small hill called Tomarus, a celebrated oracle of Jupiter. The town and temple of the god were first built by Deucalion after the universal deluge. It was supposed to be the most ancient oracle of all Greece, and, according to the traditions of the Egyptians mentioned by Herodotus, it was founded by a dove. Two black doves, as he relates, took their flight from the city of Thebes in Egypt, one of which flew to the temple of Jupiter Ammon, and the other to Dodona, where with a human voice they acquainted the inhabitants of the country that Jupiter had consecrated the ground, which in future would give oracles. The extensive grove which surrounded Jupiter's temple was endowed with the gift of prophecy, and oracles were frequently delivered by the sacred oaks, and the doves which inhabited the place. This fabulous tradition of the oracular power of the doves is explained by Herodotus, who observes that some Phœnicians carried away two priestesses from Egypt, one of which went to fix her residence at Dodona, where the oracle was established. It may further be observed, that the fable might have been founded upon the double meaning of the word *πελειαι*, which signifies *doves* in most parts of Greece, while in the dialect of the Epirots it implies *old women*. [The truth appears to be, however, that the oracle was of Pelasgic, not Egyptian, origin. The story about the doves merely alludes to the early mode of giving oracles by means of tame doves, from an oak tree.] In ancient times the oracles were delivered by the murmuring of a neigh-

bouring fountain, but the custom was afterwards changed. Large kettles were suspended in the air near a brazen statue, which held a lash in its hand. When the wind blew strong the statue was agitated and struck against one of the kettles, which communicated the motion to all the rest, and raised that clattering and discordant din which continued for awhile, and from which the artifice of the priests drew their predictions. Some suppose that the noise was occasioned by the shaking of the leaves and boughs of an old oak, which the superstition of the people frequently consulted, and from which they pretended to receive oracles. It may be observed with more probability that the oracles were delivered by the priests, who, by artfully concealing themselves behind the oaks, gave occasion to the superstitious multitude to believe that the trees were endowed with the power of prophecy. As the ship *Argo* was built with some of the oaks of the forest of Dodona, there were some beams which gave oracles to the Argonauts, and warned them against the approach of calamity. [Within the forest of Dodona there was a famous fountain, the peculiar properties of whose waters are mentioned below, in the article *Dodone*.] The oracles of Dodona were originally delivered by men, but afterwards by women. (*vid. Dodonides*.) *Plin. 2, c. 103.—Herodot. 2, c. 57.—Mela, 2, c. 3.—Homer. Od. 14, ll. —Paus. 7, c. 21.—Strab. 17.—Plut. in Pyrrh. —Apollod. 1, c. 9.—Lucan. 6, v. 427.—Ovid. Trist. 4, el. 8, v. 23.*

DŌDŌNÆUS, a surname of Jupiter from Dodona.

DŌDŌNE, a fountain in the forest of Dodona. [Ancient naturalists state that it had a property of rekindling torches, &c. when newly extinguished; which it is supposed to have done by means of some sulphureous fumes exhaling from it, as we still find to be the case with a fountain in France, called the burning fountain. It is also said to have extinguished torches, in which respect its powers do not seem to have been very miraculous, since plunging them into a place where the sulphur was dense, or into the water, would produce that effect.]

DŌDŌNIDES, the priestesses who gave oracles in the temple of Jupiter in Dodona. According to some traditions the temple was originally inhabited by seven daughters of Atlas, who nursed Bacchus. Their names were Ambrosia, Eudora, Pasithoe, Pytho, Plexaure, Coronis, Tythe or Tyche. In the latter ages the oracles were always delivered by three old women, which custom was first established when Jupiter enjoyed the company of Dione, whom he permitted to receive divine honours in his temple at Dodona. The Bœotians were the only people of Greece who received their oracles at Dodona from men, for reasons which *Strabo* l. 9. fully explains.

DOLABELLA P. CORN. a Roman who married the daughter of Cicero. During the civil wars he warmly espoused the interest of J. Cæsar, whom he accompanied in the famous

battles at Pharsalia, Thapsus and Munda. He was made consul by his patron, though M. Antony his colleague opposed it. After the death of J. Cæsar, he received the government of Syria as his province. Cassius opposed his views, and Dolabella, for violence, and for the assassination of Trebonius, one of Cæsar's murderers, was declared an enemy to the republic of Rome. He was besieged by Cassius in Laodicea, and when he saw that all was lost, he killed himself in the 27th year of his age. He was of a small stature, which gave occasion to his father-in-law to ask him once when he entered his house, who had tied him so cleverly to his sword.—Another, who conquered the Gauls, Etrurians, and Boii at the lake Vadimonis, B. C. 283.—The family of the Dolabellæ distinguished themselves at Rome, and one of them, L. Corn. conquered Lusitania, B. C. 99.

[**DOLICHA**, a town of Macedonia in the district Pelasgiotis.—A town of Syria, situate in the district Euphratensis, and north-west of Zeugmâ. The ancient name is preserved in that of *Doluc*, a castle on a chain of mountains, which, detached from Amanus, are prolonged towards the Euphrates.]

DOLON, a Trojan, son of Eumedes, famous for his swiftness. Being sent by Hector to spy the Grecian camp by night, he was seized by Diomedes and Ulysses, to whom he revealed the situation, schemes, and resolutions of his countrymen, with the hopes of escaping with his life. He was put to death by Diomedes as a traitor. *Homer. Il. 10, v. 314.—Virg. Æn. 12, v. 349, &c.*

DŌLŌPES, [a people of Thessaly, situate to the south of the districts Thessaliotis and Aperantia, and amid the range of Mount Pindus. They are supposed to have formed one of the twelve nations or districts which sent deputies to the council of the Amphyctions, These people possessed the isle of Scyros, and they are said to have been a body of corsairs who infested the Ægean Sea. When Cimon took possession of their island he expelled them from it. Their country was named Dolopia.] *Virg. Æn. 2, v. 7.—Flacc. 2, v. 10.—Liv. 36, c. 33.—Strab. 9.—Plut. in Cimon.*

DOMIDŪCUS, a god who presided over marriage. Juno also was called *Domiduca*, from the power she was supposed to have in marriages.

DOMITIUS LEX de Religione, was enacted by Domitius Ahenobarbus, the tribune, A. U. C. 650. It transferred the right of electing priests from the college to the people. [The Pontifex Maximus and Curio Maximus were, in the first ages of the republic, always chosen by the people.]

DOMITIĀNUS, Titus Flavius, a Roman emperor, [the second son of Vespasian, and born at Rome A. D. 51. Vespasian, well aware of his natural disposition, reposed no confidence in him during his whole reign. Domitian, however, accompanied his father and brother Titus in their triumph at the close of the Jewish war. Upon the death of

Vespasian he endeavoured to foment troubles in the empire, and share the succession with Titus. The latter, however, generously forgave him, treated him with great kindness, and made him his colleague in the consulship, always declaring to him that he intended him for his successor. Domitian is accused of hastening the death of Titus by poison, a charge, however, not warranted by the circumstances of Titus's death. *vid. Titus.*] The beginning of his reign promised tranquillity to the people, but their expectations were soon frustrated. Domitian became cruel, and gave way to incestuous and unnatural indulgences. He commanded himself to be called God and Lord in all the papers which were presented to him. He passed the greatest part of the day in catching flies and killing them with a bodkin, so that it was wittily answered by Vibius to a person who asked him who was with the emperor, nobody, not even a fly. In the latter part of his reign Domitian became suspicious, and his anxieties were increased by the predictions of astrologers, but still more poignantly by the stings of remorse. He was so distrustful, even when alone, that round the terrace, where he usually walked, he built a wall with shining stone, that from thence he might perceive as in a looking-glass whether any body followed him. All these precautions were unavailing, he perished by the hand of an assassin the 18th of September A. D. 96, in the 45th year of his age, and the 15th of his reign. After his death he was publicly deprived by the senate of all the honours which had been profusely heaped upon him, and even his body was left in the open air without the honours of a funeral. This disgrace might proceed from the resentment of the senators, whom he had exposed to terror as well as to ridicule. He once assembled that august body to know in what vessel a turbot might be most conveniently dressed. At another time they received a formal invitation to a feast, and when they arrived at the palace, they were introduced into a large gloomy hall hung with black, and lighted with a few glimmering tapers. In the middle were placed a number of coffins, on each of which was inscribed the name of some one of the invited senators. On a sudden a number of men burst into the room clothed in black, with drawn swords and flaming torches, and after they had for some time terrified the guests, they permitted them to retire. [Domitian's reign was marked among other excesses by a persecution of the Christians. Confounding Christianity with Judaism, and feigning some defalcation in the tributes due by his exactions to the imperial treasury, he commenced a violent persecution. Another reason is said to have been his fear that some of the posterity of David remained, and that at one period or other, they would excite the Jews, whom he did not distinguish from the Christians, to break out into rebellion. This persecution took place A. D. 95, and continued till the emperor's death. Some have said that

at this time St. John was thrown into a cauldron of boiling oil.] *Subt. in vitâ.*—*Eutrop.* 7.

DOMITIUS DOMITIÂNUS, a general of Diocletian in Egypt. He assumed the imperial purple at Alexandria, A. D. 283, and supported the dignity of emperor for about two years. He died a violent death.—*Lucius. vid. Enobarbus.*—*Afer*, an orator, who was preceptor to Quintilian. He disgraced his talents by his adulation, and by practising the arts of an informer under Tiberius and his successors. He was made a consul by Nero, and died A. D. 59.

ÆLIUS DONATUS, [a grammarian who flourished in the time of Constantine, and was one of the preceptors of St. Jerome. He was a commentator on the works of Virgil and Terence, and the author of some grammatical pieces which are still remaining]—A bishop of Numidia, a promoter of the Donatists. A. D. 311.

DONÛSA, [an island of the Icarian Sea, one of the Sporades. It lay south-east of Icaria, and east of Patmos. The marble obtained from this island was green. Virgil and Mela call it Dionysa, others Dionusa. It is now *Donussa.*] *Virg. Æn.* 6, v. 125.

DÔRES, the inhabitants of Doris. *vid. Doris.*

[**DORIAS**, a river of India extra Gangem. Mannert makes it to correspond with the small river *Pegu*. Others, however, are in favour of the modern *Zanjan*, the mouth of which is in the kingdom of *Tonquin.*]

DORION, a town of Thrace, where Thamyris the musician challenged the Muses to a trial of skill. *Stat. Theb.* 4, v. 132.—*Propert.* 2, el. 22, v. 19.—*Lucan.* 6, v. 352.

DÔRIS, [a country of Greece, situate to the south of Thessaly and separated from it by the range of Mount Oeta. On the south it had the Locri Ozolæ. On the east it was parted from the Locri Epicnemidii by the Pindus, a branch of the Cephissus, and on the west from Ætolia by a part of the chain of Oeta. Its territory was of small size, extending only about 40 miles in length. The country, though mountainous, had still several beautiful plains, and was very fruitful. It was called Doris, and the people *Dores*, from Dorus, the son of Hellen, and grandson of Deucalion, who is said to have peopled or conquered it, at least that part which lay between the ranges of Oeta and Pindus. It was also called *Tetrapolis* from its four cities, viz. Pindus, Erineus, Cytineum, and Boiæum. The Dorians were a stout and warlike race, and formed a part of the nation of the Hellenes. Under Deucalion, the Hellenes inhabited the territory of Phthiotis; under Dorus they first inhabited the territory of Histiæotis. They were driven thence by the Cadmæans, according to Herodotus, but more probably by the Pelasgi, and moving south, finally settled in Doris. From this, as a central point, emigrated the various Doric colonies, one of which settled in the isle of Rhodes. After the Trojan war, the Dorians founded Megara, on the confines of Attica, A. C. 1131. Others migrated to the shores of Asia

Minor, and established the famous colony of Doris, in Asia Minor, on the coast of Caria. In process of time another stream of emigration directed its course towards southern Italy and Sicily. *vid. Græcia magna.* But the country which may be regarded as the principal seat of their power was the Peloponnesus, of which they took possession under the conduct of the Heraclidæ, about 80 years after the taking of Troy. The Heraclidæ divided among themselves the territories of the Peloponnesus, reserving some few towns to the Ionians upon the borders of Achaia.]—[A colony of the Dorians in Asia Minor, on the coast of Caria. On the arrival of the Dorians in Asia, they formed themselves into six independent states or small republics, which were confined within the bounds of as many cities. These were Lindus, Jalyssus, Camirus, Cos, Chidus, and Halicarnassus. Other cities in the tract, called from them Doris, belonged to their confederacy, but the inhabitants of these six alone, as true and genuine Dorians, were admitted into the temple at Triopie, where they exhibited solemn games in honour of Apollo Triopius. The prizes were tripods of brass, which the victors were obliged to consecrate to Apollo, and leave in the temple. When Agasicles of Halicarnassus won the prize, he transgressed this custom, and carried the tripod to his own house, on which account the city of Halicarnassus was ever afterwards excluded from the Dorian confederacy. The Dorians were from that time known by the name of the five cities or *Pentapolis*, and no longer by that of *Hexapolis.*]—A goddess of the sea, daughter of Oceanus and Tethys. She married her brother Nereus, by whom she had 50 daughters called *Nereides*. Her name is often used to express the sea itself. *Propert.* 1, el. 17, v. 25.—*Virg. Ecl.* 10.—*Hesiod. Theog.* 240.

DORISCUS, a plain of Thrace near the sea, and mouth of the Hebrus, on which, according to Herodotus, was a royal fortress. Here Xerxes reviewed his army. [The mode of ascertaining the number of the forces was this. They drew up in one place a body of 10,000 men; making these stand together as compactly as possible, they drew a circle around them. Dismissing these, they enclosed the circle with a wall breast high; into this they introduced the army by bodies of 10,000 men each time. *vid. Xerxes.*]

DORSO, C. Fabius, a Roman, who, when Rome was in the possession of the Gauls, issued from the capitol, which was then besieged, to go and offer a sacrifice which was to be offered on Mount Quirinalis. He dressed himself in sacerdotal robes, and carrying on his shoulders the statues of his country gods, passed through the guards of the enemy without betraying the least signs of fear. When he had finished his sacrifice, he returned to the capitol unmolested by the enemy, who were astonished at his boldness, and did not obstruct his passage or molest his sacrifice. *Liv.* 3, c. 46.

DORUS, a son of Hellen. [*vid.* Doris.]
DORYLÆUM and **DORYLÆUS**, [a city of Phrygia, now *Eski Shehr*, at the junction of the Bathys and Thymbriis, two branches of the Sangarius, and on the confines of Bithynia. *Plin.* 5, c. 29—*Cic. Flacc.* 17.]

DOSON, a surname of Antigonos, because he promised and never gave; [*δοσαν* in Greek, i. e. *about to give*.]

DRACO, a celebrated lawgiver of Athens, [who succeeded Triptolemus as legislator, B. C. 623.] When he exercised the office of archon, he made a code of laws for the use of the citizens, which, on account of their severity, were said to be written in letters of blood. By them, idleness was punished with as much severity as murder, and death was denounced against the one as well as the other. Such a code of rigorous laws gave occasion to a certain Athenian to ask of the legislator, why he was so severe in his punishments, and Draco gave for answer, that as the smallest transgression had appeared to him deserving of death, he could not find any punishment more rigorous for more atrocious crimes. These laws were at first enforced, but they were often neglected on account of their extreme severity, and so on totally abolished them, except that one which punished murder with death. [The Athenians could not endure the rigour of his laws, and the legislator himself was obliged to withdraw to the island of Ægina. Here he was actually suffocated in the theatre, beneath the number of cloaks and garments which the people of the island, according to the usual mode of expressing approbation among the Greeks, showered upon him. He was buried in the theatre.] *Plut. in Sol.*—A man who instructed Plato in music. *Id. de Music.*

DRANCES, a friend of Lælius. Some have imagined that the poet wished to delineate the character and the eloquence of Cicero under this name.] *Virg. Æn.* 11, v. 122.

[*DRANCEÆ. vid.* Zaranææ.]

DRAVUS, [a river of Germany, rising in the Norican Alps. It traverses the southern parts of Noricum, and Pannonia, running from west to east, and falls into the Danube near the city of Comacum, or *Erdent*. It is now the *Drave*. Ptolemy calls it the *Darus*. The Greek copyists frequently allowed themselves the license of altering names and adding remarks, which only tended to shew their own ignorance. So, in the present instance, they state that this river, which Ptolemy calls *Darus*, is the same with that named *Daris* by the barbarians, or the modern *Drin*. The truth is, Ptolemy means the *Dravus* and no other.]

DREPANE, [an ancient name of Corcyra.]

DREPANUM, [a town of Sicily, north of Lilybæum, and in the vicinity of Mount Eryx. Here Æneas, according to Virgil, lost his father Anchises. The more correct form of the name is *Drepana*. This place was founded in the beginning of the first Punic war by the Carthaginian commander Hamilcar, who removed hither the inhabitants of Eryx,

and other places adjacent. *Drepanum* and *Lilybæum* formed the two most important maritime cities held by the Carthaginians in Sicily. Of this place, near the Ægates Insulæ, was fought the famous naval battle between the Romans commanded by *Lucius Catulus*, and the Carthaginians under *Hannibal*. The Romans gained a decisive victory, which put an end to the first Punic war. *Drepanum* was so called from the curvature of the shore in its vicinity, resembling a scythe, (*δρεπανος*.) It is now *Trapani*.]— [A town of Bithynia, on the *Sinus Astacenus*, called by *Constantine the Great*, *Hellenopolis*.—A promontory on the *Sinus Arabicus*, below *Arsinoe*: it is now *Ras-Zafra-né*. *Virg. Æn.* 3, v. 707.—*Cic. Ver.* 2, c. 57.—*Ovid. Fast.* 4, v. 474.]

DRILLO, a river [of Illyricum,] which falls into the Adriatic at *Lissus*.

[**DRŌMUS ACHILLIS**, a promontory near the mouth of the *Borysthenes*. According to the old geographers, *Achilles*, having entered the *Euxine* with a hostile fleet, after ravaging the coast, landed on this promontory, and exercised himself and his followers in *running* and other gymnastic sports. It is a low, sandy, and uninhabited neck of land, resembling somewhat a sword in its shape. *Strabo* evidently exceeds the true measurement when he states it to be 1000 stadia. *Pliny* only makes it 80 miles. Its modern name is said to be *Rossa-Oschari-gatsh. vid. Leuce*.]

DRUENTIUS and **DRUENTIA**, [a river of Gaul, rising among the *Alpes Cottix*, north of *Brigantio*, or *Briançon*. It falls into the *Rhodanus*, or *Rhone*, about three miles below *Avenio*, or *Avignon*, after a course of 180 miles, and is now called the *Durance*. It is an extremely rapid river, and below the modern town of *Sisteron*; it has been found impracticable to throw a bridge over it. Its inundations are frequent and very destructive. *Sil. Ital.* 3, v. 468.—*Strab.* 4.]

DRUIDÆ, the ministers of religion among the ancient Gauls and Britons. [Britain, according to *Cæsar*, was the great school of the *Druids*, and their chief settlement was in the island called *Mona* by *Tacitus*, now *Anglesey*. The natives of Gaul and Germany, who wished to be thoroughly versed in the mysteries of *Druidism*, resorted to this island to complete their studies. Many opinions have been formed respecting the origin of their name. The common derivation is from *δρυς*, an oak, either from their inhabiting and teaching in forests, or, as *Pliny* states, because they never sacrificed but under an oak. But it is hard to imagine how the *Druids* should come to speak Greek. Some deduce the name from the old British word *dru*, or *drew*, an oak, whence they take *δρυς* to be derived. This last derivation derives considerable support from a passage in *Diodorus Siculus*, 5, c. 31, who, speaking of the philosophers and priests of Gaul, the same with the *Druids*, says that they were called *Σαγῳιδαι*, a term which some of the commen-

tators trace to the old Greek form, *δαρδρις*, *etc.* an hollow oak. Wesseling, however, it must be acknowledged, condemns this reading, and is in favour of receiving into the text, the form *Δαρδριαι*, where others read *Σαρδριαι*. Among the many Oriental derivations which have been given, the best is that from the Sanscreeet term *Druwidh*, signifying poor, indigent. In historical conformity with this derivation, it has been urged that among the Hindoos, we may observe in the Sanniassi, the professional mendicant, while among the Druids, poverty was rather a merit than a disgrace. The arguments in favour of the Oriental origin of the Druids are deserving of great attention, although too numerous to be here all detailed. Diogenes Laërtius and Aristotle class the Druids with the Chaldeans, Persian Magi, and Indians, in which they are followed by other writers. The deities of the Sanscreeet school are closely to be traced in the names of the Druidical gods. The importance which the Druids attached to bulls and oxen forms another very striking mark of coincidence. The Druidical mysteries also are said by Davies to have been nearly parallel to the rites of Bhawanee and Eleusis. In the magic rod of the Druids we likewise discern the sacred staff of the Brahmins; both possessed consecrated beads, both made almost endless lustrations, both wore linen tiaras: and Maurice remarks, that the circle, Brahma's symbol, and the crescent, that of Siva, were both Druidical ornaments. So also there was a striking resemblance between the notion entertained by the Druids of a Supreme Being, and that found in the sacred writings of the Hindoos.] They were divided into different classes, called the Bardi, Eubages, the Vates, the Semothei, the Saronides, and the Samothei. They were held in the greatest veneration by the people. Their life was austere and recluse from the world, their dress was peculiar to themselves, and they generally appeared with a tunic which reached a little below the knee. As the chief power was lodged in their hands, they punished as they pleased, and could declare war and make peace at their option. Their power was extended not only to private families, but they could depose magistrates, and even kings, if their actions in any manner deviated from the laws of the state. They had the privilege of naming the magistrates which annually presided over the cities, and the kings were created only with their approbation. They were entrusted with the education of youth, and all religious ceremonies, festivals, and sacrifices, were under their peculiar care. They taught the doctrine of the metempsychosis, and believed the immortality of the soul. They were professionally acquainted with the art of magic, and from their knowledge of astrology, they drew omens and saw futurity revealed before their eyes. In their sacrifices they often immolated human victims to their gods, a barbarous custom which continued long among them, and which the Ro-

man emperors attempted to abolish to little purpose. The power and privileges which they enjoyed were beheld with admiration by their countrymen, and as their office was open to every rank and every station, there were many who daily proposed themselves as candidates to enter upon this important function. The rigour, however, and severity of a long noviciate deterred many, and few were willing to attempt a labour, which enjoined them, during 15 or 20 years, to load their memory with the long and tedious maxims of druidical religion. *Cæs. Bell. G. 6, c. 13.—Plin. 16, c. 44.—Diod. 5.*

DRUNA, the *Drome*, a river of Gaul, falling into the Rhone.

DRUSILLA LIVIA, a daughter of Germanicus and Agrippina, famous for her debaucheries and licentiousness. She committed incest with her brother Caligula, who was so tenderly attached to her, that in a dangerous illness he made her heiress of all his possessions, and commanded that she should succeed him in the Roman empire. She died A. D. 38, in the 23d year of her age, and was deified by her brother Caligula, who survived her for some time.

DRUSUS, a son of Tiberius and Vipsania, who made himself famous by his intrepidity and courage in the provinces of Illyricum and Pannonia. He was raised to the greatest honours of the state by his father, but a blow which he gave Sejanus, an audacious libertine, proved his ruin. Sejanus corrupted Livia, the wife of Drusus, and in conjunction with her he caused him to be poisoned by an eunuch, A. D. 23.—A son of Germanicus and Agrippina, who enjoyed offices of the greatest trust under Tiberius. His enemy Sejanus, however, effected his ruin by his insinuations; Drusus was confined by Tiberius, and deprived of all aliment. He was found dead nine days after the confinement, A. D. 33.—A son of the emperor Claudius, who died by swallowing a pear thrown in the air.

—An ambitious Roman, grandfather to Cato. He was killed for his seditious conduct. *Patere. 1, c. 13.*—Livius, father of Julia Augusta, was intimate with Brutus, and killed himself with him after the battle of Philippi. *Patere. 2, c. 71.*—M. Livius, a celebrated Roman, who renewed the proposals of the Agrarian laws, which had proved fatal to the Gracchi. He was murdered as he entered his house, though he was attended with a number of clients and Latins, to whom he had proposed the privileges of Roman citizens, B. C. 190. *Cic. ad Her. 4, c. 12.*—Nero Claudius, a son of Tiberius Nero and Livia, adopted by Augustus. He was brother of Tiberius, who was afterwards made emperor. He greatly signalized himself in his wars in Germany and Gaul, against the Rheti and Vindelici, and was honoured with a triumph. He died of a fall from his horse in the 30th year of his age, B. C. 9. He left three children, Germanicus, Livia, and Claudius, by his wife Antonia. *Dion.*—M. Livius Salinator, a consul who conquered A-

drubal with his colleague Claudius Nero. *Horat.* 4, od. 4.—*Virg. Æn.* 6, v. 824.—Caius, an historian, who being one day missed from his cradle, was found the next on the highest part of the house, with his face turned towards the sun.—The plebeian family of the Drusi, produced eight consuls, two censors, and one dictator. The surname of Drusus was given to the family of the Livii, as some suppose, because one of them killed a Gaulish leader of that name. *Virg. in 6 Æn.* v. 824, mentions the Drusi among the illustrious Romans, and that perhaps more particularly because the wife of Augustus was of that family.

DRYADES, nymphs that presided over the woods. [The Dryades differed from the Hamadryades, in that these latter were attached to some particular tree with which they were born, and with which they died; whereas the Dryades were the goddesses of the trees and woods in general, and lived at large in the midst of them. For though *δρυς* properly signifies an oak, it was also used for a tree in general. Oblations of milk, oil, and honey, were offered to them, and sometimes the votaries sacrificed a goat. The derivation of the name Hamadryades is from *ἄμια simul*, and *δρυς arbor quævis*. The reason of the derivation has been already mentioned above. *vid. Nymphæ.*]—*Virg. G.* 1, v. 11.

DRYMÆA, a town of Phocis, [on the banks of the Cephissus, north-east of Elatia.] *Paus.* 10, c. 33.

DRYŌPES, [a people of Greece, in the vicinity of Mount Oeta, and Parnassus, so called, it is supposed, from Dryope, the daughter of Eurypylos, or, according to the poets, from a nymph violated by Apollo. Others derive the name, however, from *δρυς*, an oak, and *οἶ*, a voice, on account of the number of oaks which grew about the mountains, and the rustling of their leaves. The inhabitants themselves, however, advocated their fabulous origin, and claimed to be the descendants of Apollo; and therefore Hercules, having overcome this people, carried them prisoners to Delphi, where he presented them to their divine progenitor, who commanded the hero to take them with him to the Peloponnesus. Hercules obeyed and gave them a settlement there, near the Asinean and Hermionian territories; hence the Asineans came to be blended with, and to call themselves, Dryopes.] *Herodot.* 1, c. 146, l. 8, c. 31.—*Paus.* 4, c. 34.—*Strab.* 7, 8, 13.—*Plin.* 4, c. 1.—*Virg. Æn.* 4, v. 146.—*Lucan.* 3, v. 179.

DUBIS, [a river of Gallia, rising at the foot of Mount Jura, and after a course of 50 miles, falling into the Arar, or Saone, near Cabillonum, the modern *Chalons*. It is now the *Doubs*, or *Doux*.]

DUBRIS, a town of Britain, supposed to be *Dover*.

DUILLIA LEX, was enacted by M. Duillius, a tribune, A. U. C. 304. It made it a capital crime to leave the Roman people without its tribunes, or to create any new magistrate [from whom there was no appeal. The pu-

nishment was scourging and beheading.] *Liv.* 3, c. 55.—Another, A. U. C. 392, to regulate what interest ought to be paid for money lent, [fixing it at one per cent.]

C. DUILLIUS NEPOS, a Roman consul, the first who obtained a victory over the naval power of Carthage, B. C. 260. [After his colleague Cn. Corn. Scipio had been taken at sea by the Carthaginians in the first Punic war, Duillius proceeded, with a newly-built Roman fleet, to Sicily, in quest of the enemy, whom he met near the Liparæ islands; and, by means of grappling-irons, so connected the ships of the Carthaginians with his own, that the contest became a sort of land-fight. By this unexpected manœuvre, he took 80 and destroyed 13 of the Carthaginian fleet, and obtained a naval triumph, the first ever enjoyed at Rome.] The senate rewarded his valour by permitting him always to have music playing and torches lighted, at the public expense, when returning from supper. There were some medals struck in commemoration of this victory, and there still exists a column at Rome which was erected on the occasion. [This column (called *Columna Rostrata*, because adorned with beaks of ships) was, as Livy informs us, struck down by lightning during the interval between the second and third Punic wars. A new column was erected by the emperor Claudius, and the inscription restored, though probably modernized. It was buried afterwards amid the ruins of Rome, until at length, in 1565, its base, which contained the inscription, was dug up in the vicinity of the capitol. So much, however, was defaced, that many of the letters were illegible. These have been restored, however, by the conjectures of the learned. The inscription presents a curious specimen of early Latinity.] *Cic. de Senec.*—*Tacit. Ann.* 1, c. 12.

DULICHIMUM, [one of the Echinades, at the mouth of the Achelous, off the coast of Ætolia and Acarnania. It was also called *Dolicha*, and is now *Natolico*. D'Anville, however, supposes it to have been near Cephallenia, and calls an island of considerable size above Cephallenia by the name of Dulichium, and makes it coincide with the ancient Ithaca. *vid. Ithaca.*] *Trist.* 1, el. 4, c. 67. *Mel.* 14, v. 226 R. A. 272.—*Martial.* 11, ep. 70, v. 8.—*Virg. Ecl.* 6, v. 76.

DUMNORIX, a powerful chief among the Ædui. *Cæs. Bell. G.* 1, c. 9.

DURIS, an historian of Samos, who flourished B. C. 257. He wrote the life of Agathocles of Syracuse, a treatise on tragedy, an history of Macedonia, &c. *Strab.* 1.

DURIUS, [a river of Spain. It rises in the chain of Mons Idubeda, and near its source are the ruins of ancient Numantia. It flowed to the west, through the territories of the Arevaci, and Vaccæi, and formed a dividing line between the Lusitani and Vettones on the south, and the Callaici on the north. It empties into the Atlantic after a course of nearly 300 miles. It is navigable only 70 miles from its mouth, on account of its rapid.

course. Its modern name is the *Douro*. At its mouth stood Calles, commonly styled Portus Calles, from a corruption of which last comes the modern name of *Portugal*.]

DUROCASSES, the chief residence of the Druids in Gaul, now *Dreux*. *Cæs. Bell. G.* 6, c. 13.

[**DUROCOTŌRUM**, the capital of the Remi, on the *Vesle*, one of the branches of the *Axona*, or *Aisne*. It is now *Rheims*.]

DUUMVIRI, [a general appellation among the ancient Romans given to magistrates, commissioners, and officers, where two were joined together in the same function. So that they had almost as many *Duumviri* as they had officers joined two by two in commission. The most considerable of the *Duumviri* were those called *Duumviri sacrorum*, sometimes by way of distinction, styled simply *Duumviri*. They were created by Tarquinius Superbus, for the performance of sacrifices and keeping the Sibylline books. They were chosen from among the patricians, kept the office for life, were exempt from military service and the discharge of civil offices, and could alone consult the Sibylline oracles, A. U. C. 387. The number was increased to ten, called from their number *Decimviri*. Sylla, A. U. C. 671, added five, upon which their name was changed to *Quindecimviri*. Their body was afterwards increased to 60, but still retained the appellation last mentioned. The office was abolished under Theodosius, towards the close of the 4th century.]—There were also certain magistrates at Rome called *Duumviri perdullionis sive capitales*. They were first created by Tullus Hostilius, for trying such as were accused of treason. This office was abolished as unnecessary; but Cicero complains of their revival by Labienus

the tribune. *Orat. pro Rabir.* Some of the commanders of the Roman vessels were also called *Duumviri*, especially when there were two together. They were first created A. U. C. 542. There were also in the municipal towns in the provinces two magistrates called *duumviri municipales*. They were chosen from the Centurions, and their office was much the same as that of the two consuls at Rome. They were sometimes preceded by two lictors with the fasces. Their magistracy continued for five years, on which account they have been called *Quinquennales magistratus*. [These last were a kind of mayors.]

DŪME, a town of Achaia, [south-west of the promontory Araxum.] *Liv.* 27, c. 31, l. 32, c. 22.—*Paus.* 7, c. 17.

DYRAS, a river of Trachinia. It rises at the foot of mount Cæta, and falls into the [Sinus Maliaicus, or *Gulf of Zeiton*.] *Herodot.* 7, c. 198.

DYRRACHIUM, now *Durazzo*, a large city of Macedonia, bordering on the Adriatic Sea, founded by a colony from Corcyra, B. C. 623. It was anciently called *Epidamnus*, which the Romans, considering it of ominous meaning, changed into *Dyrrachium*. [Its port was much frequented in the time of the Romans by all those who had occasion to pass from Brundisium to Greece. At the mouth of the Adriatic, the shores of Italy and Greece incline towards each other, and the distance across from Dyrrachium to Brundisium, is no more than 100 miles. At the last station of Otranto, it is contracted to 50, and this narrow distance suggested to Pyrrhus, and to Varro the lieutenant of Pompey in the piratical war, the extravagant idea of a bridge.] *Mela*, 2, c. 3.—*Paus.* 6, c. 10.—*Plut.*

EB

EBANUS, the name of Janus among the ancient Latins. [Cornificius, quoted by Macrobius (*Sat.* 1, 9,) maintains that Cicero (*N. D.* 2, 27,) means this appellation and not *Janus*, when he derives the name *ab eundo*.]

EBDŌME, a festival in honour of Apollo at Athens on the seventh day of every lunar month. It was usual to sing hymns in honour of the god, and to carry about boughs of laurel.—There was also another of the same name celebrated by private families the seventh day after the birth of every child.

EBŌRA, [a town of Lusitania, on a branch of the *Anas*, south-east of Olisippo, or, *Lisbon*. It is now *Evora*. According to Bochart, its name, in the eastern language, signified *abundance*; which corresponds with the appellation *Cerealis*, applied to it by Pliny.]

EBORACUM, [a city of Britain, in the territories of the Brigantes, now *York*. *Eboracum* was next to Londinium or *London*, the most important city in the whole island. It formed a convenient post and place of arms for the Romans during the continual wars waged by them against the northern nations

EB

of Britain. Alexander Severus died here. The modern city still can shew many vestiges of Roman power and magnificence.]

EBUDÆ, the western isles of Britain, now *Hebrides*. [Ptolemy places them to the north of Hibernia, and makes them 5 in number. The name *Ebudæ* was borrowed by the Romans from the Greek appellation *Ἐβουδᾶς*. Two of the 5 properly bear the name of *Ebudæ*; the remaining three were called *Maleus*, *Epidium*, and *Ricina*. Pliny calls them all *Hebrides Insulæ*.]

EBURŌNES, a people of Belgium, now the county of *Liège*. *Cæs. B. G.* 2, c. 4, l. 6, c. 5.—The *Eburovices* Auleri were the people of *Evereux* in Normandy. *Cæs. ib.* 3, c. 17.

EBUSUS, [one of the *Pityusæ*, or *Pine Islands*, so named by the Greeks from the number of pine trees which grew in them, (*πινυ pinus*.) The island of Ebusus was the largest of the number, and very fertile in the production of vines, olives, and large figs which were exported to Rome and elsewhere. It was famed also for its wool: but that no poi

sonous animal existed here is a mere fable of the ancients. It is about 40 miles from the Mediterranean coast of Spain, and is now named by a slight corruption, *Irica*. It still produces abundance of corn, wine, oil, fruit, &c. and a great deal of salt is made in it by natural evaporation. Its size is 190 square miles; the population about 15,000.] *Plin.* 3, c. 5.

ECBATANA (*orūm*), [the capital of Media, situate, according to Diodorus, about 12 stadia from Mount Orontes. It was the residence of the first Median kings, and the summer place of abode, in after times, to the Persian monarchs, whose winter residence was Susa. The Parthian kings also, after them, retired to it in the summer to avoid the excessive heat of Ctesiphon. It was built by Dejoces the first. In the book of Judith, however, it is said to have been built by Arphaxad, supposed by some to be Dejoces, but by others Phraortes, his successor, who might have repaired the city or made some additions to it. It was surrounded with seven walls, which rose in gradual ascent, and were painted in seven different colours. The most distant was the lowest; and the innermost, which was the most celebrated, contained the royal palace. The situation of the grounds, which gently ascended, favoured, says Herodotus, the mode of building which was adopted. It would seem rather to have suggested it. The same historian states that the outer, and of course largest wall, was nearly equal in extent to the circumference of Athens. This was of a white colour, the next to it was black, the next purple, the fourth blue, the fifth orange. The two innermost walls were differently ornamented, one having its battlements plated with silver, the other with gold. The mode of ornamenting walls is said to be still used at the present day in many towns of China and of India. The account which Herodotus gives us, however, of these very walls, must be taken evidently with much allowance. Diodorus Siculus expressly states, (10, 27,) that the city had no walls; and in fact we find it offering no resistance to any conqueror who appeared before it. Parmenio was put to death there by Alexander's orders; and Hephæstion died there also, and received a most magnificent burial. The site of Ecbatana has given rise to much discussion. Mr. Gibbon and Sir W. Jones are in favour of the modern *Tauris*. D'Auville and Major Rennell declare for *Hammedan*, which is also a plural term. In this last opinion Mannert coincides.] *Herodot.* 1, c. 98.—*Strab.* 11.—*Curt.* 4, c. 5, l. 5, c. 8, l. 7, c. 10.—*Diod.* 17.—A town of Syria, where Cambyses gave himself a mortal wound when mounting on horseback. [For distinction sake from this, the city above described was sometimes called the Median Ecbatana. *vid.* Cambyses.] *Herodot.* 3.—*Ptol.* 6, c. 2.—*Curt.* 5, c. 8.

ECHIDNA, a celebrated monster, sprung from the union of Chrysaor with Callirhoe the daughter of Oceanus. She is represent-

ed as a beautiful woman in the upper parts of the body, but as a serpent below the waist. She was mother, by Typhon, of Orthos, Geryon, Cerberus, the Hydra, &c. According to Herodotus, Hercules had three children by her, Agathyrus, Gelonus, and Scythia. *Herodot.* 3, c. 108.—*Hesiod. Theog.*—*Japollod.* 2.—*Paus.* 8, c. 18.—*Ovid. Met.* 9, v. 158.

ECHINÆDES or **ECHINÆ**, five small islands near Acarnania, at the mouth of the river Achelous. They have been formed by the inundations of that river, and by the sand and mud which its waters carry down. [They are said by some geographers to be now called *Curzolari*; but this name belongs to some small pointed isles near them, called from that circumstance *Oxiæ*. (ὄξια,) by the ancients.] *Plin.* 2, c. 85.—*Herodot.* 2, c. 10.—*Ovid. Met.* 8, v. 588.—*Strab.* 2.

ECHINUSSA. [*vid.* Cimolus.] *Plin.* 4, c. 12.

ECHION, one of those men who sprang from the dragon's teeth sown by Cadmus. He was one of the five who survived the fate of his brothers and assisted Cadmus in building the city of Thebes. Cadmus rewarded his services by giving him his daughter Agave in marriage. He was father of Pentheus by Agave. He succeeded his father-in-law on the throne of Thebes, as some have imagined, and from that circumstance Thebes has been called *Echionia*, and the inhabitants *Echionida*. *Ovid. Met.* 3, v. 311. *Trist.* 5, el. 5, v. 53.—A son of Mercury and Antianira, who was the herald of the Argonauts. *Flacc.* 1, v. 400.

ECHIONIDES, a patronymic given to Pentheus as descended from Echion. *Ovid. Met.* 3.

ECHO, a daughter of the Air and Tellus, who chiefly resided in the vicinity of the Ciphisus. She was one of Juno's attendants, and became the confidant of Jupiter's amours. Her loquacity, however, displeased Jupiter; and she was deprived of the power of speech by Juno, and only permitted to answer to the questions which were put to her. Pan had formerly been one of her admirers, but he never enjoyed her favours. Echo, after she had been punished by Juno, fell in love with Narcissus, and on being despised by him, she pined away and was changed into a stone, which still retained the power of voice. [This is a physical fable, invented, without doubt, to explain in an ingenious way the phenomenon of the echo: or, perhaps, some nymph having lost herself in the woods, they who sought for her, hearing only the voice of echo answering to their demands, gave out that she had been changed into a voice.] *Ovid. Met.* 3, v. 358.

[**ECTENES**, a people who, according to Pausanias, first inhabited the territory of Thebes in Bœotia. Ogyges is said to have been their first king. They were exterminated by a plague, and succeeded by the Hyantes. *vid.* Jones.]

EDESSA, [a city of Mesopotamia, in the district of Osroene, on the banks of a small river called Scirtus. It lay north-east of Zeug-

land and south-east of Samosata. Edessa is said to have been one of those numerous cities which were built by Seleucus Nicator. It was once a place of great celebrity, and famous for a temple of the Syrian goddess, which was one of the richest in the world. During the intestine broils which greatly weakened the kingdom of Syria, Augurus or Abgarus seized on this city and its adjacent territory, which he erected into a kingdom, and transmitted the royal title to his posterity. We learn from St. Austin, that our Saviour promised Abgarus that the city should be impregnable, and Evagrius (*Hist. Eccles.* 4, 27.) observes, that although this circumstance was not mentioned in our Lord's letter, still it was the common belief; which was much confirmed when Chosroes, king of Persia, after having set down before it, was obliged to raise the siege. This is all, however, a pious fable. Edessa was called Callirhoe, from a fountain contained within it. In later times it was termed Roha, or, with the article of the Arabs, Orrhoa, and by abbreviation Orna. It is now called *Orfa*.—A town of Macedonia. *vid. Adessa.*]

[**EDETANI**, a people of Spain, south of the Iberus. They occupied what corresponds with the northern half of *Valencia*, and the south-western corner of *Arragon*.]

EDON, a mountain of Thrace, called also *Edonus*. From this mountain that part of Thrace is often called *Edonia* which lies between the Strymon and the Nessus, and the epithet is generally applied not only to Thrace but to a cold northern climate. *Virg. Æn.* 12, v. 325.—*Plin.* 4, c. 11.—*Lucan.* 1, v. 674.

EDŌNI or **EDŌNES**, a people of Thrace, near the Strymon. *Apollod.* 3, c. 5.

EDONIDES, a name given to the priestesses of Bacchus, because they celebrated the festivals of the god on Mount Edon. *Ovid. Met.* 11, v. 69.

EETION, the father of Andromache and of seven sons, was king of Thebes in Mysia. He was killed by Achilles. From him the word *Eetioneus* is applied to his relations or descendants. *Homer. Il.* 12.

EGERIA, a nymph of Aricia in Italy, where Diana was particularly worshipped. Egeria was courted by Numa, and, according to Ovid, she became his wife. This prince pretended frequently to visit her, and that he might more successfully introduce his laws and new regulations into the state, he solemnly declared before the Roman people, that they were previously sanctified and approved by the nymph Egeria. Ovid says that Egeria was so disconsolate at the death of Numa that she melted into tears, and was changed into a fountain by Diana. She is reckoned by many as a goddess who presided over the pregnancy of women; and some maintain that she is the same as Lucina, or Diana. *Juv.* 1, c. 19.—*Ovid. Met.* 15, v. 547.—*Virg. Æn.* 7, v. 775.—*Martial.* 2, ep. 6, v. 16.

EION, a commercial place at the mouth of the Strymon, [about 4 miles from Amphipolis.] *Paus.* 8, c. 8.

ELEA, [the port of the city of Pergamus. It stood at the mouth of the Caicus in Æolia, and opposite to the south-eastern extremity of Lesbo. It is now *Ialea*.]—[An island in the Propontis, so called from the number of its olives, (ελαια).] *Paus.* 9, c. 5.

ELAGĀBALUS, the surname of the sun at Emessa. [*vid. Emessa and Heliogabalus.*]

ELAPHĒBOLIA, a festival in honour of Diana the Huntress. In the celebration a cake was made in the form of a deer, ελαφε, and offered to the goddess. It owed its institution to the following circumstance: when the Phocians had been severely beaten by the Thes-salians, they resolved, by the persuasion of a certain Deiphantus, to raise a pile of combustible materials, and burn their wives, children, and effects, rather than submit to the enemy. This resolution was unanimously approved by the women, who decreed Deiphantus a crown for his magnanimity. When every thing was prepared, before they fired the pile, they engaged their enemies, and fought with such desperate fury, that they totally routed them and obtained a complete victory. In commemoration of this unexpected success this festival was instituted to Diana, and observed with the greatest solemnity; so that even one of the months of the year, March, was called Elaphebolion from this circumstance.

ELATĒA, the largest town of Phocis, near the Cephissus. [It was next only to Delphi, and was situate in the valley of the Cephissus, on an eminence to the left of the stream. To the north, in its rear, lay the range of Mount Cnemis. An enemy who wished to pass from Thermopylæ into southern Greece would be compelled to make himself master first of the mountain-pass to the north of the city, and next of Elatea itself; after which all Phocis and Bœotia stood open to him.] It lay north-east of Delphi. This city is said to have been founded by Elatus, who came from Arcadia to assist the Delphians against the Phlegians, when the latter attempted to plunder the temple. It was one of the towns burned by the Persians. Its surprise in after days by king Philip, and the consequent alarm of the Athenians, is beautifully alluded to by Demosthenes in his oration "*De Corona*." It is now called *Turco-corio*.] *Paus.* 10, c. 34.

ELĀVER, a river in Gaul, falling into the Loire, now the *Allier*.

ELĒA, [called also *Velia*, a town of Lucania in Magna Græcia, situate on the coast of the Mare Tyrrhenum, south-east of Paestum. It is said to have been built by a colony of Phocians in the time of Cyrus. A sect of philosophy, which flourished here, has hence been called the *Eleatic*. It must be divided into two classes; one of which treated concerning the nature and origin of things upon *metaphysical*, the other upon *physical* principles. To the former class belongs Xenophanes, Parmenides, Melissus, and Zeno of Elea; to the latter Leucippus, Democritus, Protagoras, Diagoras, and Anaxarchus.]

ELECTRA, a daughter of Agamemnon king of Argos. She first incited her brother Orestes to revenge his father's death by assassinating his mother Clytemnestra. Orestes gave her in marriage to his friend Pylades, and she became mother of two sons, Strophius and Medon. Her adventures and misfortunes form one of the interesting tragedies of the poet Sophocles. *Hygin. fab. 122.—Paus. 2, c. 16.—Ælian. V. H. 4, c. 26, &c.*

ELECTRIDES, islands in the Adriatic sea, which received their name from the quantity of amber, (*electrum*), which they produced. They were at the mouth of the Po, according to Apollonius of Rhodes, but some historians doubt of their existence. [*vid. Eridanus.*] *Plin. 3, c. 26. l. 37, c. 2.—Mela, 2, c. 7.*

ELECTRYON, a king of Argos, son of Perseus and Andromeda. He was brother to Alcæus, whose daughter Anaxo he married, and by her he had several sons and one daughter, Alcmena. [*vid. Amphitryon and Alcmena.*] *Apollod. 2, c. 4.—Paus.*

ELÆI, a people of Elis in Peloponnesus. [*vid. Elis.*]

ELELEUS, a surname of Bacchus, from the word *ελεεω*, which the Bacchanals loudly repeated during his festivals. His priestesses were in consequence called *Eleleis-ides*. *Ovid. Met. 4, v. 15.*

ELEPHANTIS, a poetess who wrote lascivious verses. *Martial. 12, ep. 43.*

[**ELEPHANTINE**, an island of Egypt on the Nile, with a town of the same name, about a semi-stadium distant from Syene. The town described by Strabo no longer exists; but a small village is built upon its ruins, near which is a superb gate of granite, which formed the entrance of one of the porticoes of the temple of Cnept. A building surrounded by thick walls and rubbish, formerly made part of it, and an elevated rampart at the point of the island, served to defend it against the inundation of the river. The nilometer, formed of a block of marble, so favourably situated in this place for discovering the first appearance of the increase of the waters, and for regulating the labours of the husbandman, is no more; a part of it being probably buried under the mud and sand of the Nile.]

ELEPHANTOPHĀGI, a people of Æthiopia.

ELEUSINIA, a great festival observed every fourth year by the Cæleas, Phliasiens, as also by the Pheneatæ, Lacedæmonians, Parrhasians, and Cretans; but more particularly by the people of Athens, every fifth year, at Eleusis in Attica, where it was introduced by Eumolpus, B. C. 1356. [*vid. the end of this article, where an explanation is given of the object of these mysteries.*] It was the most celebrated of all the religious ceremonies of Greece, whence it is often called by way of eminence *μυστηρια*, the *mysteries*. It was so superstitiously observed, that if any one ever revealed it, it was supposed that he had called divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put

to an ignominious death. This festival was sacred to Ceres and Proserpine, every thing contained a mystery, and Ceres herself was known only by the name of *αχθια*, from the *sorrow and grief* (*αχθῖς*) which she suffered for the loss of her daughter. This mysterious secrecy was solemnly observed and enjoined on all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and of all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their life was supposed to be attended with more happiness and real security than that of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy. As the benefits of expiation were so extensive, particular care was taken in examining the character of such as were presented for initiation. Such as were guilty of murder, though against their will, and such as were convicted of witchcraft, or any heinous crime, were not admitted; and the Athenians suffered none to be initiated but such as were members of their city. This regulation, which compelled Hercules, Castor, and Pollux, to become citizens of Athens, was strictly observed in the first ages of the institution, but afterwards all persons, barbarians excepted, were freely initiated. The festivals were divided into greater and less mysteries. The less were instituted from the following circumstance. Hercules passed near Eleusis while the Athenians were celebrating the mysteries, and desired to be initiated. As this could not be done, because he was a stranger, and as Eumolpus was unwilling to displease him on account of his great power, and the services which he had done to the Athenians, another festival was instituted without violating the laws. It was called *μικρα*, and Hercules was solemnly admitted to the celebration and initiated. These less mysteries were observed at Agræ near the Ilissus, The greater were celebrated at Eleusis, from which place Ceres has been called Eleusinia. In later times the smaller festivals were preparatory to the greater, and no person could be initiated at Eleusis without a previous purification at Agræ. This purification they performed by keeping themselves pure, chaste, and unpolluted during nine days, after which they came and offered sacrifices and prayers, wearing garlands of flowers, called *ισμερα*, or *μυρα*, and having under their feet, *Διός κωδιον*, *Jupiter's skin*, which was the skin of a victim offered to that god. The person who assisted was called *ὕδρανος* from *ὕδωρ*, *water*, which was used

at the purification, and they themselves were called *μυσται*, the initiated. A year after the initiation at the less mysteries they sacrificed a sow to Ceres, and were admitted in the greater, and the secrets of the festivals were solemnly revealed to them, from which they were called *εφοροι*, and *εσποπται*, inspectors. The institution was performed in the following manner. The candidates, crowned with myrtle, were admitted by night into a place called *μυστικος σπιος*, the mystical temple, a vast and stupendous building. As they entered the temple they purified themselves by washing their hands in holy water, and received for admonition that they were to come with a mind pure and undefiled, without which the cleanness of the body would be unacceptable. After this the holy mysteries were read to them from a large book called *πετραμα*, because made of two stones, *πετρα*, fitly cemented together. After this the priest, called *Ἱεροφαντης*, proposed to them certain questions to which they readily answered. After this, strange and amazing objects presented themselves to their sight, the place often seemed to quake, and to appear suddenly resplendent with fire, and immediately covered with a gloomy darkness and horror. Sometimes thunders were heard, or flashes of lightning appeared on every side. At other times hideous noises and howlings were heard, and the trembling spectators were alarmed by sudden and dreadful apparitions. This was called *αυτοψια*, intuition. After this the initiated were dismissed with the barbarous words of *κοιξ ομπαξ*. The garments in which they were initiated were held sacred, and of no less efficacy to avert evils than charms and incantations. From this circumstance, therefore, they were never left off before they were totally unfit for wear, after which they were appropriated for children, or dedicated to the goddess. The chief person that attended at the initiation was called *Ἱεροφαντης*, the revealer of sacred things. He was a citizen of Athens, and held his office during life, though among the Cereans and Phliasians it was limited to the period of four years. He was obliged to devote himself totally to the service of the deities; his life was chaste and single, and he usually anointed his body with the juice of hemlock, which is said, by its extreme coldness, to extinguish, in a great degree, the natural heat. The Hierophantes had three attendants; the first was called *Δαδουχος*, torch-bearer, and was permitted to marry. The second was called *κρηξ*, a cryer. The third administered at the altar, and was called *ο επι βωμω*. The Hierophantes is said to have been a type of the powerful creator of all things, *Δαδουχος* of the sun, *Κρηξ* of Mercury, and *ο επι βωμω* of the moon. There were besides these other inferior officers, who took particular care that every thing was performed according to custom. The first of these, called *βασιλευς*, was one of the archons; he offered prayers and sacrifices, and took care that there was no indecency or irregularity during the celebration. Be-

sides him there were four others, called *επιμεληται*, curators, elected by the people. One of them was chosen from the sacred family of the Eumolpidae, the other was one of the Ceryces, and the rest were from among the citizens. There were also ten persons who assisted at this and every other festival, called *Ἱεροποιοι*, because they offered sacrifices. This festival was observed in the month Boedromion or September, and continued nine days, from the 15th to the 23d. During that time it was unlawful to arrest any man, or present any petition on pain of forfeiting a thousand drachmas, or, according to others, on pain of death. It was also unlawful for those who were initiated to sit upon the cover of a well, to eat beans, mullets, or weazels. If any woman rode to Eleusis in a chariot, she was obliged by an edict of Lycurgus to pay 6000 drachmas. The design of this law was to destroy all distinction between the richer and poorer sort of citizens. The first day of the celebration was called *αγυμος*, assembly, as it might be said that the worshippers first met together. The second day was called *αγα δε μυσται*, to the sea, you that are initiated, because they were commanded to purify themselves by bathing in the sea. On the third day, sacrifices, and chiefly a mullet, were offered; as also barley from a field of Eleusis. These oblations were called *Θυα*, and held so sacred that the priests themselves were not, as in other sacrifices, permitted to partake of them. On the fourth day they made a solemn procession, in which the *καλαθιον*, holy basket of Ceres, whose carried about in a consecrated cart, while on every side the people shouted *Χαιρε Δημητηρ*, Hail Ceres! After these followed women, called *μεσφοροι*, who carried baskets, in which were sesamum, carded wool, grains of salt, a serpent, pomegranates, reeds, ivy boughs, certain cakes, &c. The fifth was called *Η των λαμπραδων ημερα*, the torch-day, because on the following night the people ran about with torches in their hands. It was usual to dedicate torches to Ceres, and contend which should offer the biggest in commemoration of the travels of the goddess, and of her lighting a torch in the flames of Mount Ætna. The sixth day was called *Ιακχος*, from Iacchus, the son of Jupiter and Ceres, who accompanied his mother in her search of Proserpine, with a torch in his hand. From that circumstance his statue had a torch in its hand, and was carried in solemn procession from the Ceramicus to Eleusis. The statue, with those that accompanied it, called *Ιακχαγαγοροι*, were crowned with myrtle. In the way nothing was heard but singing and the noise of brazen kettles, as the votaries danced along. The way through which they issued from the city was called *Ἱερα οδος*, the sacred way; the resting-place *Ἱερα σπηνη*, from a fig-tree which grew in the neighbourhood. They also stopped on a bridge over the Cephissus, where they derided those that passed by. After they had passed this bridge, they entered Eleusis by a place called *μυσ-*

Την ἑβδόμη, the mystical entrance. On the seventh day were sports, in which victors were rewarded with a measure of barley, as that grain had been first sown in Eleusis. The eighth day was called *Ἐπιδαυρία ἡμέρα*, because once Æsculapius, at his return from Epidaurus to Athens, was initiated by the repetition of the less mysteries. It became customary, therefore, to celebrate them a second time upon this, that such as had not hitherto been initiated might be lawfully admitted. The ninth and last day of the festival was called *Πλημμοχοαί, earthen vessels*, because it was usual to fill two such vessels with wine, one of which being placed towards the west, which, after the repetition of some mystical words, were both thrown down, and the wine being spilt on the ground, was offered as a libation. Such was the manner of celebrating the Eleusian mysteries, which have been deemed the most sacred and solemn of all the festivals observed by the Greeks. Some have supposed them to be obscene and abominable, and that from thence proceeded all the mysterious secrecy. They were carried from Eleusis to Rome in the reign of Adrian, where they were observed with the same ceremonies as before, though perhaps with more freedom and licentiousness. They lasted about 1800 years, and were at last abolished by Theodosius the Great. [After all that has been said on the nature and design of the mysteries which were celebrated over the greater part of the ancient world, the learned are not even now wholly agreed in their opinions on this subject. The obscene rites which formed a part of these ceremonies, and the excesses to which they are said to have given occasion, are frequently spoken of with reprobation by the Fathers of the church, who constantly regard the mysteries with horror and detestation. On the other hand, they are spoken of with high encomiums by the Pagan philosophers, especially by those of the later Platonic school, as Porphyry, Iamblichus, Proclus, and Apuleius, who profess to explain the intention of these sacred solemnities, and to interpret the strange and unpromising symbols which were exhibited in them, in a mystical sense, favourable to piety and virtue. It is probable that the truth lies between these opposite representations. It would appear that the intention with which the mysteries were first instituted was the promotion of social order and piety, such as heathen piety was; but that they had, in the course of many ages, become greatly corrupted, and that the secret and nocturnal assemblies which were held at their celebration gave occasion to many excesses. Meursius has very diligently collected the passages of the ancient writers in which the mysteries are treated of, or casually mentioned; but it was Warburton who first attempted, with any degree of success, to systematise these scattered facts, and to deduce from them any luminous conclusion; and it must be allowed, that although this writer carries some of

his speculations to an undue extent, and assumes a more dogmatical tone in his assertions than his authorities warrant, yet that his view of the subject appears to be essentially correct. Mr. Gibbon attacked the bishop with some warmth, and seems to have succeeded in showing that Warburton's account of the sixth book of the *Æneid* is without foundation; but he has not invalidated the conclusions which relate to the purport of the mysteries. Amidst the obscurity which prevails on the subject of the mysteries, the following facts may be considered as tolerably well ascertained. *First.* The mysteries were of two kinds. The more public exhibition was intended to produce an effect on the minds of the people favourable to civil order, and tending to inspire veneration for the laws. It seems that this was one of the means adopted by the primitive legislators of mankind for reclaiming barbarians, and forming the inhabitants of the different countries, whither the mysteries were conveyed, to the practice of social duties. They are represented as celebrating the adoption of agriculture, and the invention of the arts of life. Diodorus Siculus informs us that the Sicilian feasts of Ceres, which lasted ten days, represented the ancient manner of living before men had learned the use and culture of bread-corn. From Varro, Claudian, and Arnobius, it appears that the Eleusinian rites represented the life of Ceres, and her wanderings in quest of her daughter Proserpine, and her legislation of Sicily and Africa, where she taught the inhabitants agriculture, and reclaimed them from barbarism. In accordance with this is the authority of Cicero. The learned commentator Turnebus observes, that the mysteries were called "*ἐπιτιμία*," because they were celebrated in commemoration of the "*beginnings*" of civilized life, when Ceres taught agriculture, and invented laws to restrain men hitherto barbarians. *Secondly.* The injunctions to morality were sanctioned by the doctrine of future rewards and punishments. A remarkable passage from Cicero is strongly in proof of this assertion, in which, speaking of the advantages to be derived from the mysteries, he observes, "*neque solum cum lætitiâ vivendi rationem accepimus, sed etiam cum spe meliøre moriendi.*" (*D^e Leg. c. 14.*) The initiated and those who should lead a virtuous life were promised an abode in the islands of the blessed, where they were to enjoy a happy immortality, while the profane wallowed in a black pool of mud. How the fiction of the Metempsychosis was connected with these doctrines does not appear very clearly, but it seems to have formed a prominent feature in the mystical solemnities, especially in the East. *Thirdly.* Concerning the nature of the *ἀποργητι*, or inviolable mysteries, which were only divulged to a few favoured individuals, it is not easy to arrive at a satisfactory conclusion. Thus far, however, we may consider as tolerably clear, that although there is no sufficient evidence for

Warburton's opinion, that the object was to expose the falsehood of the vulgar polytheism, and to declare the unity of God, yet some secret doctrines were taught concerning the nature of the gods, which it was held the most unpardonable offence to divulge. Hence we may infer that they were of such a kind that the publication of them was considered as dangerous to the popular belief in the mythology. From the writings of Varro, of which fragments are preserved by St. Augustine, from numerous observations of Clemens, and of Proclus, from some mystical passages of Euripides and of Virgil, and from the first book of the *Saturnalia* of Macrobius, it would appear that the explanations of the mythology, which were delivered in the mysteries, were chiefly physical, and that the most celebrated of the ancient theosophists were not very remote in their dogmas from the notions of Spinoza. *Müller's Universal History*. (Note of English Translator,) Vol. 1, p. 25.]—*Ælian*. V. H. 12, c. 24.—*Cic. de Leg.* 2, c. 14.—*Paus.* 10, c. 31, &c.—*Plut.*

ELEUSIS, or **ELEUSIN**, [a town of Attica, equally distant from Megara and the Piræus, celebrated for the festivals of Ceres. [Harporation derives the name of the city from Eleusinus, a son of Mercury, and writes it Eleusinia; others, who write it Eleusis, suppose it to have been thus called, because Ceres, after running over the world in search of her daughter, came here, (ελευθα, *venio*), and put an end to her pursuit. Diodorus Siculus makes the name Eleusis to have been given this city, as a monument to posterity that corn, and the art of cultivating it, were brought from abroad into Attica, or, to use the words of the historian, "that the person who brought thither the seed of corn came from foreign parts." Pausanias makes Eleusin the founder, a son-in-law of Ogyges. At all events the city appears to have been very ancient, and at one period very powerful, since it contended, under Eumolpus, with Athens for the sovereignty of Attica. The controversy was ended by a treaty, wherein it was stipulated that Eleusis should yield to the controul of Athens, but that the sacred rites of Ceres should be celebrated at the former city. Ceres and Triptolemus were both worshipped here with peculiar solemnity, and here also was shewn the field of Rharium, where barley was said to have been first sown: Eleusis is now called *Lepisina*. On account of its exposure to pirates the place is uninhabited. The statue of the Eleusinian Ceres, the work of Phidias, after having suffered many mutilations, was brought over to England by Dr. Clark and Mr. Cripps in 1801, and now stands in the vestibule of the University Library at Cambridge. The temple itself was subsequently cleared by Mr. Gell.] (*vid* Eleusinia.) *Ovid*. 4, *Fast.* 5, v. 507.—*Paus.* 9, c. 24.

ELEUTHERÆ, [an ancient city of Bœotia, south-east of Platæa, and near the confines

of Attica. It was afterwards transferred to the Athenians.]

ELEUTHERIA, a festival celebrated at Platæa in honour of Jupiter Eleutherius, or the asserter of liberty, by delegates from almost all the cities of Greece. Its institution originated in this; after the victory obtained by the Grecians under Pausanias over Mardonius the Persian general, in the country of Platæa, an altar and statue were erected to Jupiter Eleutherius, who had freed the Greeks from the tyranny of the barbarians. It was further agreed upon in a general assembly, by the advice of Aristides the Athenian, that deputies should be sent every fifth year from the different cities of Greece, to celebrate Eleutheria *festivals of liberty*. The Platæans celebrated also an anniversary festival in memory of those who had lost their lives in that famous battle. The celebration was thus: at break of day a procession was made with a trumpeter at the head sounding a signal for battle. After him followed chariots loaded with myrtle, garlands, and a black bull, and certain free young men, as no signs of servility were to appear during the solemnity, because they in whose honour the festival was instituted had died in the defence of their country. They carried libations of wine and milk in large eared vessels, with jars of oil and precious ointments. Last of all appeared the chief magistrate, who, though not permitted at other times to touch iron, or wear garments of any other colour than white, yet appeared clad in purple; and taking a water-pot out of the city chamber, proceeded through the middle of the town with a sword in his hand, towards the sepulchres: There he drew water from a neighbouring spring, and washed and anointed the monuments; after which he sacrificed a bull upon a pile of wood, invoking Jupiter and infernal Mercury, and inviting to the entertainment the souls of those happy heroes who had perished in the defence of their country. After this he filled a bowl with wine, saying, I drink to those who lost their lives in the defence of the liberties of Greece. There was also a festival of the same name observed by the Samians in honour of the god of Love. Slaves, also, when they obtained their liberty, kept a holiday, which they called Eleutheria.

ELEUTHO, a surname of Juno Lucina, [from her coming, when invoked, to the aid of women in labour.] *Pindar*. *Olymp.* 6.

[**ELEUTHEROPOLIS**, a city of Palestine, at the distance of 6 miles south of Diospolis, 20 miles south-west from Jerusalem, and 24 miles north-west from Ascalon, according to the itinerary of Antonine.]

ELICIVS, a surname of Jupiter, worshipped on mount Aventine. [The Romans gave him this name, according to Ovid, because they believed that they could, by a setform of words, draw him down (*elicere*) from the sky to inform them how to expiate prodigies, &c.] *Ovid*. *Fast.* 3, v. 328.

ELIS, [a country of Greece, on the western

shore of the Peloponnesus, north of Messenia. The length from north to south was about 20 leagues, and the breadth from west to east from 6 to 7. It was watered by a great number of small rivers, which rendered it very fertile. By ancient authors, however, it is chiefly distinguished for its groves of olive-trees. Here the Olympic games were celebrated on the banks of the Alpheus. *vid.* Olympia. Besides its olives, it produced abundance of hemp, flax, and silk. Elis was divided into three districts, *Coelo*, (*Κολλοι*), or the hollow, in the north, *Pisatis*, so called from the ancient city of Pisa, in the middle, and *Triphylia*, to the south. This last, according to Strabo, obtained its name from the union of three separate tribes, the Epei, or original inhabitants, the Minyæ, who migrated thither, and the Elei.]—[The capital city of the above district, situate in the northern part, on the river Peneus. This city in fact gave name to the country, and was founded soon after the Trojan war. It was famed for a temple and statue of Venus. The latter was the work of Phidias, and was made of gold and ivory; the feet of the goddess rested on a tortoise. It is thought that a place called *Gastouni* occupies the site of this city.] *Strab.* 8.—*Plin.* 4, c. 5.—*Paus.* 5.—*Ovid. Met.* 5, v. 494.—*Cic. Fam.* 13, ep. 26. *de Div.* 2, c. 12.—*Liv.* 27, c. 32.—*Virg. G.* 1, v. 59, l. 3, v. 202.

ELISSA, a queen of Tyre, more commonly known by the name of Dido. *vid.* Dido.

ELLOPIA, a town of Eubœa.—An ancient name of that island. [It derived its name from Ellops, the son of Ion, who settled in this island.]

ELPINICE, a daughter of Miltiades. [*vid.* Callias, and Cimob.]

[ELYMIOTIS, a district of Macedonia, to the south-west, bordering on Thessaly and Epirus.]

ELYMAÏS, [a province of Persia, lying to the south of Media, and forming the northern part of the larger district of Susiana. It derived its name from the Elymæi. These were originally seated in the north, but in process of time spread themselves over all the rest of Susiana, to the shores of the Persian Gulf. Elymais, the metropolis of the province, was famed for a rich temple which Antiochus Epiphanes attempted to plunder; he was beaten off, however, by the inhabitants. The temple was afterwards plundered by one of the Parthian kings, who found in it, according to Strabo, 10,000 talents.]

ELYSIUM, and ELYSII CAMPI, a region in the lower world, where, according to the mythology of the ancients, the souls of the virtuous were placed after death. Their happiness was complete, the pleasures were innocent and refined. Bowers, for ever green, delightful meadows, with pleasant streams, were the most striking objects. The air was wholesome, serene, and temperate: the birds continually warbled in the groves, and the inhabitants were blessed with another sun and other stars. The employment of the heroes

who dwelt in these regions of bliss were various; the manes of Achilles are represented as waging war with the wild beasts, while the Trojan chiefs are innocently exercising themselves in managing horses, or in handling arms. To these innocent amusements some poets have added continual feasting and revelry, and they suppose that the Elysian fields were filled with all the incontinence and voluptuousness which could gratify the low desires of the debauchee. [According to Diodorus Siculus, the whole fable of the infernal regions was borrowed from the funeral rites of the Egyptians, and introduced into Greece by Orpheus. From this source Homer is said to have borrowed his ideas and descriptions which occur in various parts of the *Odyssey*. Succeeding poets and philosophers copied from Homer. Some placed the Elysian fields in the middle region of the air, some in the moon, others in the sun, and others again in the centre of the earth adjoining to Tartarus. The most common opinion was that they lay in one of the isles of the ocean, called the Fortunate Islands, the modern *Canaries*. [*vid.* Tartarus.] *Virg. Æn.* 6, v. 638.—*Homer. Od.* 4.—*Pindar.*—*Tibull.* 1, el. 3, v. 57.—*Lucian.*—*Plut. de Consol.*

EMERITA [AUGUSTA, a town of Lusitania, below Norba Cæsarea, on the northern bank of the Anas. It is now *Merida*.] *Plin.* 9, c. 41.

EMESSA, [an ancient city of Syria, situate near the eastern bank of the Orontes, south-east of Epiphania. It was the birth-place of the emperor Heliogabalus, and was one of the cities in which the Romans planted colonies. It is now called *Hems*, and is merely a large ruinous town containing about 2000 inhabitants, though formerly a strong and populous city.]

EMODI MONTES, [part of a chain of mountains in Asia. Pliny states that the Emodi montes, and those of Imaus, Paropamisus, and Caucasus were connected together. That part of the chain which Alexander crossed in order to invade Bactriana was called Paropamisus, the more easterly continuation of the range was termed Emodi montes, and its still farther continuation, even to the eastern ocean, was styled Imaus.]

EMPEDOCLES, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished 444 B. C. [*vid.* end of this article.] He was the disciple of Telanges the Pythagorean, and warmly adopted the doctrine of transmigration. He wrote a poem upon the opinions of Pythagoras, very much commended, in which he spoke of the various bodies which nature had given him. He was first a girl, afterwards a boy, a shrub, a bird, a fish, and lastly Empedocles. His poetry was bold and animated, and his verses were so universally esteemed, that they were publicly recited at the Olympic games with those of Homer and Hesiod. Empedocles was no less remarkable for his humanity and social virtues than for his learning. He showed himself an inveterate enemy to tyranny, and re-

fused to become the sovereign of his country. He taught rhetoric in Sicily, and often alleviated the anxieties of his mind as well as the pains of his body with music. It is reported that his curiosity to visit the flames of the crater of *Ætna* proved fatal to him. Some maintain that he wished it to be believed that he was a god, and that his death might be unknown he threw himself into the crater and perished in the flames. His expectations, however, were frustrated; and the volcano, by throwing up one of his sandals, discovered to the world that Empedocles had perished by fire. Others report that he lived to an extreme old age, and that he was drowned in the sea. [The skill which Empedocles possessed in medicine and natural philosophy enabled him to perform many wonders which he passed upon the superstitious and credulous minds of the multitude for miracles. He pretended to drive away noxious winds from his country, and thereby put a stop to epidemical diseases. He is said to have checked by the power of music the madness of a young man who was threatening his enemy with instant death; to have restored a woman to life; and to have done many other things, equally astonishing, after the manner of Pythagoras, on account of which, he became an object of universal admiration, so that at the Olympic games the eyes of all the people were fixed upon him when he appeared. With regard to his poetical productions, it is the opinion of some that he was the real author of the ancient fragments which bears the name of the "Golden Verses of Pythagoras." He must not, however, be confounded with a tragedian of the same name. Gorgias of Leontium was his pupil, whence it may be inferred that he was an eminent master of the art of eloquence. As to his death, Strabo and other judicious writers reject as fictitious the story about *Ætna*. Another account, equally fabulous, states that during the night, after a sacred festival, he was conveyed away towards the heavens amid the splendour of celestial night. The truth appears to be, as Timæus relates, that, towards the close of his life he went to Greece, and never returned, whence the exact time and manner of his death remain unknown. According to Aristotle he died at 60 years of age. A statue was erected to him at Agrigentum, which was afterwards carried to Rome. Lucretius gives a high character of him in his poem.] *Horat.* 1, ep. 12, v. 20.—*Cic. de Orat.* 1, c. 50, &c.—*Diog. in vitâ.*

EMPORIÆ, [a country of Africa propria, called also Byzacium, situate to the north of the Syrtis minor. In it stood Leptis minor, below Hadrumetum. This city is said to have paid to the Carthaginians a talent each day. It was in fact a very fruitful district, and Polybius says that almost all the hopes of the Carthaginians depended on the revenue they drew from it. To this were owing the anxiety and state jealousy of the Carthaginians, that the Romans should not sail beyond the

Fair promontory that lay before Carthage, and become acquainted with a region which they might be tempted to conquer.]

ENCĒLĀDUS, a son of Titan and Terra, the most powerful of all the giants who conspired against Jupiter. He was struck with Jupiter's thunders, and overwhelmed under mount *Ætna*. Some suppose that he is the same as Typhon. According to the poets, the flames of *Ætna* proceeded from the breath of Enceladus; and as often as he turned his weary side, the whole island of Sicily felt the motion, and shook from its very foundations. *Virg. Æn.* 3, v. 578, &c.—A son of *Ægyptus*.

ENDYMĪON, a shepherd, son of *Æthlius* and *Calyce*. It is said that he required of Jupiter to grant to him to be always young, and to sleep as much as he would; whence came the proverb of *Endymionis somnum dormire*, to express a long sleep. Diana saw him naked as he slept on mount *Latmos*, and was so struck with his beauty that she came down from heaven every night to enjoy his company. Endymion married *Chromia*, daughter of *Ite-nus*, or, according to some, *Hyperipna*, daughter of *Arcas*, by whom he had three sons, *Pæon*, *Epeus*, and *Æolus*, and a daughter called *Eurydice*; and so little ambitious did he show himself of sovereignty, that he made his crown the prize of the best racer among his sons, an honourable distinction which was gained by *Epeus*. The fable of Endymion's amours with Diana, or the moon, arises from his knowledge of astronomy, and as he passed the night on some high mountain to observe the heavenly bodies, it has been reported that he was courted by the moon. Some suppose that there were two of that name, the son of a king of *Elis*, and the shepherd or astronomer of *Caria*. The people of *Heraclea* maintained that Endymion died on mount *Latmos*, and the *Eleans* pretended to show his tomb at *Olympia* in *Peloponnesus*. *Propert.* 2, el. 15.—*Cic. Tusc.* 1.—*Juv.* 10.—*Theocrit.* 3.—*Paus.* 5, c. 1, l. 6, c. 20.

ENĒT. [*vid. Heneti.*]

ENĪPEUS, a river of *Thessaly* flowing near *Pharsalia*. *Lucan.* 6, v. 373.

ENNA, [a city of Sicily, situate on an eminence in the middle of the island, whence, according to *Diodorus*, it was called the navel of Sicily. It was one of the strongest places in the island, and remarkable for its beautiful plains, fruitful soil, and the numerous lakes and springs which watered its territory. Prosperpine was carried away by Pluto in the vicinity of Enna, while she was gathering flowers in an adjacent meadow. The plains of Enna are now called *Castro Janni*.] *Mela*, 2, c. 7.—*Cic. Verr.* 3, c. 49, l. 4, c. 104.—*Ovid. Fast.* 4, v. 522.—*Liv.* 24, c. 37.

Q. ENNIUS, an ancient poet, born at *Rudizæ* in *Calabria*, [about A. U. C. 514, B. C. 237, and flourished towards the close of the first Punic war. In his early youth he went to *Sardinia*; and, if *Silius Italicus* may be believed, he served in the *Calabrian levies*, which, in the year 538, followed *Titus Man-*

thus to the war which he waged in that island against the favourers of the Carthaginian cause. After the termination of the campaign he continued to live for twelve years in Sardinia. He was at length brought to Rome by Cato the Censor, who, in 550, visited Sardinia, on returning as quæstor from Africa. At Rome he fixed his residence on the Aventine hill, where he lived in a very frugal manner. He instructed, however, the patrician youth in Greek, and soon acquired the friendship of many of the most illustrious men of the state. He followed M. Fulvius Nobilior during his expedition to Ætolia in 564; and in 569 he obtained the freedom of the city. He was also protected by the elder Africanus, whom he is said to have accompanied on most of his campaigns. In his old age he obtained the friendship of Scipio Nasica.] His style is rough and unpolished, but his defects, which are more particularly attributed to the age in which he lived, have been fully compensated by the energy of his expressions, and the fire of his poetry. Quintilian warmly commends him, and Virgil has shown his merit, by introducing many whole lines from his poetry into his own compositions, which he calls pearls gathered from the dunghill. Ennius wrote in heroic verse 18 books of the annals of the Roman republic, and displayed much knowledge of the world, in some dramatical and satirical compositions. He died of the gout, contracted by frequent intoxication, about 169 years before the Christian era, in the 70th year of his age. He was buried in the tomb of the Scipios; and there is still extant an epitaph reported to have been written by the poet for himself: as follows,

*Aspicite, o cives, senis Enni imaginis formam!
Hic vestrum panxit maxima facta patrum.
Nemo me lacrymis decoret, neque funera fletu
Faxit; cur? volito vivus, per ora virum.*

[The tomb was discovered in 1780, on a farm situate between the *Via Appia*, and *Via Latina*. The slabs, which have since been removed to the Vatican, contained several inscriptions commemorating different persons of the Scipio family. A laurelled bust was also found in it, supposed to be that of Ennius.] Of the tragedies, comedies, annals, and satires which he wrote, nothing remains but fragments happily collected from the quotations of ancient authors. The best edition of these is by Hesselius, 4to. Amst. 1707. [To judge by the fragments of his works which remain, Ennius greatly surpassed all his predecessors, not only in poetical genius, but in the art of versification. By his time, indeed, the best models of Greek composition had begun to be studied at Rome. Ennius particularly professed to have imitated Homer, and tried to persuade his countrymen that the soul and genius of that great poet had revived in him through the medium of a peacock, according to the process of Pythagorean transmigration, a fantastic genealogy to which Persius alludes in his sixth satire. Accordingly we find in the works of Ennius, innum-

erable imitations of the *Iliad* and *Odyssey*. It is, however, the Greek tragic writers from whom he has most largely borrowed; and indeed, it appears from the fragments which remain, that all his plays were rather translations from the dramas of Sophocles and Euripides than original tragedies. Nor, although Ennius was the first writer who introduced satiric composition into Rome, are his pretensions to originality, in this respect, very distinguished. He adapted the ancient satires of the Tuscan and Oscan stage to the closet, by refining their grossness, and introducing railleries from the Grecian poets. His satires were thus a species of *cento*, made up of passages from various poems. The fragments which remain of them are too short to allow us even to divine their subject. His great work was the *Annals*, of which we have still considerable remains. It commenced with the earliest times and ended with the Istrian war. The *Annals* of Ennius were always highly relished by the Romans. They were recited in the theatres as low down as the time of Marcus Aurelius, and the Romans were so formed on his style that Seneca called them *populus Ennianus*, an Ennian race.] *Ovid. 2, Trist. v. 424.—Cic. de Finib. 1, c. 4. de Offic. 2, c. 18.—Quintil. 10. c. 1.—Lauret. 1, v. 117, &c.—C. Nep. in Catone.*

ENTECLA, a town of Sicily, [near the river Hypsa, and north-east of Selinus.] *Ital. 14, v. 205.—Cic. Verr. 3, c. 43.*

ENTELLUS, a famous athlete among the friends of Æneas. He was intimate with Eryx, and entered the lists against Dares, whom he conquered in the funeral games of Anchises in Sicily. *Virg. Æn. 5, v. 337, &c.*

ENYO, a sister of Mars, called by the Latins Bellona, supposed by some to be daughter of Phorcys and Ceto. *Ital. 10, v. 203.*

EOS, the name of Aurora among the Greeks, whence the epithet Eous is applied to all the eastern parts of the world. *Ovid. Fast. 3, v. 406. A. A. 3, v. 537, l. 6, v. 478.—Virg. G. 1, v. 288, l. 2, v. 115.*

ERAGRIS, one of the Cyclades, called by Aristotle, *Hydrussa*. *Plin. 4, c. 12.*

EPAMINONDAS, a famous Theban, descended from the ancient kings of Bœotia. His father's name was Polymnus. He has been celebrated for his private virtues and military accomplishments. His love of truth was so great that he never disgraced himself by falsehood. He formed a most sacred and inviolable friendship with Pelopidas, whose life he saved in a battle. By his advice Pelopidas delivered Thebes from the power of Lacedæmon. This was the signal of war. Epaminondas was set at the head of the Theban armies, and defeated the Spartans at the celebrated battle of Leuctra, about 371 years B.C. [Two years after this famous victory, Epaminondas and Pelopidas, being appointed Bœotarchs, or chiefs of the Bœotian league, entered the Peloponnesus. Seventy thousand men of different nations marched under their orders, and were led on by them against the city of

Lacedæmon. The city was saved, however, by the skillful prudence of Agesilaus. The Theban commanders, on their return home, were accused of violating one of the rules of the Bœotian league, by having held their power over one year, which was the time fixed by law for remaining in command. Pelopidas yielded to the charge, but Epaminondas displayed so much firmness and patient resignation to his fate, that he enlisted the popular feeling in his favour, and the judges did not dare to condemn him. An unsuccessful campaign against Corinth, however, again subjected him to the loss of popular favour, and he was degraded to the rank of a private citizen. He afterwards served as a common soldier in an army sent to rescue Pelopidas from Alexander, tyrant of Phœæ, and having, even in that humble rank, saved the Theban forces from being totally destroyed, was reinstated to his former office of commander. After rescuing his friend, he marched into the Peloponnesus, succeeded almost in making himself master of Sparta, and at last ended his glorious career at the battle of Mantinea in Arcadia, where he fell in the arms of victory. The Spartan army and their allies consisted of 20,000 foot and 2,000 horse; that of the Thebans, of 30,000 infantry and 3,000 cavalry. The enemy had early betaken themselves to flight, but rallying on a sudden, attacked Epaminondas, who was pursuing them, with great ardour. He received a fatal wound in the breast, and expired exclaiming, that he died unconquered, when he heard that the Bœotians obtained the victory, in the 48th year of his age, 363 years before Christ.] The Thebans severely lamented his death; in him their power was extinguished, for only during his life they had enjoyed freedom and independence among the Grecian states. Epaminondas was frugal as well as virtuous, and he refused with indignation the rich presents which were offered to him by Artaxerxes the king of Persia. He is represented by his biographer as an elegant dancer, and a skillful musician; accomplishments highly esteemed among his countrymen. [Cicero says that he was one of the greatest men that any age or nation ever produced.] *Plut. in Parall.—C. Nep. in vitâ.—Xenoph. Quest. Græc.—Diod. 15.—Polyb. 1.*

EPËUS, [*vid. Epei*], the maker of the wooden horse, by means of which the Greeks captured Troy. *Virg. Æn. 2, v. 264.—Justin. 20, c. 2.—Paus. 10, c. 26.*

EPHËSUS, a city of Ionia. [Pliny represents it as the ornament of Asia, and Strabo describes it as the largest and most frequented emporium of that continent. The ancient city, which was originally a small village, stood about 50 miles south of Smyrna, near the mouth of the river Cayster. It was built originally on a mountain, but in time the city was extended down along the plain which reached to the sea, and it became gradually a commercial place. Some ancient writers ascribe its foundation to the Amazons, and state that it was called Ephesus (*Ἐφεσός*) from

the Greek word *ἔπις*, *permission*, because Hercules permitted the Amazons to live, and build a city in this place. Others allege that Ephesus was named after the Amazon who founded it. A third account ascribes its origin to Ephesus, a son of the Cayster. However this may be, it is certain that the city, which in the Roman times was the metropolis of Asia, was founded by Lysimachus. The modern name of the place, which is now merely a village, is *Aiosoluck*, a corruption of Agios Theologos, from the circumstance of a famous church of St. John the Theologian having stood near the spot. Ephesus, however, was chiefly famous for its temple of Diana, which was so splendid an edifice as to be styled one of the seven wonders of the world. Its erection occupied, according to Pliny, 220 years. The building was 425 feet long, and 220 broad; and, according to the writer just mentioned, contained 127 columns, each the gift of a king. There is reason, however, to doubt the correctness of the punctuation in the passage of Pliny where this is stated. The architect was Ctesiphon. This temple enjoyed the privileges of an asylum until the reign of Tiberius, who abolished them. The statue of Diana was a small ebony one, according to the ancient writers, and was believed to have fallen from heaven. This splendid temple was destroyed by fire: the incendiary was Erostratus, whose object in so doing was, as he himself confessed, merely to perpetuate his name. *vid. Erostratus*. The conflagration took place the same night that Alexander was born, and the monarch, it is said, offered to rebuild the temple at his own expense if the Ephesians would place an inscription on it recording the fact: they, however, declined the offer, adding in a style of artful adulation, that it was not right for one deity to erect a temple to another. The temple was afterwards rebuilt, and is thought to have lasted till the general overthrow of the heathen temples in the age of Constantine.] *Plin. 36, c. 14.—Strab. 12 and 14.—Mela. 1, c. 17.—Paus. 7, c. 2.—Plut. in Alex.—Justin. 2, c. 4.—Callim. in Dian.—Ptol. 5.—Cic. de Nat. D. 2.*

EPHËTÆ, a number of magistrates at Athens first instituted by Demophoon, the son of Theseus. Solon lessened their power, and intrusted them only with the trial of manslaughter and conspiracy against the life of a citizen. It was required that their manners should be pure and innocent, and their behaviour austere and full of gravity.

EPHIALTES or EPHIALTUS, a giant, son of Neptune, who grew nine inches every month. (*vid. Aloeus*).—An Athenian, famous for his courage and strength. He fought with the Persians against Alexander, and was killed at Halicarnassus. *Diod. 17*.—A Trachinian who led a detachment of the army of Xerxes by a secret path to attack the Spartans at Thermopylæ. *Paus. 1, c. 4.—Herodot. 7, c. 213.*

EPHÏRI, powerful magistrates at Sparta, who were first created by Lycurgus. They

were five in number. Like censors in the state, they could check and restrain the authority of the kings, and even imprison them, if guilty of irregularities. They fined Archidamus for marrying a wife of small stature, and imprisoned Agis for his unconstitutional behaviour. They were much the same as the tribunes of the people at Rome, erected to watch with a jealous eye over the liberties and rights of the populace. They had the management of the public money, and were the arbiters of peace and war. They had the privilege of convening, proroguing, and dissolving the greater and less assemblies of the people. The former was composed of 9000 Spartans, all inhabitants of the city; the latter of 30,000 Lacedæmonians, inhabitants of the inferior towns and villages. [The term Ephorus (Ἐφορος) denotes an inspector or superintendent. These magistrates punished all offences which had escaped the other courts of judicature, and each of them had to this end a class of civil causes under his particular inspection. But they could not put any individual to death without the concurrence of the senate. In this particular, and in the mode of their election, this latter council bore much resemblance to the Athenian Areopagus. It appears that the first men of the senate, in order that they might in case of need fill the office of vicegerents, were named "peers of the king." These, together with the ephori and kings, composed the privy council, which decided on secret and important affairs, either with or without the addition of a select number of citizens.] *C. Nep. in Paus.* 3.—*Aristot. Pol.* 2, c. 7.

EPHORUS, an orator and historian of Cummæ in Æolia, about 352 years before Christ. [He was disciple to Isocrates, by whose advice he wrote an history, which he commenced after the fabulous periods with the return of the Heraclidæ into the Peloponnesus, and brought down to the 20th year of Philip of Macedon. It was divided into 30 books, was held in high estimation by the ancients, and is frequently cited by Strabo and other writers.] *Quintil.* 10, c. 1.

EPHYRA, the ancient name of Corinth, which it received from a nymph of the same name, and thence *Ephyreus* is applied to Dyrachium, founded by a Corinthian colony. *Virg. G.* 2, v. 264.—*Ovid. Met.* 2, v. 239.—*Lucan.* 6, v. 17.—*Stat. Theb.* 4, v. 59.—*Ital.* 14, v. 181.

EPICHRMUS, [a native of the island of Cos, who flourished in the 5th century, B. C. His father removed him at an early age to Megara, and afterwards to Syracuse, where he became a disciple in the Pythagorean school. Being prevented by the tyranny of Hiero from assuming the public profession of philosophy, he chiefly applied himself to the study of dramatic poetry, and offended the Pythagoreans by introducing the doctrines and precepts of Pythagoras on the stage. His comedies were numerous; according to Suidas, fifty-two. Only a few fragments ve-

main. He taught school at Syracuse, and is said to have invented the four Greek letters, ξ, η, ψ, ω. He also wrote commentaries on physical and medical subjects. According to Lucian the life of Epicharmus was prolonged to 97 years.] *Horat.* 2, ep. 1, v. 58.—*Diog.* 3 and 8.—*Cic. ad Attic.* 1, ep. 19.

EPICTEŦUS, [an eminent stoic philosopher, born in a servile condition at Hieropolis in Phrygia, and flourished in the first century of the Christian era. At an early age he was sold as a slave to Epaphroditus, a freedman of Nero. He acquired his freedom by some means which are not recorded, and retired to a small hut within the city of Rome, where he devoted himself to study. Notwithstanding his poverty, he became in time a popular preceptor of morals. He was banished by Domitian with the other philosophers, and retired to Nicopolis in Epirus. He is thought to have returned to Rome after the death of the tyrant, and this is rendered highly probable by the respect which Adrian entertained for him. He died about the close of Adrian's reign. Themistius and Suidas, however, assert that he lived till the time of the Antonines. The earthen lamp of which he made use, was sold some time after his death at 3000 drachmas, about £90 sterling. This little anecdote, which we have from Lucian, shews how much his name and memory was respected.] His *Enchiridion* is a faithful picture of the stoic philosophy, and his dissertations, which were delivered to his pupils, were collected by Arrian, who wrote an account of his life and death, which is not now extant. His style is concise and devoid of all ornament, full of energy and useful maxims. The value of his compositions is well known from the saying of the emperor Antonius, who thanked the gods he could collect from the writings of Epictetus wherewith to conduct life with honour to himself and advantage to his country. There are several good editions of the works of Epictetus, with those of Cebeas and others. [The best is that of Schweighæuser, *Lips.* 1798, 8vo.]

EPICŦURUS, a celebrated philosopher, son of Neocles and Cherestrata, born at Gargettus in Attica. [*vid.* end of this article.] Though his parents were poor, yet he was early sent to school, where he distinguished himself by the brilliancy of his genius, and at the age of 12, when his preceptor repeated to him this verse from Hesiod,

Ἡτοὶ μὲν πρῶτιστ' αἰχᾶν ἔχεν, &c.

In the beginning of things the Chaos was created,

Epicurus earnestly asked him who created it? To this the teacher answered, that he knew not, but only philosophers. "Then," says the youth, "philosophers henceforth shall instruct me." After having improved himself, and enriched his mind by travelling, he visited Athens, which was then crowded by the followers of Plato, the Cynics, the Peripatetics, and the Stoics. Here he establish-

ed himself and soon attracted a number of followers by the sweetness and gravity of his manners, and by his social virtues. He taught them that the happiness of mankind consisted in pleasure, not such as arises from sensual gratification, or from vice, but from the enjoyments of the mind, and the sweets of virtue. This doctrine was warmly attacked by the philosophers of the different sects, and particularly by the Stoics. They observed that he disgraced the gods by representing them as inactive, and unconcerned with the affairs of mankind. He refuted all the accusations of his adversaries by the purity of his morals; and when Leontium, one of his female pupils, was accused of prostituting herself to her master and to all his disciples, the philosopher proved the falsity of the accusation by silence and an exemplary life. His health was at last impaired by continual labour, and he died of a retention of urine, which long subjected him to the most excruciating torments, and which he bore with unparalleled fortitude. His death happened 270 years before Christ, in the 72d year of his age. His disciples showed their respect for the memory of their learned preceptor, by the unanimity which prevailed among them. While philosophers in every sect were at war with mankind and among themselves, the followers of Epicurus enjoyed perfect peace, and lived in the most solid friendship. The day of his birth was observed with universal festivity, and during a month all his admirers gave themselves up to mirth and innocent amusement. Of all the philosophers of antiquity, Epicurus is the only one whose writings deserve attention for their number. He wrote no less than 300 volumes, according to Diogenes Laertius and Chrysippus was so jealous of the fecundity of his genius, that no sooner had Epicurus published one of his volumes, than he immediately composed one, that he might not be overcome in the number of his productions. He, however, advanced truths and arguments unknown before; but Chrysippus said what others long ago had said, without showing any thing which might be called originality. The followers of Epicurus were numerous in every age and country, his doctrines were rapidly disseminated over the world, and when the gratification of the senses was substituted to the practice of virtue, the morals of mankind were undermined and destroyed. Even Rome, whose austere simplicity had happily nurtured virtue, felt the attack, and was corrupted. When Cyneas spoke of the tenets of the Epicureans in the Roman senate, Fabricius indeed intreated the gods that all the enemies of the republic might become his followers. But those were the feeble efforts of expiring virtue; and when Lucretius introduced the popular doctrine in his poetical composition, the smoothness and beauty of the numbers contributed, with the effeminacy of the Epicureans, to enervate the conquerors of the world. [Epicurus passed a part of his early life, until eighteen years of age, at Samos,

to which island his parents had retired, on account of their poverty, with an Athenian colony. At the age of eighteen he came to Athens, but left it again on the death of Alexander, when commotions arose through the tyranny of Cassander. He retired to his father at Colophon, and not long after to Mitylene. Here he opened a school of philosophy, and resided one year, after which, removing to Lampsacus, he taught there for four years, and then returned to Athens. This latter city became thenceforward the place of his permanent residence. Here he purchased for his own use a pleasant garden, where he dwelt, and taught the system of philosophy. Hence the Epicureans were called the philosophers of the garden. The period in which Epicurus opened his school was peculiarly favourable. In the room of the simplicity of the Socratic doctrine, nothing now remained but the subtlety and affectation of Stoicism, the unnatural severity of the Cynics, or the debasing doctrine of indulgence taught and practised by the followers of Aristippus. The luxurious refinement which now prevailed in Athens, while it rendered every rigid scheme of philosophy as well as all grossness of manners unpopular, inclined the younger citizens to listen to a preceptor who smoothed the stern and wrinkled brow of philosophy; and under the notion of conducting his followers to enjoyment in the bower of tranquillity, led them unawares into the path of moderation and virtue. Hence the popularity of his school; and disciples flocked to him not only from different parts of Greece, but from Egypt and Asia. It cannot be denied, however, that from the time when this philosopher appeared, to the present day, an uninterrupted course of censure has fallen upon his memory; so that the name of his sect has almost become a proverbial expression for every thing corrupt in principle and infamous in character. The charges brought against Epicurus are, that he superseded all religious principles, by dismissing the gods from the care of the world; that if he acknowledged their existence it was only in conformity to popular prejudice, since, according to his system, nothing exists in nature but material atoms; that he discovered great insolence and vanity in the disrespect with which he treated the memory of former philosophers, and the characters and persons of his contemporaries; and that both he and his disciples were addicted to the grossest sensuality. These accusations too have been not only the voice of common rumour, but more or less confirmed by men distinguished for their wisdom and virtue—Zeno, Cicero, Plutarch, Galen, and a long train of Christian fathers. With respect to the first charge, its certainly admits of no refutation. The doctrine of Epicurus concerning nature militated directly against the agency of a Supreme Being in the formation and government of the world; and his misconceptions with respect to mechanical motion, and the nature of Divine

happiness, led him to divest the Deity of some of his primary attributes. It does not, however, appear that he entirely denied the existence of superior powers. Cicero charges him with inconsistency in having written books concerning piety and the reverence due to the gods, and in maintaining that the gods ought to be worshipped, whilst he asserted that they had no concern in human affairs. It is evident moreover that the gods of Epicurus were destitute of many of the essential characters of divinity, and that his piety was of a kind very different from that which is inspired by just notions of Deity. Not to urge that what he taught concerning the gods, might have been artfully designed to screen him from the odium and hazard which would have attended an open avowal of atheism. The other charges against this philosopher seem scarcely compatible with his general character. Indeed, that he was distinguished by the contrary virtues, appears even from the confessions of the more respectable opponents of his doctrine, particularly Cicero, Plutarch and Seneca. Much, if not all, of the calumnies uttered against him must be ascribed to the malignity of rival sects.] *Diog. in vitâ.*—*Ælian. V. H. 4, c. 13.*—*Cic. de Nat. D. 1. c. 24 and 25.*—*Tusc. 3, 49, de finib. 2, c. 22.*

EPIDAMNUS, a town of Macedonia. [*vid. Dyrrachium.*]

EPIDAURIA, a festival at Athens in honour of Æsculapius.—A country of Peloponnesus.

EPIDAUROS, [a town of Argos in Peloponnesus, on the coast of the Sinus Saronicus, and opposite the island of Ægina. It lay south-east of Argos. This town was famed for a temple Æsculapius, whither great numbers, both from Greece and other countries, resorted for the cure of distempers. It is said to have been the birth-place of Æsculapius. It is now a small place called *Pidauria.*] *Strab. 8.*—*Virg. G. 3, v. 44.*—*Paus. 3, c. 21.*—*Mela. 2, c. 3.*—A town of Dalmatia, now *Regusi Vecchio.*—of Laconia.

EPIDŌTE, certain deities who presided over the birth and growth of children, and were known among the Romans by the name of *Dii averrunci.* They were worshipped by the Lacedæmonians, and chiefly invoked by those who were persecuted by the ghosts of the dead, &c. *Paus. 3, c. 17, &c.*

EPIGŌNI, the sons and descendants of the Grecian heroes who were killed in the first Theban war. The war of the Epigoni is famous in ancient history. It was undertaken ten years after the first. The sons of those who had perished in the first war, resolved to avenge the death of their fathers, and marched against Thebes, under the command of Thersander, or, according to others, of Alcmaon, the son of Amphiaraus. The Argives were assisted by the Corinthians, the people of Messenia, Arcadia, and Megara. The Thebans had engaged all their neighbours in their quarrel, as in one common cause, and the two hostile armies met and en-

gaged on the banks of the Glissas. The fight was obstinate and bloody, but victory declared for the Epigoni, and some of the Thebans fled to Illyricum with Leodamas their general, while others retired into Thebes, where they were soon besieged, and forced to surrender. In this war Ægialeus alone was killed, and his father Adrastus was the only person who escaped alive in the first war. This whole war, as Pausanias observes, was written in verse; and Callinus, who quotes some of the verses, ascribes them to Homer, which opinion has been adopted by many writers. For my part, continues the geographer, I own that next to the Iliad and Odyssey of Homer, I have never seen a finer poem. *Paus. 9, c. 9 and 25.*—*Apollod. 1 and 3.*—*Diod. 4.*—This name has been applied to the sons of those Macedonian veterans who in the age of Alexander formed connexions with the women of Asia.

EPIMENIDES, an epic poet of Crete, contemporary with Solon. His father's name was Agiasarchus, and his mother's Blasta. He is reckoned one of the seven wise men, by those who exclude Periander from the number. While he was tending his flocks one day, he entered into a cave, where he fell asleep. His sleep continued for 40, or 47, or according to Pliny, 57 years, and when he awoke he found every object so considerably altered, that he scarce knew where he was. His brother apprised him of the length of his sleep to his great astonishment. [It is also recorded of Epimenides, that he could dismiss his soul from the body and recall it at pleasure, and that he had familiar intercourse with the gods, and possessed the gift of prophecy. The more credible account of him is, that he was a man of superior talents, who pretended to intercourse with the gods; and, in order to justify his pretensions, lived in retirement upon the spontaneous productions of the earth and practised various arts of imposture. Such was his reputation for sanctity, and for the performance of religious rites, that during a plague in Attica, B. C. 596, the Athenians sent for him to perform a sacred lustration; in consequence of which, as it is said, the gods were appeased and the plague ceased. The Cretans paid him divine honours after death. He wrote various pieces, none of which remain. His treatise on oracles and responses, mentioned by St. Jerome, is said to have been the work from which St Paul quotes in the epistle to Titus, 1, 12.] *Cic. de Div. 1, c. 34.*—*Diog. in vitâ.*—*Paus. 1, c. 14.*—*Plut. in Solon.*—*Val. Max. 8, c. 13.*—*Strab. 10.*—*Plin. 7, c. 12.*

EPIMETHEUS, a son of Japetus and Clymene, one of the Oceanides, who inconsiderately married Pandora, by whom he had Pyrrha the wife of Deucalion. He had the curiosity to open the box which Pandora had brought with her, (*vid. Pandora,*) and from thence issued a train of evils, which from that moment had never ceased to afflict the human race. Hope was the only one which remained at the bottom of the box, not hav-

ing sufficient time to escape, and it is she alone which comforts men under misfortunes. Epimetheus was changed into a monkey by the gods, and sent into the island of Pithecusa. *Apollod.* 1, c. 2 and 7.—*Hægin. fab.*—*Hesiod. Theog. vid. Prometheus.*

EPIPHANĒA, [a town of Cilicia Campestris, south-east of Anazarbas, and situate on the small river Carus, near the range of mount Amanus. It is now *Surfendkar.*]—[A city of Syria, on the Orontes below Apamea. It was reckoned by the Orientals one of the most magnificent cities in the world, having been founded, as they imagined, by Hamath, one of the sons of Canaan, after whom it was called. Its name was changed by the Macedonians in honour of Antiochus Epiphanes. It is now *Hama.*]

EPIPHĀNES, (*illustrious*), a surname given to the Antiochuses, kings of Syria.—A surname of one of the Ptolemies, the fifth of the house of the Lagidæ. *Strab.* 17.

EPIPHANĪS, a bishop of Salamis, who was active in refuting the writings of Origen; but his compositions are more valuable for the fragments which they preserve than for their own intrinsic merit. The only edition is by *Dionys. Petavius*, 2 vols. Paris, 1622. The bishop died A. D. 403.

EPIPŌLĒ, a district of Syracuse, on the north side, surrounded by a wall by Dionysius, who, to complete the work expeditiously, employed 60,000 men upon it, so that in 3 days he finished a wall $4\frac{1}{2}$ miles long, and of great height and thickness.

EPĪRUS, [a country of Greece, to the west of Thessaly, lying along the Adriatic. It was called at first Ἐπίρουσ Δωδοναία, *Epirus Dodonæa*, or the continent of the Dodonæans, and afterwards simply Ἐπίρουσ, *Epirus*, or continent. This latter name was given to it by the inhabitants of the island Coreyra, which lay in its vicinity. It is likewise called Pelasgia by many ancient writers, as being that part of Greece where the Pelasgi first made their appearance. It was divided into Molossis, Thesprotia, Chaonia, and Orestis. This country is said to have been first peopled by Dodanim, the son of Iavan, or at least by some of his posterity. Epirus now forms a part of modern *Albania.* *vid. Pyrrhus and Molossi.*] *Strab.* 7.—*Mela*, 2, c. 3.—*Ptol.* 3, c. 14.—*Plin.* 4, c. 1.—*Virg. G.* 3, v. 121.

EPORĒDŌRIX, a powerful person among the Ædui, who commanded his countrymen in their war against the Sequani. *Cæs. Bell. G.* 7, c. 67.

EQUĪRIA, festivals established at Rome by Romulus, in honour of Mars, when horse-races and games were exhibited in the Campus Martius. [It took place on the 27th of February.] *Varro de L. L.* 5, c. 3.—*Ovid. Fast.* 2, v. 859.

[EQUITES, the second order in the Roman state, forming a connecting link between the patricians and plebeians. At first they were merely a body of 300 young men, chosen by Romulus, 100 from each tribe. They were the most distinguished for rank, wealth, and

other accomplishments, and their duty was to serve on horseback and attend the king as a body-guard. Their original name was *Celeres*. The number was increased by Tullus Hostilius, who chose 300 more from the Albans. They were afterwards raised to 1200 by Tarquinius Priscus, or perhaps to 1800. Servius Tullius made 18 centuries of Equites, choosing 12 new ones, and making 6 centuries of the original three, which had been continued up to his time, under all the additions to their number. 10,000 pounds of brass were allowed each of them for the maintenance of their horses, and a tax (the only one) was laid on widows for this purpose. They received from the state a gold ring and a horse, and were required to possess a fortune of 400 sestertia (£3229 sterling,) at least towards the end of the republic, and under the emperors. Their principal office was at first to serve in the army, but afterwards to act as judges or jurymen, and to farm the public revenues. They were reviewed every fifth year, and if an Eques had been corrupt in his morals or had diminished his fortune, or even had not taken proper care of his horse, he was ordered by the Censor to sell his horse, which was tantamount to degradation. In cases less flagrant, the name of the offender was merely left out of the list of Equites, a mode of punishment which, though it deprived the party of his rank, was, however, less disgraceful than the former.]

EQUOTURICUM, now *Castel Franco*, a little town of Apulia, to which, as some suppose, Horace alludes in this verse, 1. *Sat.* 5, v. 37.

“*Mansuri oppidulo, versu quod dicere non est.*”

ERASISTRĀTUS, a celebrated physician, grandson to the philosopher Aristotle. [He is generally supposed to have been a native of Ceos, and not of Cos, as some have asserted.] He discovered by the motion of the pulse the love which Antiochus had conceived for his mother-in-law Stratonice, and was rewarded with 100 talents for the cure by the father of Antiochus. He was a great enemy to bleeding and violent physic. He died B. C. 257. *Val. Max.* 5, c. 7.—*Plut. in Demetr.*

ERĀTO, one of the Muses, who presided over lyric, tender and amorous poetry. She is represented as crowned with roses and myrtle, holding in her right hand a lyre, and a lute in her left, musical instruments of which she is considered by some as the inventress. Love is sometimes placed by her side holding a lighted flambeau, while she herself appears with a thoughtful, but oftener with a gay and animated look. She was invoked by lovers, especially in the month of April, which, among the Romans, was more particularly devoted to love. *Apollod.* 10.—*Virg. Æn.* 7, v. 37.—*Ovid. de Art. Am.* 2, v. 425.—*Apollod.* 1, c. 2.

ERATOSTHĒNES, son of Agalaus, was a native of Cyrene, and the second intrusted with the care of the Alexandrian library. He dedicated his time to grammatical criticism

and philosophy, but more particularly to poetry and mathematics. He has been called a second Plato, the cosmographer and the geometer of the world. [He was also styled *νικταβλος*, i. e. victorious in five contests, alluding to the five prizes of the Olympic games, and expressive of his pre-eminence in all kinds of literary pursuits.] He is supposed to be the inventor of the armillary sphere. With the instruments with which the munificence of the Ptolemies supplied the library of Alexandria he was enabled to measure the obliquity of the ecliptic, [which in the year 230 B. C. he makes $23^{\circ} 51' 20''$. He likewise first introduced into his map a regular parallel of latitude, which was a geographical outline traced over certain places whose longest day was observed to be of exactly the same length.] He also measured a degree of the meridian and determined the circumference of the earth. He starved himself after he had lived to his 82d year, B. C. 194, [being unable to bear the depression of spirits occasioned by the decay of his sight.] Some few fragments remain of his compositions. He collected the annals of the Egyptian kings by order of one of the Ptolemies. *Cic. ad Attic.* 2, ep. 6.—*Varro de R. R.* 1, c. 2.

EREBUS, a deity of hell, son of Chaos. He married Night, by whom he had Æther and the Day. [The poets often use the word Erebus for the gloomy region in the shades, distinguished both from Tartarus the place of torment, and from Elysium the region of bliss.] *Cic. de Nat. D.* 3, c. 17.—*Virg. Æn.* 6, v. 426.

ERECHTHEUS, son of Pandion 1st, was the sixth king of Athens. He was father of Cecrops 2d, Metion, Pandorus, and four daughters, Creusa, Crithya, Procris, and Othoma, by Praxithea. [Some have referred to this reign, the arrival of Ceres in Attica after the rape of her daughter Proserpine, who taught the cultivation of corn, and the institution by her of the Eleusinian mysteries.] After death he received divine honours at Athens. He reigned 50 years, and died B. C. 1347, in a battle with the Eleusinians. *Ovid.* 6, v. 877.—*Paus.* 2, c. 25.—*Apollod.* 3, c. 15.—*Cic. pro Sext.* 21.—*Tusc.* 1, c. 48.—*Nat. D.* 3, c. 15.

ERECHTHIDES, a name given to the Athenians, from their king Erechtheus. *Ovid. Met.* 7, v. 430.

ERĒSUS, a town of Lesbos, the native place of Theophrastus.

ERĒTRĪA, [a town of the island of Eubœa, situate on the coast of the Euripus, south-east of Chalcis. It remained a flourishing city until the reign of Darius Hystaspes. This monarch had resolved to punish the Eretrians for joining with the Athenians in the expedition of the Ionians against Sardis; and he accordingly gave orders to his commanders Datis and Artaphernes, to subdue both Eretria and Athens, and bring the inhabitants captive before him. Eretria was taken after a six day's siege, and the captive inhabitants brought to Asia. They are said to have been

in number only 400, among whom were ten women. The rest of the Eretrians escaped from the Persians among the rocks of the island. Darius treated the prisoners kindly, and settled them at Ardericca, in the district of Cissia. According to Philostratus, they occupied the same spot at the beginning of the Christian era. Eretria was afterwards rebuilt, and became a flourishing city. It is supposed to answer to the modern *Gravlinais*.] *Paus.* 7, c. 8, &c.—*Mela*, 2, c. 7.—*Plin.* 4, c. 12.—*C. Nep. in Mill.* 4.

ERICHTHONIUS, the fourth king of Athens, sprung from the seed of Vulcan which fell upon the ground when that god attempted to offer violence to Minerva. He was very deformed, and had the tails of serpents instead of legs. Minerva placed him in a basket, which she gave to the daughters of Cecrops, with strict injunctions not to examine its contents. Aglauros, one of the sisters, had the curiosity to open the basket, for which the goddess punished her indiscretion by making her jealous of her sister Herse. [*vid.* Herse.] [The meaning of the fable evidently is, that Erichthonius having limbs that were greatly deformed, invented chariots for the purpose of concealing this deformity. This also without doubt gave rise to the fiction that after death he was translated to the skies, and formed the constellation of the chariot.] Erichthon was young when he ascended the throne of Athens. He reigned 30 years, and died B. C. 1437. The invention of chariots is attributed to him, and the manner of harnessing horses to draw them. He was made a constellation after death under the name of Bootes. *Ovid. Met.* 2, v. 553.—*Hygin.* fab. 166.—*Apollod.* 3, c. 14.—*Paus.* 4, c. 2.—*Virg. G.* 3, v. 113.

ERICŪSA, one of the Lipari isles, now [*Varcusa*.]

ERIDĀNUS, [a river of Italy, in Cisalpine Gaul, called also Padus, now the *Po*. D'Anville states that the name Eridanus, though a term for the entire river, was specially applied to the Ostium Spineticum, or Spinetic mouth, which last received its name from a very ancient city in its vicinity, founded by the Greeks, and called Spina. Some writers consider the name Eridanus, as coming in fact from a river in the north of Europe, the modern *Rhodanus*, which flows into the *Vistula* near *Dantsic*. Here the Phœnicians and Carthaginians traded for amber, and their fear of rivalry in this lucrative trade induced them to keep the source of their traffic involved in so much obscurity that it became in time the subject of poetic embellishment. The *Rhodanus*, or *Rhone*, is thought by some to have received its ancient name from this circumstance, being confounded by the Greeks, in the infancy of their geographical knowledge, with the true stream. This probably arose from amber being found among the Gallic nations, to whom it may have come by an over-land trade. In like manner, amber being obtained afterwards in large quantities among the Veneti on the

Adriatic, induced the Greeks to remove the Eridanus to this quarter and identify it with the Po, off the mouth of which stream they placed their imaginary amber islands, the Electrides. The Veneti obtained their amber in a similar way with the Gallic nations. Thus the true Eridanus, and the fable of Phaethon also, both refer to a northern origin; and a curious subject of discussion arises with regard to the earlier climate of the regions bordering on the Baltic, for remarks on which *vid.* Phaethon.] *Cic. in Arat.* 145.—*Claudian de Cons. Hon.* 6, v. 175.—*Ovid. Met.* 2, fab. 3.—*Paus.* 1, c. 3.—*Strab.* 5.—*Lucan.* 2, v. 409.—*Virg. G.* 1, v. 482.—*Æn.* 6, v. 659.

ERIGONE, a daughter of Icarus, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated. She was made a constellation, now known under the name of *Virgo*. *Ovid. Met.* 6, fab. 4.—*Stat.* 11, *Theb.* v. 644.—*Virg. G.* 1, v. 33.—*Apollod.* 3, c. 44.—*Hygin.* fab. 1 and 24.

ERIGONEIUS, a name applied to the Dogstar, because looking towards Frigone, &c. *Ovid. Fast.* 5, v. 723.

ERINNA, a poetess of Lesbos, intimate with Sappho. [The chronicle of Eusebius, however, places her 250 years later than Sappho. She was celebrated for her poetical talents, and several epigrams were written upon her, one of which speaks of her as inferior to Sappho in lyrics, but superior in hexameters. Some fragments are extant in her name in the "*Carmina novem Pœtarum Fœminarum.*" *Antv.* 1568.] *Piin.* 34, c. 8.

ERINNYs, the Greek name of the Eumenides. The word signifies the *fury of the mind*, *εἰς νόον*, (*vid.* Eumenides.) ["*Habent nomen,*" says Damm, "*ab εἰ valde et αἰῶν efficio, quia sunt ἀγχι ἀνοστήμας; vel ab ἀγῆς αἰῶνι execrationes et imprecationes justas exsequi.*"] *Virg. Æn.* 2, v. 337.—A surname of Ceres, on account of her amour with Neptune, under the form of a horse. [The name is meant to express the *anger* of the goddess towards Neptune. The term *εἰριννοῖν* was used by the Arcadians, according to the *Ety-mol. Mag.* for *εἰρηνοῖν*. Why may not this be a good derivation also for the name, as applied to the furies?] *Paus.* 8, c. 25 and 42.

ERIPHYLE, a sister of Adrastus, king of Argos, who married Amphiarus. She was daughter of Talauus and Lysimache. When her husband concealed himself that he might not accompany the Argives in their expedition against Thebes, where he knew he was to perish, Eriphyle suffered herself to be bribed by Polynices with a golden necklace which had been formerly given to Hermione by the goddess Venus, and she discovered where Amphiarus was. This treachery of Eriphyle compelled him to go to war; but before he departed, he charged his son Alcmaeon to murder his mother as soon as he was informed of his death. Amphiarus perished in the expedition, and his death was no sooner

known than his last injunctions were obeyed, and Eriphyle was murdered by the hands of her son. *Virg. Æn.* 6, v. 445.—*Homer. Od.* 11.—*Cic. in Verr.* 4, c. 18.—*Apollod.* 1, c. 9, l. 3, c. 6 and 7.—*Hygin.* fab. 73.—*Paus.* 5, c. 17.

ERIS, the goddess of discord among the Greeks. She is the same as the *Discordia* of the Latins. *vid.* *Discordia*.

ERISICHON, a Thessalian, son of Triops, who derided Ceres and cut down her groves. This impiety irritated the goddess, who afflicted him with continual hunger. He squandered all his possessions to gratify the cravings of his appetite, and at last he devoured his own limbs for want of food. His daughter Metra had the power of transforming herself into whatever animal she pleased, and she made use of that artifice to maintain her father, who sold her, after which she assumed another shape, and became again his property. *Ovid. Met.* fab. 18.

[EROS, (*εἶρος*), *vid.* Cupido].

EROSTRATUS, [the incendiary who set fire to the famous temple of Diana at Ephesus. When put to the torture, he confessed that his only object was to gain himself a name among posterity. The states-general of Asia endeavoured very foolishly to prevent this, by ordering that his name should never be mentioned; but the natural consequence was, that it is mentioned by all contemporary historians, and has reached even our own time, in full accordance with the wishes of the man who bore it.]

ERŌTIA, a festival in honour of Eros the god of love. It was celebrated by the Thespians every fifth year, with sports and games, when musicians and others contended. If any quarrels or seditions had arisen among the people, it was then usual to offer sacrifices and prayers to the god, and he would totally remove them.

ERYCINA, a surname of Venus, from mount Eryx, where she had a temple. She was also worshipped at Rome under this appellation. [The Erycinian Venus appears to have been the same with the Phœnician Astarte, whose worship was brought over by the latter people, and a temple erected to her on mount Eryx. In confirmation of this we learn from Diodorus Siculus (4, 83.) that the Carthaginians revered the Erycinian Venus equally as much as the natives themselves.] *Ovid. Fast.* 4, v. 874.—*Horat.* 1, *Od.* 2, v. 33.

ERYMANTHUS, [a mountain or forest in the north-western angle of Arcadia, east of a river of the same name, which had its source towards the north, on the confines of Elis and Arcadia. Here Hercules slew the famous Erymanthian boar. *vid.* Hercules.] *Paus.* 8, c. 24.—*Virg. Æn.* 6, v. 802.—*Plin.* 4, c. 6.—*Cic. Tusc.* 2, c. 8, l. 4, c. 22.—*Ovid. Met.* 2, v. 499.

ERYTHĒA, [an island off the coast of Iberia, in the Atlantic. It lay in the Sinus Cæditanus, or Bay of Cadiz, and was remarkable for its fertility. It was called by the inhabitants Junonis insula; and by later wri

ters Aphrodisias. Here Geryon was said to have reigned; and the fertility of the island seems to have given rise to the fable of his oxen. *vid. Hercules, and Geryon.*] *Plin.* 4, c. 22.—*Mela*, 3, c. 6.—*Propert.* 4, el. 10, v. 1.—*Syl.* 16, v. 195.—*Ovid. Fast.* 5, v. 649.

ERYTHRÆ, a town of Ionia, opposite Chios, once the residence of a sibyl, [called from the place of her residence, the Erythræan sibyl.] It was built by Neleus, the son of Codrus. [It is now a small village called *Erethir.*] *Paus.* 10, c. 12.—*Liv.* 44, c. 28, l. 38, c. 39.—A town of Bœotia. *Id.* 6, c. 21.

ERYTHRÆUM MARE, [a name applied by the Greeks to the whole ocean, extending from the coast of Ethiopia to the island of Taprobana, when their geographical knowledge of India was in its infancy. They derived the name from an ancient monarch who reigned along these coasts, by the name of Erythras, and believed that his grave was to be found in one of the adjacent islands. Afterwards, when the Greeks learned the existence of an Indian ocean, the term Erythræan Sea was applied merely to the sea below Arabia, and to the Arabian and Persian Gulfs. In this latter sense Strabo uses the name. Herodotus follows the old acceptation of the word, according to the opinion prevalent in his age. The appellation was probably derived from Edom, (Esau), whose descendants were called Idumeans, and inhabited the northern parts of Arabia. They navigated upon the Red Sea and Persian Gulf, and also upon the Indian Ocean, and the oriental name Idumæan, signifying *red*, the sea of the Idumæans was called the Red Sea and the Erythræan Sea. (*Ερυθρα θάλασσα.*) *vid. Arabicus Sinus.* *Curt.* 8, c. 9.—*Plin.* 6, c. 23.—*Herodot.* 1, c. 180 and 189, l. 3, c. 93, l. 4, c. 37.—*Mela*, 3, c. 8.]

ERYX, a son of Butes and Venus, who relying upon his strength, challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his superior dexterity, and Eryx was killed in the combat, and buried on the mountain where he had built a temple to Venus. *Virg. Æn.* 5, v. 402.—An Indian, killed by his subjects for opposing Alexander. &c. *Curt.* 8, c. 11.—A mountain of Sicily, now *San Giuliano*, near Drepanum, which received its name from Eryx, who was buried there. [On its summit stood a famous temple of Venus Erycina, (*vid. Erycina.*) and on the western declivity was situated the town of Eryx, the approach to which from the plain was rocky and difficult. At the distance of 30 stadia stood the harbour of the same name. The Phœnicians most probably were the founders of the place, and also of the temple: and the Erycinian Venus appears to be identified with the Astarte of the latter people. The native inhabitants in this quarter were called Elymi, and Eryx is said by some to have been their king. Virgil makes Æneas to have founded the temple: in this, however, he is contradicted by other authorities. Æneas, if ever he was in Sicily, seems to have

done nothing more than repair and adorn the sacred edifice. The town was destroyed by the Carthaginians in the time of Pyrrhus, who a short time previous had taken it by storm, and the inhabitants were removed to Drepanum. It soon, however, revived, owing to the celebrity of the adjacent temple. In the first Punic war it fell into the hands of the Romans, but was surprised by Barca, the Carthaginian commander, and the inhabitants who escaped the slaughter were again removed to Drepanum. The place never recovered from this blow: the sanctity of the temple drew indeed new inhabitants around, but the city was never rebuilt. No traces of the temple remain at the present day. On the summit of the mountain is now an ancient castle, supposed to have been erected by the Saracens.] *Ovid. Fast.* 4, v. 73.—*Hygin.* fab. 16 and 260.—*Liv.* 22, c. 9.—*Mela*, 2, c. 7.—*Paus.* 3, c. 16.

ESQUILIA, and ESQUILINUS MONS, one of the seven hills of Rome which was joined to the city by king Tullus. [The Campus Esquilinus was granted by the senate as a burying-place for the poor, and stood without the Esquiline gate. As the vast number of bodies here deposited rendered the places adjoining very unhealthy, Augustus, with the consent of the senate and people gave part of it to his favourite Mæcenas, who built there a magnificent house with extensive gardens, whence it became one of the most healthy situations of Rome.] *Liv.* 2, c. 11.—*Horat.* 5, epod. v. 100.—*Tacit. Æn.* 2, c. 32.

ESTIÆOTIS, a district of Thessaly on both sides of the Peneus, to the east and north-east of Pelasgiotis.]

ESULA, a town of Italy near Tibur. *Horat.* 3, *Od.* 29, v. 6.

ETEÓCLES, a son of Ædipus and Jocasta. After his father's death, it was agreed between him and his brother Polynices, that they should both share the royalty, and reign alternately each a year. Eteocles by right of seniority first ascended the throne, but after the first year of his reign was expired, he refused to give up the crown to his brother according to their mutual agreement. Polynices resolving to punish such an open violation of a solemn engagement, went to implore the assistance of Adrastus, king of Argos. He received that king's daughter in marriage, and was soon after assisted with a strong army, headed by several famous generals. These hostile preparations were watched by Eteocles, who on his part did not remain inactive. He chose seven brave chiefs to oppose the seven leaders of the Argives, and stationed them at the seven gates of the city. He placed himself against his brother Polynices, and he opposed Menalippus to Tydeus, Polyphontes to Capaneus, Megareus to Eteocles, Hyperbius to Parthenopæus, and Lathenes to Amphiarus. Much blood was shed in light and unavailing skirmishes, and it was at last agreed between the two brothers that the war should be decided by single combat. They both fell in an engagement

conducted with the most inveterate fury on either side, and it is even said that the ashes of these two brothers, who had been so inimical one to the other, separated themselves on the burning pile, as if even after death, sensible of resentment, and hostile to reconciliation. *Stat. Theb.*—*Apollod.* 3, c. 5, &c.—*Æschyl. Sept. ante Theb.*—*Eurip. in Phœnis.*—*Paus.* 5, c. 9, l. 9, c. 6.

ETREŒLUS, one of the seven chiefs of the army of Adrastus in his expedition against Thebes, celebrated for his valour, for his disinterestedness and magnanimity. He was killed by Megareus, the son of Creon, under the walls of Thebes. *Eurip.*—*Apollod.* 3, c. 6.

ETESLÆ, or *Etesian Winds*, are such as blow at stated times of the year, from what part soever of the compass they come. They derive their name from *eros*, year, being yearly or anniversary winds, such as the seamen call monsoons and trade winds, which in some parts of the world continue blowing for certain stated seasons of the year. Thus, the north winds, which, during the dog-days, constantly blow upon the coast of Egypt, and hinder all ships from sailing out of Alexandria for that season, are called *Etesia* in Cæsar's Commentaries. In other authors the west and east winds are called *etesia* when they continue blowing for certain seasons of the year. [According to Cellarius, however, those winds are properly *etesian* which blow from that part of the horizon which is between the north and the west, about the time of the summer solstice.]

ETRURIA, } *vid. Hetruria, Hetrusci.*
ETRUSCI, }

EVADNE, a daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile, and perished in the flames. *Virg. Æn.* 6, v. 447.—*Propert.* 1, el. 15, v. 21.—*Stat. Theb.* 12, v. 800.

EVĀGŒRAS, a king of Cyprus, who retook Salamis, which had been taken from his father by the Persians. He made war against Artaxerxes, the king of Persia, with the assistance of the Egyptians, Arabians, and Tyrians, and obtained some advantage over the fleet of his enemy. The Persians, however, soon repaired their losses, and Evagoras saw himself defeated by sea and land, and obliged to be tributary to the power of Artaxerxes, and to be stripped of all his dominions except the town of Salamis. He was assassinated soon after this fatal change of fortune, by an eunuch, 374. B. C. He left two sons, Nicocles, who succeeded him, and Protagoras, who deprived his nephew Evagoras of his possessions. His grandson bore the same name, and succeeded his father Nicocles. He showed himself oppressive, and his uncle Protagoras took advantage of his unpopularity to deprive him of his power. Evagoras fled to

Artaxerxes Ochus, who gave him a government more extensive than that of Cyprus, but his oppression rendered him odious, and he was accused before his benefactor, and by his orders put to death. *C. Nep.* 12, c. 2.—*Diod.* 14.—*Paus.* 1, c. 3.—*Justin.* 5, c. 6.

EVANDER, a son of the prophetess Carme, king of Arcadia. An accidental murder obliged him to leave his country, and he came to Italy, where he drove the aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterwards founded. He kindly received Hercules when he returned from the conquest of Geryon; and he was the first who raised him altars. He gave Æneas assistance against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. [*vid. Pelasgi.*] He was honoured as a god after death by his subjects, who raised him an altar on mount Aventine. *Paus.* 8, c. 43.—*Liv.* 1, c. 7.—*Ital.* 7, v. 18.—*Dionys. Hal.* 1, c. 7.—*Ovid. Fast.* 1, v. 500, l. v. 91.—*Virg. Æn.* 8, v. 100, &c.—A philosopher of the second academy, who flourished B. C. 215.

EVARCHUS, [a river of Asia Minor, flowing into the Euxine, to the south-east of Sinope. The name appears to have been changed in process of time to Euechus. It formed the ancient boundary between Paphlagonia and Cappadocia, or the White Syrians, who had spread themselves to the west of the Halys.] *Flac.* 6, v. 102.

EUBŒA, [one of the most considerable of the Greek islands, and the largest next to Crete, formerly joined to Bœotia, according to Pliny, by an isthmus. The Euripus separates it at present, being from north-east to south-west 150 miles, but where broadest being only 40 miles, and where narrowest 20. The island is in compass 365 miles. Its appellation Eubœa is said to be derived from its excellent pastures and fine herds. It is sometimes called Macris (the long) by the ancient poets. The champaign country was very fertile, and yielded corn, wine, oil, fruits; but it was chiefly famous for its pastures. The earliest inhabitants were the Abantes, who dwelt in the southern part of the island: in the north were the Istigi. In process of time, some of the Ionians, who migrated from Athens, settled here; and carrying on a commercial intercourse with their brethren in Ionia, soon became distinguished for their wealth and prosperity. The principal commercial cities were Chalcis and Eretria. The Eubœan talent became known in almost every quarter of the ancient world, by reason of the extensive foreign relations of the inhabitants; it was equal to the Babylonian, and the double of the Attic talent.] *Plin.* 4, c. 12.—*Strab.* 10.—*Ovid. Met.* 14, v. 155.

EUBŒIUS, belonging to Eubœa. The epithet is also applied to the country of Cumæ, because that city was built by a colony from Chalcis, a town of Eubœa. *Ovid. Fast.* 4, v. 257.—*Virg. Æn.* 6, v. 2, l. 9, v. 710.

EUBŪLIDES, [a native of Miletus, and successor of Euclid in the Megaric school. He was a strong opponent of Aristotle; and seized every opportunity of censuring his writings and calumniating his character. He introduced new subtleties into the art of disputation, several of which, though often mentioned as proof of great ingenuity, deserve only to be remembered as examples of egregious trifling.]

EUBŪLUS, an Athenian orator, rival to Demosthenes.

EUCLIDES, [a native of Megara, and founder of the Megaric or Eristic sect. He was distinguished by his subtle genius. He early became the auditor and disciple of Socrates; and, notwithstanding the terror of the decree which enacted that any inhabitant of Megara who should be seen at Athens should forfeit his life, he frequently came to Athens by night, from the distance of about 20 miles, concealed in a long female cloak and veil, to visit his master. He afterwards put himself at the head of a school in Megara, where his chief employment was to teach the art of disputation.] *Diog. in Socrate*.—A mathematician of Alexandria, who flourished 300 B. C. He distinguished himself by his writings on music and geometry, but particularly by 15 books on the elements of mathematics, which consist of problems and theorems with demonstrations. This work has been greatly mutilated by commentators. [The "Elements" are not to be wholly attributed to Euclid, many of the valuable truths and demonstrations contained in them owe their existence to Thales, Pythagoras, Eudoxus, and others; but Euclid was the first who reduced them to order, and probably interwove many theorems of his own to render the whole a complete and connected system of geometry. The two last books of the Elements were added, it is thought, 200 years after Euclid's death, by Hypsicles of Alexandria.] Euclid was so esteemed in his life-time, that king Ptolemy became one of his pupils. [Euclid's was the first mathematical school ever instituted at Alexandria; and in this city, till its conquest by the Saracens, most of the eminent mathematicians were either born or studied. To Euclid, and those immediately educated by him, the world has been indebted for Eratosthenes, Archimedes, Apollonius, Ptolemy, &c.] He was so respected that Plato, himself a mathematician, being asked concerning the building of an altar at Athens, referred his inquiries to the mathematician of Alexandria. The best edition of Euclid's writings is that of Gregory, fol. Oxon. 1703. *Val. Max.* 3, c. 12.—*Cic. de Orat.* 3, c. 72.

EUDAMIDAS, a son of Archidamus 4th, brother to Agis 4th. He succeeded on the Spartan throne after his brother's death, B. C. 330. *Paus.* 3, c. 10.—A son of Archidamus, king of Sparta, who succeeded B. C. 268.

EUDOCIA, [a Roman empress, wife to Theodosius the younger. Her original name was Athenais, and she was the daughter of Leon-

tius an Athenian philosopher; but on her marriage she embraced Christianity, and received the baptismal name of Eudocia. She was a female of beauty and talent. She put into verse several books of the Old Testament, and wrote several paraphrases on some of the Jewish prophets, but became suspected by her husband of conjugal infidelity, and, being degraded, was allowed to seek a refuge in the Holy Land. Here she devoted herself to religious studies, and died at the age of 67. In her last illness, she solemnly declared her innocence of the charge alleged against her.]

EUDOXUS, [a celebrated astronomer and geometrician. He went to Egypt, and was introduced to the notice of Nectanebis 2d, and by him to the Egyptian priests. He is highly celebrated for his skill in astronomy by the ancients, though none of his writings on this or any other branch are extant. The honour of bringing the celestial sphere, and the regular astronomy from Egypt to Greece, belongs to him. After his return from Egypt, he taught astronomy and philosophy with great applause at Cyzicus, and afterwards removed to Athens, where he opened a school, and was in such high repute, as to be consulted on subjects of policy as well as science, by deputies from all parts of Greece. He died, B. C. 352.] *Lucan.* 10, v. 187.—*Diog.*—*Petron.* 88.—A native of Cyzicus, who sailed all round the coast of Africa from the Red Sea, and entered the Mediterranean by the columns of Hercules. [According to the account of his voyage given by Posidonius, it would appear that he never pretended to have sailed around Africa, but merely made a voyage of discovery from Gades along the coast of Africa, and, after proceeding some distance, probably not much farther than one of the Canary islands, was shipwrecked and compelled to return. *Mannert. Anc. Geogr.* vol. 1, p. 25.]

EVEMERUS, an ancient historian of Messenia, intimate with Cassander. He travelled over Greece and Arabia, and wrote an history of the gods, in which he proved that they all had been upon earth as mere mortal men. Ennius translated it into Latin. It is now lost.

EVENUS, an elegiac poet of Paros.—A river running through Ætolia, and falling into the Ionian Sea. It receives its name from Evenus, son of Mars and Sterope, who being unable to overcome Idas, who had promised him his daughter Marpessa in marriage if he surpassed him in running, grew so desperate, that he threw himself into the river which afterwards bore his name. [It was on the banks of the Evenus that Hercules slew the centaur Nessus. It is now the *Fidari*. In the immediate vicinity of its mouth is situate *Missolonghi*.] *Ovid. Met.* 9, v. 104.—*Strab.* 7.

EVEPHENUS, a Pythagorean philosopher, whom Dionysius condemned to death because he had alienated the people of Metapontum from his power. The philosopher begged leave of the tyrant to go and marry

his sister, and promised to return in six months. Dionysius consented by receiving Eucritus, who pledged himself to die if Euephenus did not return in time. Euephenus returned at the appointed moment, to the astonishment of Dionysius, and delivered his friend Eucritus from the death which threatened him. The tyrant was so pleased with these two friends, that he pardoned Euephenus, and begged to share their friendship and confidence. *Polyæn. 5.*

EUEGËTÆ, [a people of Upper Asia, whose proper name was Ariaspæ. They lay south of the Zarangæ or Drangæ. The Greeks called them Euergetæ, or *benefactors*, translating the Persian appellation which was added to their name. This was given them from the succours which they afforded to Cyrus. The modern name of their territory is *Dergasp.*] *Curt. 7, c. 3.*

EUEGËTES, a surname signifying *benefactor*, given to Philip of Macedonia, and to Antigonus Dason, and Ptolemy of Egypt. It was also commonly given to the kings of Syria and Pontus, and we often see among the former an Alexander Euergetes, and among the latter a Mithridates Euergetes. Some of the Roman emperors also claimed that epithet, so expressive of benevolence and humanity.

EUGANËI, a people of Italy, on the borders of the Adriatic, who, upon being expelled from the Trojans, seized upon a part of the Alps. [The Euganei were indebted for this name, implying *well descended*, to the Greeks; it being most probably an ingenious corruption of the true appellation. It was the Veneti, and not the Trojans, that drove them from the coast. They are thought to have founded Patavium, and, according to Pliny, Verona. After being compelled to retire to the mountains, they assumed the general name of Rhæti, or mountaineers, but frequently changed it afterwards. They were a branch of the Umbri.] *Sil. 8, v. 604.—Liv. 1, c. 1.*

EUGENIUS, an usurper of the imperial title after the death of Valentinian the 2d, A. D. 392.

EVIUS, [a surname of Bacchus, given him, according to the poets, by Jupiter, whom he was aiding in the contest with the giants. Jupiter was so delighted with his valour, that he called out to him, *eu vis, well done, O son!*]

[**EULËUS**, or Cheaspes, a river of Persia, flowing near the city of Susa. The kings of Persia, according to Herodotus, drank of no other; and, wherever they went, they were attended by a number of four-wheeled carriages, drawn by mules, in which the water of this river, being first boiled, was deposited in vessels of silver. Ælian relates, that Xerxes, during his march into Greece, came to a desert place, and was exceedingly thirsty; his attendants with his baggage were at some distance, and proclamation was made, that whosoever had any of the water of the Choaspes, should produce it for the use of the king. One person was found who possessed a small quantity, but it was quite putrid.

Xerxes, however, drank it, and considered the person who supplied it as his friend and benefactor, since he must otherwise have perished with thirst.]

EUMËUS, a herdsman and steward of Ulysses, who knew his master at his return home from the Trojan war after 20 years' absence, and assisted him in removing Penelope's suitors. He was originally the son of the king of Scyros, and upon being carried away by pirates, he was sold as a slave to Laertes, who rewarded his fidelity and services. *Homer. od. 13, v. 403, l. 14, v. 3, l. 15, v. 268, l. 16 and 17.*

EUMËLUS, a son of Admetus, king of Phœria in Thessaly. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the games made in honour of Patroclus. *Homer. Il. 2 and 23.*—A man contemporary with Trip- tolemus, of whom he learned the art of agriculture. *Paus. 7, c. 18.*—One of the Bacchiadæ, who wrote, among other things, a poetical history of Corinth, B.C. 750, of which a small fragment is still extant. *Paus. 2, c. 1.*

EUMËNES, a Greek officer in the army of Alexander, son of a charioteer. He was the most worthy of all the officers of Alexander to succeed after the death of his master. He conquered Paphlagonia and Cappadocia, of which he obtained the government, till the power and jealousy of Antigonus obliged him to retire. He joined his forces to those of Perdicas, and defeated Craterus and Neoptolemus. Neoptolemus perished by the hands of Eumenes. When Craterus had been killed during the war, his remains received an honourable funeral from the hand of the conqueror; and Eumenes, after weeping over the ashes of a man who once was his dearest friend, sent his remains to his relations in Macedonia. Eumenes fought against Antipater and conquered him, and after the death of Perdicas, his ally, his arms were directed against Antigonus, by whom he was conquered, chiefly by the treacherous conduct of his officers. This fatal battle obliged him to disband the greatest part of his army to secure himself a retreat, and he fled with only 700 faithful attendants to Nora, a fortified place on the confines of Cappadocia, where he was soon besieged by the conqueror. He supported the siege for a year with courage and resolution, but some disadvantageous skirmishes so reduced him, that his soldiers, grown desperate, and bribed by the offers of the enemy, had the infidelity to betray him into the hands of Antigonus. The conqueror, from shame or remorse, had not the courage to visit Eumenes; but when he was asked by his officers in what manner he wished him to be kept, he answered, keep him as carefully as you would keep a lion. This severe command was obeyed; but the asperity of Antigonus vanished in a few days, and Eumenes, delivered from the weight of chains, was permitted to enjoy the company of his friends. Even Antigonus hesitated whether he should not restore to his liberty a man with whom he

had lived in the greatest intimacy while both were subservient to the command of Alexander, and these secret emotions of pity and humanity were not a little increased by the petitions of his son Demetrius for the release of Eumenes. But the calls of ambition prevailed; and when Antigonus recollected what an active enemy he had in his power, he ordered Eumenes to be put to death in the prison; (though some imagine he was murdered without the knowledge of his conqueror.) His bloody commands were executed B. C. 315. Such was the end of a man who raised himself to power by merit alone. His skill in public exercises first recommended him to the notice of Philip, and under Alexander his attachment and fidelity to the royal person, and particularly his military accomplishments, promoted him to the rank of a general. Even his enemies revered him; and Antigonus, by whose orders he perished, honoured his remains with a splendid funeral, and conveyed his ashes to his wife and family in Cappadocia. It has been observed, that Eumenes had such an universal influence over the successors of Alexander, that none during his life-time dared to assume the title of king; and it does not a little reflect to his honour, to consider that the wars he carried on were not from private or interested motives, but for the good and welfare of his deceased benefactor's children. *Plut. & C. Nep. in vitâ.—Diog. 19.—Justin. 13.—Curt. 10.—Arian.*—A king of Pergamus, who succeeded his uncle Philetærus on the throne, B. C. 263. He made war against Antiochus the son of Seleucus, and enlarged his possessions by seizing upon many of the cities of the kings of Syria. He lived in alliance with the Romans, and made war against Prusias, king of Bithynia. He was a great patron of learning, and given much to wine. He died of an excess in drinking, after a reign of 22 years. He was succeeded by Attalus. *Strab. 15.*—The second of that name succeeded his father Attalus on the throne of Asia and Pergamus. His kingdom was small and poor, but he rendered it powerful and opulent, and his alliance with the Romans did not a little contribute to the increase of his dominions after the victories obtained over Antiochus the Great. He carried his arms against Prusias and Antiochus, and died B. C. 159, after a reign of 38 years, leaving the kingdom to his son Attalus 2d. He has been admired for his benevolence and magnanimity; and his love of learning greatly enriched the famous library of Pergamus, which had been founded by his predecessors in imitation of the Alexandrian collection of the Ptolemies. His brothers were so attached to him, and devoted to his interest, that they enlisted among his body-guards to show their fraternal fidelity. *Strab. 13.—Justin. 31 and 34.—Polyb.*—A celebrated orator of Athens about the beginning of the fourth century. Some of his harangues and orations are extant.

EUMENIA, a city of Phrygia, built by Attalus in honour of his brother Eumenes.—A

city of Thrace.—of Caria. *Plin 5, c. 29.*
—of Hyrcania.

EUMENIDES, a name given to the Furies by the ancients. [The name means "the benign goddesses," an appellation applied to them by an euphemism, which is a mode of expression that avoids direct mention of indecent melancholy, or disagreeable things.] They sprang from the drops of blood which flowed from the wound which Cælus received from his son Saturn. According to others, they were daughters of the Earth, and conceived from the blood of Saturn. Some make them daughters of Acheron and Night, or Pluto and Proserpine, or Chaos and Terra, according to Sophocles, or as Epimenides reports, of Saturn and Eouonyme. According to the most received opinions, they were three in number, Tisiphone, Megara, and Alecto, to which some add Nemesis. *Plutarch* mentions only one, called Adrasta, daughter of Jupiter and Necessity. They were supposed to be the ministers of the vengeance of the gods, and therefore appeared stern and inexorable; always employed in punishing the guilty upon earth, as well as in the infernal regions. They inflicted their vengeance upon earth by wars, pestilence, and dissensions, and by the secret stings of conscience; and in hell they punished the guilty by continual flagellation and torments. They were also called *Furie*, *Erinyes*, and *Dire*; and the appellation of Eumenides, which signifies benevolence and compassion, they received after they had ceased to prosecute Orestes, who in gratitude offered them sacrifices, and erected a temple in honour of their divinity. [But see above.] Their worship was almost universal, and people presumed not to mention their names or fix their eyes upon their temples. They were honoured with sacrifices and libations, and in Achaia they had a temple, which, when entered by any one guilty of crime, suddenly rendered him furious, and deprived him of the use of his reason. In their sacrifices the votaries used branches of cedar and of alder, hawthorn, saffron, and juniper, and the victims were generally turtle doves and sheep, with libations of wine and honey. They were generally represented with a grim and frightful aspect, with a black and bloody garment, and serpents wreathing round their head instead of hair. They held a burning torch in one hand, and a whip of scorpions in the other, and were always attended by terror, rage, paleness, and death. In hell they were seated around Pluto's throne, as the ministers of his vengeance. *Æschyl. in Eumen.—Sophocl. in Ædip. Col.*

EUMENIDIA, festivals in honour of the Eumenides, called by the Athenians *σμεναι*, *Σται*, venerable goddesses. They were celebrated once every year with sacrifices of pregnant ewes, with offerings of cakes made by the most eminent youths, and libations of honey and wine. At Athens none but free-born citizens were admitted, such as had led a life the most virtuous and unsullied. Such

Only were accepted by the goddesses who punished all sorts of wickedness in a severe manner.

EUMOLPIDÆ, the priests of Ceres at the celebration of her festivals of Eleusis. All causes relating to impiety or profanation were referred to their judgment; and their decisions, though occasionally severe, were considered as generally impartial. The Eumolpidæ were descended from Eumolpus, a king of Thrace, who was made priest of Ceres by Erechtheus king of Athens. He became so powerful after his appointment to the priesthood, that he maintained a war against Erechtheus. This war proved fatal to both: Erechtheus and Eumolpus were both killed, and peace was re-established among their descendants, on condition that the priesthood should ever remain in the family of Eumolpus, and the regal power in the house of Erechtheus. The priesthood continued in the family of Eumolpus for 1200 years; and this is still more remarkable, because he who was once appointed to the holy office was obliged to remain in perpetual celibacy. *Paus.* 2, c. 14.

EUMOLPUS, a king of Thrace, son of Neptune and Chione. He was thrown into the sea by his mother, who wished to conceal her shame from her father. Neptune saved his life, and carried him into Ethiopia, where he was brought up by Amphitrite, and afterwards by a woman of the country, one of whose daughters he married. An act of violence to his sister-in-law obliged him to leave Ethiopia, and he fled to Thrace with his son Ismarus, where he married the daughter of Tegyrius, the king of the country. This connection with the royal family rendered him ambitious; he conspired against his father-in-law, and fled, when the conspiracy was discovered, to Attica, where he was initiated in the mysteries of Ceres of Eleusis, and made Hierophantes or high priest. He was afterwards reconciled to Tegyrius, and inherited his kingdom. He made war against Erechtheus, the king of Athens, who had appointed him to the office of high priest, and perished in battle. His descendants were also invested with the priesthood, which remained for about 1200 years in that family. *vid.* Eumolpidæ. *Apollod.* 2, c. 5, &c.—*Hygin.* fab. 73.—*Diod.* 5.—*Paus.* 2, c. 14.

EUNAPIUS, [a native of Sardis in Lydia. He flourished in the fourth century, and was a kinsman of the sophist Chrysanthus, at whose request he wrote the lives of the philosophers of his time. The work has been characterised by Brucker as a mass of extravagant tales, discovering a feeble understanding and an imagination prone to superstition. Besides being a sophist, he was an historian, and practised physic. He wrote a history of the Cæsars from Claudius 2d to Arcadius and Honorius, of which only a fragment remains. The lives of the philosophers was published with a Latin version by Junius, Antv. 1563, and by Commelinus in 1596.]

EUVYMOΣ, one of the Lipari isles.

EUPATOR, a son of Antiochus.—The

surname of *Eupator* was given to many of the Asiatic princes, such as Mithridates, &c. *Strab.* 12.

EUPATORIA, [a town of Pontus, at the confluence of the Lycus and Iris. It was begun by Mithridates under the name Eupatoria, and received from Pompey, who finished it, the title of Magnopolis. Its site appears to correspond with that of the modern *Tchenikéh*.] — [A town in the north-western part of the Tauric Chersonese, on the Sinus Carcinites. It was founded by one of the generals of Mithridates, and is supposed to answer to the modern *Kostof* or *Gosleve*.] *Strab.* 12.

EUPHEITHES, a prince of Ithaca, father to Antinous. In the former part of his life he had fled before the vengeance of the Thesprotians, whose territories he had laid waste in the pursuit of some pirates. During the absence of Ulysses, he was one of the most importuning lovers of Penelope. *Homer. Od.* 16.

EUPHÆES, succeeded Androcles on the throne of Messenia, and in his reign the first Messenian war began. He died B. C. 730. *Paus.* 4, c. 5 and 6.

EUPHORBUS, a famous Trojan, son of Panthous, the first who wounded Patroclus, whom Hector killed. He perished by the hand of Menelaus, who hung his shield in the temple of Juno at Argos. Pythagoras, the founder of the doctrine of the metempsychosis, or transmigration of souls, affirmed that he had been once Euphorbus, and that his soul recollected many exploits which had been done while it animated that Trojan's body. As a further proof of his assertion, he shewed at first sight the shield of Euphorbus in the temple of Juno. *Ovid. Met.* 15, v. 160.—*Paus.* 2, c. 17.—*Homer. Il.* 16 and 17.

EUPHORIION, a Greek poet of Chalcis in Eubœa, in the age of Antiochus the Great. Tiberius took him for his model for correct writing, and was so fond of him that he hung his pictures in all the public libraries. His father's name was Polymnetus. He died in his 56th year, B. C. 220. *Cicero de Nat. D.* 2, c. 64, calls him *Obscurum*.

EUPHRATES, [a stoic philosopher who flourished in the 2d century. He was a friend of the philosopher Apollonius Tyaneus, who introduced him to Vespasian. Pliny gives a very high character of him. When he found his strength worn out by disease and old age, he voluntarily put a period to his life, by drinking hemlock, having first, for some unknown reason, obtained permission from the Emperor Adrain.] — [One of the most considerable and best known rivers of Asia. The Euphrates rises near Arze, the modern *Arze-Roum*. Its source is among mountains, which Strabo makes to be a part of the most northern branch of Taurus. At first it is a very inconsiderable stream, and flows to the west, until encountering the mountains of Cappadocia, it turns to the south, and after flowing a short distance receives its southern arm, a large river coming for the east, and rising in the southern declivity of the range of Mount Ararat. This southern arm of the Euphrates

is the Arsanias, according to Mannert, and is the river D'Anville mentions as the Euphrates which the ten thousand crossed in their retreat, (*Anab.* 4, 5,) and of which mention is made by Pliny in reference to the campaigns of Corbulo. The Euphrates, upon this accession of waters, becoming a very considerable stream, descends rapidly in a bending course, nearly W. S. W. to the vicinity of Samosata. The range of Amanus here preventing its farther progress in this direction, it turns off to the S. E. a course which it next pursues with some little variation, until it reaches Circesium. To the south of this place, it enters the immense plains of *Sennar*, but being repelled on the Arabian side by some sandy and calcareous heights, it is forced to run again to the S. E. and approach the Tigris. In proportion as these two rivers now approximate to one another, the intermediate land loses its elevation, and is occupied by meadows and morasses. Several artificial communications, perhaps two or three which are natural, form a prelude to the approaching junction of the rivers, which finally takes place near *Koma*. The river formed by their junction is called *Shat-al-Arab*, or the river of Arabia. It has three principal mouths, besides a small outlet; these occupy the space of 36 miles. The southernmost is the deepest, and freest in its current. Bars of sand, formed by the river, and which change in their form and situation, render the approach dangerous to the mariner. The tide, which rises above *Bassora*, and even beyond *Coma*, meeting with violence the downward course of the stream, raises its waters in the form of frothy billows. Some of the ancients describe the Euphrates as losing itself in the lakes and marshes to the south of Babylon. (*Arrian.* 7, c. 7.—*Mela*, 3, c. 8.—*Plin.* 5, c. 26.) Others consider the river formed by the union of the two as entitled to a continuation of the name of Euphrates. (*Strabo* 2, p. 132, 15, p. 1060.) According to some the Euphrates originally entered the stream as a separate river, the course of which the Arabs stopped up by a mound. (*Plin.* 6, c. 27.) This last opinion has been in some measure revived by Niebuhr, who supposes that the canal of *Naar-Sares*, proceeding from the Euphrates on the north of Babylon, is continued without interruption to the sea. But uncertainty must always prevail with regard to this and other points connected with the Euphrates, both from the inundations of the river, which render this flat and moveable ground continually liable to change, as well as from the works of human labour. The whole length of the Euphrates, including the *Shat-al-Arab*, is 1147 English miles. Its name is the Greek form of the original appellation *Phrath*, which signifies *fruitful*, or *fertilising*; the Greek particle *Eu*, which is prefixed, denoting *excellence*. The oriental name is sometimes also written *Perath*, as in *Genes.* 2, c. 24* 15, c. 18, and *Joshua* 1, c. 4. By the

Arabians the river is called *Forat*. The epithet *fertilis* is applied to it by Lucan, Sallust, Solinus, and Cicero. The modern name of the Arsanias is *Morad-Siai*, or, the waters of desire.]

ΕΥΦΡΟΣΥΝΑ, one of the Graces, sister to Aglaia and Thalia. *Paus.* 9, c. 35.

ΕΥΦΛΕΑ, an island of the Tyrrhene Sea, near Neapolis. *Stat.* 3, *Silv.* 1, 149.

ΕΥΠΟΛΙΣ, [an Athenian, who flourished B. C. 440. He was one of the writers of the old comedy, and remarkable for his severity in lashing the vices of the age. His comedies were, however, principally of a political cast, in one of which Alcibiades was so severely attacked that he is said to have hired assassins to throw him into the sea. The plot, however, did not succeed, for Eupolis wrote several comedies after the period assigned to this fact.] *Horat.* 1, *Stat.* 4, l. 2, *Sat.* 10.—*Cic. ad Attic.* 6, ep. 1.—*Ælian*.

ΕΥΡΙΑΝΑΣΣΑ, a town near Chios. *Plin.* 5, c. 31.

ΕΥΡΙΠΙΔΕΣ, a celebrated tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks. [In memory of this victory, fought in the narrow channel of Euripus, which divides Salamis from the continent, he received the name of Euripides.] He studied eloquence under Prodicus, ethics under Socrates, and philosophy under Anaxagoras. He applied himself to dramatical composition; and his writings became so much the admiration of his countrymen, that the unfortunate Greeks, who had accompanied Nicias in his expedition against Syracuse, were freed from slavery only by repeating some verses from the pieces of Euripides. [This is incorrectly stated. Many of the Athenian captives perished in the quarries, while others were sold as slaves with the figure of a horse branded on their foreheads. A large number of the latter on their return from slavery went to Euripides, and thanked him in the most grateful manner for their obligations to his pen, some having been enfranchised for teaching their masters what they remembered of his poems, and others having procured refreshments when wandering about after the battle, for singing a few of his verses. Nor is this to be wondered at, observes Plutarch, from whose life of Nicias the above particulars are taken; since they relate that when a ship from Canus, which happened to be pursued by pirates, was about to take shelter in a Sicilian port, the inhabitants at first refused to admit her; but upon asking the crew, whether they knew any of the verses of Euripides, and being answered in the affirmative, they received both them and their vessel.] The talents of Sophocles were looked upon by Euripides with jealousy, and the great enmity which always reigned between the two poets, gave an opportunity to the comic muse of Aristophanes to ridicule them both on the stage with success and humour. [This is incorrect. Sophocles is decidedly a high favourite with Aristophanes. The ire of the comic poet

seems to have been directed solely against Euripides, principally because the compositions of the latter savoured so strongly of the schools of philosophy. Diogenes Laertius even asserts that Euripides was aided in the composition of his tragedies by Socrates himself. Thus much, however, is certain, that the intercourse which was kept up by the poet with the philosophers of the day, and in particular with Socrates, must have had some influence upon the style and spirit of his tragic compositions. Indeed the familiar character of the Socratic school is frequently observable in his writings. Valckenær has enlarged upon this topic in his *Diatribæ*. Many too of the pieces that have reached us shew clearly the attachment of the poet to philosophising even in verse. In one of his tragedies, *Melanippe*, fragments of which still exist, Euripides discussed at large the dogmas of Anaxagoras. The grave and earnest spirit which pervades his compositions has been ascribed by some to the circumstance mentioned by Philochorus, of his having composed his tragedies in a gloomy cavern at Salamis. Gellius quotes this story from Philochorus, and adds that he himself had seen the cavern; but the whole is very probably a mere legend.] During the representation of one of the tragedies of Euripides, the audience, displeased with some lines in the composition, desired the writer to strike them off. Euripides heard the reproof with indignation; he advanced forward on the stage, and told the spectators that he came there to instruct them and not to receive instruction. Another piece, in which he called riches the *summum bonum*, and the admiration of gods and men, gave equal dissatisfaction; but the poet desired the audience to listen with silent attention, for the conclusion of the whole would show them the punishment which attended the lovers of opulence. The ridicule and envy to which he was continually exposed, obliged him at last to remove from Athens. He retired to the court of Archelaus, king of Macedonia, where he received the most conspicuous marks of royal munificence and friendship. His end was as deplorable as it was uncommon. It is said that the dogs of Archelaus met him in his solitary walks, and tore his body to pieces 407 years before the Christian era, in the 78th year of his age. Euripides wrote 75 tragedies, [more correctly, 120,] of which only 19 are extant, [more correctly, 18 tragedies, and one Satyric Drama, entitled the *Cyclops*.] The most approved are his *Phœnissæ*, *Orestes*, *Medea*, *Adromache*, *Electra*, *Hippolytus*, *Iphigenia in Aulis*, *Iphigenia in Tauris*, *Hercules*, and the *Troades*. [He does not appear, however, to have been very successful in his exhibitions on the stage, for no more than five of his compositions gained the prize. In private, however, they were read with avidity and greatly applauded.] He is peculiarly happy in expressing the passions of love, especially the more tender and animated. To pathos he has added sublimity, and the most common expressions

have received a perfect polish from his pen. In his person, as it is reported, he was noble and majestic, and his deportment was always grave and serious. He was slow in composing, and laboured with difficulty; from which circumstance a foolish and malevolent poet once observed, that he had written 100 verses in three days, while Euripides had written only three. *True*, says Euripides, *but there is this difference between your poetry and mine; yours will expire in three days, but mine shall live for ages to come.* Euripides was such an enemy to the far sex, that some have called him *μυσογυνος*, woman hater, and perhaps from this aversion arise the impure and diabolical machinations which appear in his female characters; an observation, however, which he refuted by saying he had faithfully copied nature. In spite of all his antipathy he was married twice, but his connections were so injudicious, that he was compelled to divorce both his wives. [The best edition of Euripides is that recently published at Glasgow, in 9 vols. 8vo. containing select annotations from all preceding editors.] *Diod.* 13.—*Val. Max.* 3, c. 7.—*Cic. In.* 1, c. 50. *Or.* 3, c. 7.—*Arcad.* 1, 4. *Offic.* 3; *Finib.* 2. *Tusc.* 1 and 4, &c.

EURIPUS, [a narrow strait, dividing Eubœa from the main land of Greece. The currents were so strong in the place, that the sea was said by some of the ancient writers to ebb and flow seven times a day; and Aristotle, as the story goes, drowned himself here out of chagrin for not being able to account for so unusual a motion. From this rapid movement of its waters is derived its ancient name, (*eu, bene, εὖ* *ῥιπτα, jacio.*) Livy's account of this strait appears the most rational. "A more dangerous station for a fleet, observes this writer, can hardly be found; besides that, the winds rush down suddenly and with great fury from the high mountains on each side, the strait itself of the Euripus does not ebb and flow seven times a day at started hours, as report says; but the current changing irregularly, like the wind, from one point to another, is hurried along like a torrent tumbling from a steep mountain; so that, night or day, ships can never lie quiet." (*Liv.* 23, 6.) The strait is now called, by a corruption of the ancient name, the gulf of *Negropont.* [*viz. Chalcis.*] *Liv.* 23, c. 6.—*Mela*, 2, c. 7.—*Plin.* 2, c. 95.—*Strab.* 9.

EURŌPA, [one of the three main divisions of the ancient world. With the northern parts of this the ancients were very slightly acquainted, viz. what are now *Prussia*, *Sweden*, *Denmark*, *Norway*, and *Russia*. They applied to this part the general name of *Scandinavia*, and thought it consisted of a number of islands. From the Portuguese cape, denominated by mariners the *rock of Lisbon*, to the *Uralian* mountains, the length of modern Europe may be reckoned at about 3,300 British miles, and from cape *Nord*, in Danish Lapland, to cape *Matapan*, the southern extremity of the Morea, it may be about 2,350.] It is bounded on the east by the *Ægean* Sea, Hel-

lespont, Euxine, Palus Mæotis, and the Tanais in a northern direction. The Mediterranean divides it from Africa on the south, and on the west and north it is washed by the Atlantic and Northern Oceans. It is supposed to receive its name from Europa, who was carried there by Jupiter. [Bochart believes that this part of the world was so called from the whiteness of its inhabitants. M. Gebelin, however, derives the name from the word *Wrab*, signifying Occidental, and expressing its situation with regard to Asia.] *Mela*, 2, c. 1.—*Plin.* 3, c. 1, &c.—*Lucan.* 3, v. 275.—*Virg. Æn.* 7, v. 222.—A daughter of Agenor, king of Phœnicia and Telephassa. She was so beautiful that Jupiter became enamoured of her, and the better to seduce her he assumed the shape of a bull, and mingled with the herds of Agenor, while Europa, with her female attendants, were gathering flowers in the meadows. Europa caressed the beautiful animal, and at last had the courage to sit upon his back. The god took advantage of her situation, and with precipitate steps retired towards the shore, and crossed the sea with Europa on his back, and arrived safe in Crete. Here he assumed his original shape, and declared his love. The nymph consented, though she had once made vows of perpetual celibacy, and she became the mother of Minos, Sarpedon, and Rhadamanthus. After this distinguished amour with Jupiter, she married Asterius king of Crete. This monarch, seeing himself without children by Europa, adopted the fruit of her amours with Jupiter, and always esteemed Minos, Sarpedon, and Rhadamanthus as his own children. Some suppose that Europa lived about 1552 years before the Christian era. [Some have explained the story of Europa, by alleging that a captain of Crete, named Taurus, carried off that princess after he had taken the city of Tyre from Agenor; but others, with greater probability, assert that some merchants of Crete having arrived upon the coast of Phœnicia, and seen the young Europa, were so much struck with her beauty, that they carried her off for their king; and as their ship bore as an image a white bull, and this king of Crete had assumed the name of Jupiter, it was hence fabled that the god had transformed himself into a bull in order to carry off the princess. The Cretans are said to have worshipped her after death as a divinity.] *Ovid. Met.* 2, fab. 13.—*Mosch. Idyl.*—*Apollod.* 2, c. 5, l. 3, c. 1.—A part of Thrace, near mount Hæmus. *Justin.* 7, c. 1.

EURŌTAS, [a river of Laconia, and the largest in the Peloponnesus. It rises in Arcadia, a little to the S. W. of Tegea, and after running a short distance disappears under ground. On the opposite side of the mountains which separate Arcadia from Laconia, it re-appears in the latter country, and becomes a very considerable stream. Eurotas, the third king after Lelex, enlarged and regulated its bed, drew a canal from it, drained the neighbouring country, and, from feelings of gratitude on the part of his subjects, had his name giv-

en to the stream. Its banks were thickly settled, principally, however, with small towns and villages. On it also stood Sparta, the capital. It was famed for its swans, and along its banks the Spartans were fond of engaging in gymnastic exercises. The modern name is *Basilipotamo*, pronounced *Vasilipotemo*, and signifying, the royal river, in allusion to certain petty princes, dependant upon the Eastern emperors, who possessed a small kingdom in this quarter during the middle ages.] *Strab.* 8.—*Paus.* 3, c. 1.—*Liv.* 35, c. 29.—*Virg. Ecl.* 6, v. 82.—*Ptol.* 4.—A river in Thessaly, near mount Olympus, called also Titaresus. It joined the Peneus, but was not supposed to incorporate with it. *Strab.* 6.—*Phn.* 4, c. 8.

EURUS, a wind blowing from the [east-south-east] parts of the world. The Latins called it Vulturinus. *Ovid. Trist.* 1, el. 2. *Mel.* 11, &c.

EURYALUS, a Trojan who came with Æneas into Italy, and rendered himself famous for his immortal friendship with Nisus. *vid. Nisus.* *Virg. Æn.* 9, v. 179.—A pleasant place of Sicily, near Syracuse. *Liv.* 25, c. 25.

EURIBYADES, a Spartan general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes. He has been charged with want of courage and with ambition. He offered to strike Themistocles when he wished to speak about the manner of attacking the Persians, upon which the Athenian said, strike, but hear me, [*Παραγορευ, ακουσον δε.*] *Herodot.* 8, c. 2, 7, &c.—*Plut. in Them.*—*C. Nep. in Them.*

EURYCLĒA, a beautiful daughter of Ops of Ithaca. Laertes bought her for 20 oxen, and gave her his son Ulysses to nurse, and treated her with much tenderness and attention. *Homer. Od.* 19.

EURYCLEA, an orator of Syracuse, who proposed to put Nicias and Demosthenes to death, and to confine to hard labour all the Athenian soldiers in the quarries. *Plut.*

EURYDĀMAS, a wrestler of Cyrene, who, in a combat, had his teeth dashed to pieces by his antagonist, which he swallowed without showing any signs of pain, or discontinuing the fight. *Ælian. V. H.* 10, c. 19.

EURYDICE, the wife of Amyntas, king of Macedonia. She had by her husband, Alexander, Perdiccas, and Philip, and one daughter called Euryone. A criminal partiality for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity had not Euryone discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas, who succeeded him, shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydice fled to Iphicrates the Athenian general for protection. The manner of her death is unknown. *C. Nep. in Iphicr.* 3.—A daughter of

Amyntas, who married her uncle Aridæus, the illegitimate son of Philip. After the death of Alexander the Great, Aridæus ascended the throne of Macedonia, but he was totally governed by the intrigues of his wife, who called back Cassander, and joined her forces with his to march against Polysperchon and Olympias. Eurydice was forsaken by her troops, Aridæus was pierced through with arrows by order of Olympias, who commanded Eurydice to destroy herself either by poison, the sword, or the halberd. She chose the latter. —The wife of the poet Orpheus. As she fled before Aristæus, who wished to offer her violence, she was bit by a serpent in the grass, and died of the wound. Orpheus was so disconsolate that he ventured to go to hell, where, by the melody of his lyre, he obtained from Pluto the restoration of his wife to life, provided he did not look behind before he came upon earth. He violated the conditions, as his eagerness to see his wife rendered him forgetful. He looked behind, and Eurydice was forever taken from him. [The best accounts make Orpheus to have gone to a place in Thesprotia, called Aornos, where an ancient oracle delivered responses by calling up the dead, and where he was again blessed with a sight of his beloved Eurydice. For further particulars, and an explanation of the fable, *vid. Orpheus.*] *Virg. G. 4, v. 457, &c.*—*Paus. 9, c. 30*—*Ovid. Met. 10, v. 30, &c.*

EURYMÉDON, [a river of Pamphylia in Asia Minor, rising in the chain of Mount Taurus, and, after passing the city of Aspendus, falling into the Mediterranean below that place. It is now the *Zucuth*] Near it the Persians were defeated by the Athenians under Cimon, B. C. 470. [*vid. Mycale.*] *Liv. 33, c. 41, l. 37, c. 23.*

EURYNÓMUS, one of the deities of hell. *Paus. 10, c. 28.*

[**EURYPHON**, a Cnidian physician, a contemporary of Hippocrates, but probably older in years, since he is deemed the author of the Cnidian aphorisms which are quoted by Hippocrates. These two physicians are said by Soranus to have met in consultation in the presence of king Perdiccas.]

EURYPON, a king of Sparta, son of Sous. His reign was so glorious that his descendants were called *Eurypontide*. *Paus. 3, c. 7.*

EURYSTHÉNES, a son of Aristodemus, who lived in perpetual dissension with his twin brother Procles, while they both sat on the Spartan throne. It was unknown which of the two was born first, the mother, who wished to see both her sons raised on the throne, refused to declare it, and they were both appointed kings of Sparta by order of the oracle of Delphi, B. C. 1102. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called *Eurysthenide*; and those of Procles, *Procli-*

dæ. It was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son, called Agis, who succeeded him. His descendants were called *Agide*. There sat on the throne of Sparta 31 kings of the family of Eurysthenes, and only 24 of the *Proclidæ*. The former were the more illustrious. *Herodot. 4, c. 147, l. 6, c. 52.*—*Paus. 3, c. 1.*—*C. Nep. in Ages.*

EURYSTHENIDÆ. *vid. Eurysthenes.*

EURYSTHEUS, a king of Argos and Mycænæ, son of Sthenelus and Nicippe the daughter of Pelops. Juno hastened his birth by two months, that he might come into the world before Hercules the son of Alcmena, as the younger of the two was doomed by order of Jupiter to be subservient to the will of the other. [*vid. Alcmena.*] This natural right was cruelly exercised by Eurystheus, who was jealous of the fame of Hercules, and who, to destroy so powerful a relation, imposed upon him the most dangerous and uncommon enterprises, well known by the name of the twelve labours of Hercules. The success of Hercules in achieving those perilous labours alarmed Eurystheus in a greater degree, and he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. [Apollodorus says that it was an urn of brass, which he constructed secretly under ground. It appears in fact to have been a subterraneous chamber, covered within with plates of brass. The remains of the treasury of Atreus at Mycænæ indicate a building of a similar description, the nails which probably served to fasten plates of this metal to the walls still appearing. These nails consist of 88 parts of copper and 12 of tin. A similar explanation may be given to the brazen temple of Minerva at Sparta. *vid. Chalcicæus. Gell's Itinerary, p. 33.*] After the death of Hercules, Eurystheus renewed his cruelties against his children, and made war against Ceyx king of Trachinæ because he had given them support, and treated them with hospitality. He was killed in the prosecution of this war by Hyllus the son of Hercules. His head was sent to Alcmena, the mother of Hercules, who, mindful of the cruelties which her son had suffered, insulted it and tore out the eyes with the most inveterate fury. Eurystheus was succeeded on the throne of Argos by Atreus his nephew. *Hygin. fab. 30 and 32.*—*Apollod. 2, c. 4, &c.*—*Paus. 1, c. 33, l. 3, c. 6.*—*Ovid. Met. 9, fab. 6.*—*Virg. Æn. 8, v. 292.*

EURÏTHÏON and **EURYTION**, a centaur whose insolence to Hippodamia was the cause of a quarrel between the Lapithæ and Centaurs, at the nuptials of Pirithous. *Ovid. Met. 12.*—*Paus. 5, c. 10.*—*Hesiod. Theog.*

EURYTIS, (*idos*), a patronymic of Iole, daughter of Eurytus. *Ovid. Met. 9, fab. 11.*

EURÏRUS, a king of Eechalia, father to Iole. He offered his daughter to him who shot a bow better than himself. Hercules conquer-

ed him, and put him to death because he refused him his daughter as the prize of his victory. *Apollod.* 2, c. 4 and 7.

EUSEBIA, an empress, wife to Constantius, &c. She died A. D. 360, highly and deservedly lamented.

EUSEBIUS, [surnamed Pamphylus, was born at Cæsarea in Palestine, of which he was afterwards bishop. After having been ordained presbyter, he set up a school in his native city, and formed an intimate acquaintance with Pamphylus, a learned presbyter, who is supposed to have afforded him much aid in his studies. After the martyrdom of his friend, he removed to Tyre and thence to Egypt, where he himself was imprisoned. On his return from Egypt he succeeded Agapius in the see of Cæsarea. At the famous council of Nice in 325, he was placed by command of Constantine on the right hand of the throne, and opened the meeting with a penegyrical address.] He was concerned in the theological disputes of Arius and Athanasius, and distinguished himself by his writings, which consisted of an ecclesiastical history, the life of Constantine, Chronicon, [of which only a Latin version by Jerome has been preserved,] Evangelical preparations, and other numerous treatises, most of which are now lost. The best edition of his *Præparatio et Demonstratio Evangelica*, is by Vigerus, 2 vols. folio; Rothomagi, 1628; and of his ecclesiastical history by Reading, folio, Cantab. 1720.

EUSTATHIUS, [archbishop of Thessalonica, flourished in the 12th century under the emperors Manuel, Alexius, and Andronicus Comnenus. He is celebrated for his great learning as a grammarian and critic, and is especially known as a commentator on Homer, and Dionysius the geographer. His annotations on the former are copious, and abound with historical and philological descriptions. [He is largely indebted, however, to the Deipnosophists of Athenæus.] The best edition of this very valuable author, is that published at Basil, 3 vols. folio, 1560. It is to be lamented the design of Alexander Politus, begun at Florence in 1735, and published in the first five books of the *Iliad*, is not executed, as a Latin translation of these excellent commentaries is among the desiderata of the present day. [The commentaries on Dionysius were first printed by Robert Stephens in 1547. They are usually appended to the work of the geographer.]—A man who wrote a foolish romance in Greek, entitled *de Ismerie et Ismenes amoribus*, edited by Gaulmious, 8vo. Paris, 1617.

EUTERPE, one of the Muses, daughter to Jupiter and Mnemosyne. [The name is derived from *eu*, *bene*, and *τρα*, *delecto*.] She presided over music, and was looked upon as the inventress of the flute and of all wind-instruments. She is represented as crowned with flowers, and holding a flute in her hands. Some mythologists attributed to her the invention of tragedy, more commonly supposed to be the production of Melpomene. *vid. Musa*.

ESTHYCRATES, a sculptor of Sicyon, son of Lysippus. He was peculiarly happy in the proportions of his statues. Those of Hercules and Alexander were in general esteem, and particularly that of Medea, which was carried on a chariot by four horses. *Plin.* 34, c. 8.

EUTROPIUS, [a Latin historian of the 4th century. He bore arms under Julian in his expedition against the Parthians, and is thought to have risen to senatorian rank. He wrote several works, of which the only one remaining is an abridgment of the Roman History in ten books, from the founding of the city to the reign of the emperor Valerian. The best edition is that of Tzschuchke, Lips. 1797, 8vo.]—[An eunuch and minister of the emperor Arcadius, who rose by base and infamous practices from the vilest condition to the highest pitch of opulence and power. He was probably a native of Asia, was made chamberlain to the emperor in the year 395, and after the fall of Rufinus, succeeded that minister in the confidence of his master, and rose to unlimited authority. He even was created consul, a disgrace to Rome never before equalled. An insult offered to the empress was the cause of his overthrow; and he was sent into perpetual exile to Cyprus. He was soon afterwards, however, brought back on another charge; and after being condemned, was beheaded A. D. 399.]

EUXINUS PONTUS, [or *Black Sea*, an inland sea, situate partly in Europe and partly in Asia, and lying to the north of Asia Minor. It was originally denominated *Αἴθριος*, or *inhospitable*, on account of the barbarity of the inhabitants of its coasts; but when they became civilized by their intercourse with the Greeks, who traded thither, and Grecian colonies were planted among them, it changed its name to *Εὐξείνιος*, or *hospitable*. The remaining part of the name, viz. Pontus, (*Πόντος*), i. e. the sea, was given to it by the earlier Greeks, when, in the infancy of their geographical knowledge, it was deemed by them the largest sea with which they were acquainted, and was supposed to communicate with the Eastern Ocean. This appellation was retained, even in a more enlightened age, by their descendants, although they had become well aware of its incorrectness. The modern name of this sea is derived by some from its black rocks, by others from its dangerous navigation, while a third class deduce it from the dark thick fogs with which its surface is frequently covered. The Euxine is 932 miles from east to west, and on an average, 320 broad, containing about 300,000 square miles. The chief rivers that fall into it, are the Ister, the Tyras, and the Borysthenes. Some geographers make the *Palus Mæotis* a part of the Euxine; more commonly, however, it is considered as a distinct sea. *vid. Mediterraneum Mare*, where the overflow of the Euxine, and its early communication with the Caspian, will be considered.] *Ovid. Trist.* 3, el. 13, l. 4, el. 4, v. 54.—*Strab.* 2, &c.—*Mela*, 1, c. 1. *Plin.* 3.—*Herodot.* 4, c. 85.

EXAGÓNUS, the ambassador of a nation in Cyprus who came to Rome, and talked so much of the power of herbs, serpents, &c. that the consuls ordered him to be thrown into a vessel full of serpents. These venomous creatures, so far from hurting him, caressed him, and harmlessly licked him with their tongues. *Plin.* 28, c. 3.

[EXAMPÆUS, a fountain, which, according to Herodotus, flows into the Hypanis, where

this river is four days' journey from the sea, and renders its waters bitter, which before were sweet. Herodotus places this fountain in the country of the ploughing Scythians, and of the Alazones. It takes, he adds, the name of the place where it springs, which, in the Scythian tongue, is Exampæus, corresponding in Greek, to *ἱεραὶ ὁδοί*, or, the sacred ways. *Herod.* 4, c. 52.]

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FABARIA, festivals at Rome [on the Calends of June,] in honour of Carna, wife of Janus, when beans (*fabe*), [being then first ripe,] were presented as an oblation.

FABĀRIS, now *Farfusa*, a river of Italy, in the territories of the Sabines, called also *Farfurus*. *Ovid. Met.* 14, v. 334.—*Virg. Æn.* 7, v. 715

FĀBĪA LEX, *de ambitu*, was to circumscribe the number of *Sectatores*, or attendants which were allowed to candidates in canvassing for some high office. It was proposed, but did not pass. [The *Sectatores*, who always attended candidates, were distinguished from the *Salutatores*, who only waited on them at their houses in the morning, and then went away; and from the *Deductores*, who went down with them to the Forum, and Campus Martius.]—[There was another law of the same name, enacted against kidnapping, or stealing away and retaining freemen or slaves. The punishment of this offence, at first, was a fine, but afterwards, to be sent to the mines; and for buying or selling a free-born citizen, death.]

FABII, a noble and powerful family at Rome, who derived their name from *faba*, a bean, because some of their ancestors cultivated this pulse. [Others make the name to have been originally Fodii, on account of their catching wild beasts by means of "pits," a pit in Latin being *fovea*, from *fodere*, to dig. Festus writes the name *Fovii*, and explains the allusion to *fovea* differently.] They were said to be descended from Fabius, a supposed son of Hercules by an Italian nymph; and they were once so numerous that they took upon themselves to wage war with the Veientes. They came to a general engagement near the Cremera, in which all the family, consisting of 306 men, were totally slain, B. C. 477. There only remained one, whose tender age detained him at Rome, and from him arose the noble Fabii in the following ages. The family was divided into six different branches, the *Ambusti*, the *Maximi*, the *Vibulani*, the *Buteones*, the *Dorsores*, and the *Pictores*; the three first of which are frequently mentioned in Roman history, but the others seldom. *Dionys.* 9, c. 5.—*Liv.* 2, c. 46, &c.—*Flor.* 1, c. 2.—*Ovid. Trist.* 2, v. 235.—*Virg. Æn.* 6, v. 845.

FABIVS, Maximus Rullianus, was the first of the Fabii who obtained the surname of

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Maximus, for lessening the power of the populace at elections. He was master of horse, and his victories over the Samnites in that capacity nearly cost him his life, because he engaged the enemy without the command of the dictator. He was five times consul, twice dictator, and once censor. He triumphed over seven different nations in the neighbourhood of Rome, and rendered himself illustrious by his patriotism.—Rusticus, an historian in the age of Claudius and Nero. He was intimate with Seneca, and the encomiums which Tacitus passes upon his style, makes us regret the loss of his compositions.—Marcellinus, an historian in the second century.—Q. Maximus, a celebrated Roman, first surnamed *Verrucosus*, from a wart on his lip, and *Agnicula*, from his inoffensive manners. From a dull and unpromising childhood he burst into deeds of valour and heroism, and was gradually raised by merit to the highest offices of the state. In his first consulship, he obtained a victory over Liguria, and the fatal battle of Thrasymenus, occasioned his election to the dictatorship. In this important office he began to oppose Annibal, not by fighting him in the open field like his predecessors, but he continually harassed his army by counter-marches and ambuscades, for which he received the surname of *Cunctator* or *debaier*. Such operations for the commander of the Roman armies gave offence to some, and Fabius was even accused of cowardice. He, however, still pursued the same measures which prudence and reflection seemed to dictate as most salutary to Rome, and he patiently bore to see his master of horse raised to share the dictatorial dignity with himself, by means of his enemies at home. When he had laid down his office of dictator, his successors for a while followed his plan; but the rashness of Varro, and his contempt for the operations of Fabius, occasioned the fatal battle of Cannæ. Tarentum was obliged to surrender to his arms after the battle of Cannæ, and on that occasion the Carthaginian enemy observed that Fabius was the Annibal of Rome. When he had made an agreement with Annibal for the ransom of the captives, which was totally disapproved by the Roman senate, he sold all his estates to pay the money, rather than forfeit his word to the enemy. The bold proposal of young Scipio to go and

carry the war from Italy to Africa, was rejected by Fabius as chimerical and dangerous. [The opposition of Fabius seems to have arisen from another cause, and to have been the result of envious feelings. Plutarch confesses this.] He did not, however, live to see the success of the Roman arms under Scipio, and the conquest of Carthage by measures which he treated with contempt and heard with indignation. He died in the 100th year of his age, after he had been five times consul, and twice honoured with a triumph. The Romans were so sensible of his great merit and services, that the expenses of his funeral were defrayed from the public treasury. *Plut. in vitâ.—Flor. 2, c. 6.—Liv.—Polyb.*—His son bore the same name, and showed himself worthy of his noble father's virtues. During his consulship he received a visit from his father on horseback in the camp: the son ordered the father to dismount, and the old man cheerfully obeyed, embracing his son and saying, I wished to know whether you knew what it was to be consul. He died before his father, and the Cunctator, with the moderation of a philosopher, delivered a funeral oration over the dead body of his son. *Plut. in Fabio.*—Pictor, the first Roman who wrote an historical account of his country. [This historian, called by Livy *Scriptorum antiquissimus*, appears to have been wretchedly qualified for the labour he had undertaken either in point of judgment, fidelity, or research; and to his carelessness and inaccuracy, more than even to the loss of monuments, may be attributed the painful uncertainty which to this day hangs over the early ages of Roman history. Fabius lived in the time of the second Punic war. The family received its *cognome* from Caius Fabius, who, having resided in Etruria, and there acquired some knowledge of the fine arts, painted with figures the temple of *Salus*, in the year of the city 450. The historian was grandson of the painter. He served in the second Punic war, and was present at the battle of Thrasymene. After the defeat at Cannæ he was sent by the senate to enquire from the oracle of Delphi, what would be the issue of the war, and to learn by what supplications the wrath of the gods might be appeased. His annals commenced with the foundation of the city and the antiquities of Italy, and brought down the series of Roman affairs to the author's own time, that is, to the end of the second Punic war. We are informed by Dionysius of Halicarnassus, that for the great proportion of the events which preceded his own age, Fabius Pictor had no better authority than vulgar tradition. He probably found that if he had confined himself to what was certain in these early times, his history would have become dry, insipid, and incomplete. This may have induced him to adopt the fables which the Greek historians had invented concerning the origin of Rome, and to insert whatever he found in family traditions, however contradictory or uncertain. Dionysius has also given us many ex-

amples of his improbable narratives, his inconsistencies, his negligence in investigating the truth of what he relates as facts, and his inaccuracy in chronology. In particular, as we are told by Plutarch in his life of Romulus, Fabius followed an obscure Greek author, Diocles the Peparethian, in his account of the foundation of Rome, and from this tainted source have flowed all the stories concerning Mars, the Vestal, the Wolf, Romulus, and Remus. He is even guilty of inaccurate and prejudiced statements in relation to the affairs of his own time; and Polybius, who flourished shortly after those times, and was at pains to inform himself accurately concerning all the events of the second Punic war, apologises for quoting Fabius on one occasion, as an authority, and at the same time strongly expresses his opinion of his violations of truth and gross inconsistencies. The account here given of this writer is rather confirmed by the few fragments that remain of his work, which are trifling and childish in the extreme. *Dion. Hal. 7.—Pictor. in vita Romuli.—Polyb. 3, c. 9.—Dunlop's Hist. Rom. Lit. Vol. 1, p. 117. et seqq.*]—A Roman consul, surnamed Ambustus, because he was struck with lightning.—A Roman, surnamed Allobrogicus, from his victory over the Allobroges, &c. *Flor. 2, c. 17.*

FABRICIUS, a Latin writer in the reign of Nero, who employed his pen in satirizing and defaming the senators. His works were burnt by order of Nero.—Caius Luscinius, a celebrated Roman, who, in his first consulship obtained several victories over the Samnites and Lucanians, and was honoured with a triumph. The riches which were acquired in those battles were immense; the soldiers were liberally rewarded by the consul, and the treasury was enriched with 400 talents. Two years after, Fabricius went as ambassador to Pyrrhus, and refused with contempt the presents and heard with indignation the offers which might have corrupted the fidelity of a less virtuous citizen. Pyrrhus had occasion to admire the magnanimity of Fabricius; but his astonishment was more powerfully awakened when he opposed him in the field of battle, and when he saw him make a discovery of the perfidious offer of his physician, who pledged himself to the Roman general for a sum of money to poison his royal master. To this greatness of soul were added the most consummate knowledge of military affairs, and the greatest simplicity of manners. Fabricius never used rich plate at his table: a small salt-cellar, whose feet were of horn, was the only silver vessel which appeared in his house. This contempt of luxury and useless ornaments Fabricius wished to inspire among the people; and during his censorship he banished from the senate Cornelius Rufinus, who had been twice consul and dictator, because he kept in his house more than ten pounds weight of silver plate. Such were the manners of the conqueror of Pyrrhus, who observed, that he wished rather to command

those that had money than possess it himself. He lived and died in the greatest poverty. His body was buried at the public charge, and the Roman people were obliged to give a dowry to his two daughters when they had arrived to marriageable years. *Val. Max.* 2, c. 9, l. 4, c. 4.—*Flor.* 1, c. 18.—*Cic.* 3, *de Offic.*—*Plut. in Pyrrh.*—*Virg. Æn.* 6, v. 844.—A bridge at Rome, built by the consul Fabricius over the Tiber. *Horat.* 2, *Ser.* 3, v. 36.

FÆSULÆ, [now *Fiesoli*, a town of Italy, in Etruria, north-east of Etruria, whence it is said the Augurs passed to Rome. Catiline made it a place of arms. The Goths, when they entered Italy under the consulate of Stilico and Aurelian, A. D. 400, were defeated in its vicinity.] *Cic. Mur.* 24.—*Ital.* 3, v. 478.—*Sallust. Cat.* 27.

FALCIDIA LEX, enacted by the tribune Falcidius, A. U. C. 713, [that the testator should leave at least the fourth part of his fortune to the person whom he named his heir.]

FALERIA, a town of Picenum, now *Fallerona*, of which the inhabitants were called Falerienses. *Plin.* 3, c. 13.

FALERII, (or *ium*), now *Falari*, a town of Etruria, of which the inhabitants are called Falisci. The Romans borrowed some of their laws from Falerii. The place was famous for its pastures, and for a peculiar sort of sausage. *vid. Falisci. Martial.* 4, ep. 46.—*Liv.* 10, c. 12 and 16.—*Ovid. Fast.* 1, v. 84. *Pont.* 4, el. 8, v. 41.—*Cato R. R.* 4 and 14.—*Servius in Virg. Æn.* 7, v. 695.—*Plin.* 3, c. 5.

FALERNUS, [a part of Italy famed for its wine. Few portions of the Italian peninsula were unfriendly to the vine, but it flourished most in that tract of the S. W. coast to which, from its extraordinary fertility and delightful climate, the name of Campania Felix was given. Some doubt concerning the extent of the appellation seems to exist, but Pliny and Strabo confine it to the level country reaching from Sinuessa to the promontory of *Sorrento*, and including the *Campi Laborini*, from whence the present name of *Terra di Lavoro* has arisen. In ancient times, indeed, the hills by which the surface is diversified seem to have been one continued vineyard. Falernus is spoken of by Florus as a mountain, and Martial describes it under the same title; but Pliny, Polybius, and others denominate it a field or territory, (*ager*;) and, as the best growths were styled indiscriminately *Massicum*, and *Falernum*, (*vinum*), it is thought that *Massicus* was the proper appellation of the hills which arose from the Falernian plain. The truth seems to be that the choicest wines were produced on the southern declivities of the range of hills which commence in the neighbourhood of ancient Sinuessa, and extend to a considerable distance inland, and which may have taken their general name from the town or district of Falernus: but the most conspicuous or the best exposed among them may have been the *Massic*, and, as in process of

time several inferior growths were confounded under the common denomination of Falernian, correct writers would choose that epithet which most accurately denoted the finest vintage. If we are to judge, however, by the analogy of modern names, the question of locality will be quickly decided, as the mountain which is generally allowed to point to the site of ancient Sinuessa is still known by the name of *Monte Massico*. Pliny's account of the wines of Campania is the most circumstantial, (*Plin. N. H.* 14, 6,) "Augustus and most of the leading men of his time," observes this writer, "gave the preference to the Setine wine that was grown in the vineyards above Forum Appii, as being of all kinds the least calculated to injure the stomach. Formerly the Cæcuban wine, which came from the poplar marshes of Amyclæ, were most esteemed, but it has lost its repute through the negligence of the growers, and partly from the limited extent of the vineyards which have been nearly destroyed by the navigable canal begun by Nero from Avernus to Ostia. The second rank used to be assigned to the growths of the Falernian territory, and among them chiefly to the Faustianum. The territory of Falernus begins from the Campanian bridge, on the left hand, as you go to Urbana. The Faustian vineyards are situate about 4 miles from the village, in the vicinity of Cedjæ, which village is six miles from Sinuessa. The wines produced on this soil owe their celebrity to the great care and attention bestowed on their manufacture; but latterly they have somewhat degenerated, owing to the rapacity of the farmers, who are usually more intent upon the quantity than the quality of their vintage. They continue, however, in the greatest esteem, and are perhaps the strongest of all wines, as they burn when approached by a flame. There are three kinds, the dry, the light, and sweet Falernian. The grapes of which the wine is made are unpleasant to the taste." From this and other accounts it appears that the Falernian wine was strong and durable: so rough in its recent state as not to be drunk with pleasure, and requiring to be kept many years before it grew mellow. Horace calls it a fiery wine; Persius, *indomitum*, i. e. possessing very heady qualities. According to Galen, the best was that from 10 to 20 years; after this period it became bitter. Among the wines of the present day, *Xeres* and *Madeira* most closely approximate to the Falernian of old, though the difference is still very considerable, since the ancient wines of Italy and Greece were usually mixed with certain quantities of pitch, aromatic herbs, sea-water, &c. which must have communicated to them a taste that we at least would consider very unpalatable. Among the ancient, and especially the Greek wines, it was no uncommon thing for an age of more than 20 years to leave nothing in the vessel but a thick and bitter mixture, arising no doubt from the substances with which the wine had been medicated.

We have an exception, however, to this in the wine made in Italy during the consulship of Opimius, A. U. 633, which was to be met with in the time of Pliny, nearly 200 years after. This may have been owing to the peculiar qualities of that vintage, since we are informed that in consequence of the great warmth of the summer in that year, all the productions of the earth attained an extraordinary degree of perfection. *vid. Cæcubus ager.—Henderson's History of ancient and modern wines.*] *Liv.* 22, c. 14.—*Martial.* 12, ep. 57.—*Virg. G.* 2, v. 96.—*Horat.* 1, od. 20, v. 10. 2 *Sat.* 4, v. 15.—*Strab.* 5.—*Flor.* 1, c. 15.

FALISCI, a people of Etruria. When they were besieged by Camillus, a schoolmaster went out of the gates of the city with his pupils, and betrayed them into the hands of the Roman enemy, that by such a possession he might easily oblige the place to surrender. Camillus heard the proposal with indignation, and ordered the man to be stripped naked and whipped back to the town by those whom his perfidy wished to betray. This instance of generosity operated upon the people so powerfully that they surrendered to the Romans. *Plut. in Camil.*

FALISCUS GRATIUS. *vid.* Gratius.

FAMA, (*fame*) was worshipped by the ancients as a powerful goddess, and generally represented blowing a trumpet, &c. *Stat.* 5, *Theb.* 427.

FANNIA LEX, de Sumptibus, [enacted A. U. 588. It limited the expenses of one day, at festivals, to 100 *asses*, whence the law is called by Lucilius, *Centussis*; on ten other days every month, to 50, and on all other days to 10 *asses*: also that no other fowl should be served up, except one hen, and that not fattened for the purpose.]

FANNII, two orators of whom Cicero speaks in *Brut.*

FANNIUS, an inferior poet ridiculed by Horace because his poems and picture were consecrated in the library of Apollo, on Mount Palatine at Rome, as it was then usual for such as possessed merit. *Horat.* 1, *Sat.* 4, v. 21.—Caius, an author in Trajan's reign, the loss of whose history of the cruelties of Nero is greatly regretted.

FARFARUS, [now the *Farfa*, a river in the country of the Sabines, falling into the Tiber above Capena. It is called also the *Farbaris*.] *Ovid. Met.* 14, v. 330.

FAUNA, a deity among the Romans, daughter of Picus, and originally called *Marica*. Her marriage with Faunus procured her the name of Fauna, and her knowledge of futurity that of *Fatua* and *Fatidica*. It is said that she never saw a man after her marriage with Faunus, and that her uncommon chastity occasioned her being ranked among the gods after death. She is the same, according to some, as *Bona Mater*. Some mythologists accuse her of drunkenness, and say that she expired under the blows of her husband, for an immoderate use of wine. *Virg. Æn.* 7, v.

47, &c.—*Varro.—Justin.* 43, c. 1. [*vid. Banier's Mythology, vol. 1, 540—2, 599.*]

FAUNALIA, festivals at Rome in honour of Faunus.

FAUNI, certain deities of the country, represented as having the legs, feet, and ears of goats, and the rest of the body human. They were called satyrs by the Greeks. The peasants offered them a lamb or a kid with great solemnity. [The Fauni presided over the fields, the Satyrs inhabited woody plains, the Sylvani woods on the mountains.] *Virg. G.* 1, v. 10.—*Ovid. Met.* 6, v. 392.

FAUNUS, a son of Picus, who is said to have reigned in Italy about 1300 years B. C. His bravery as well as wisdom have given rise to the tradition that he was son of Mars. He raised a temple in honour of the god Pan, called by the Latins Lupercus, at the foot of the Palatine hill, and he exercised hospitality towards strangers with a liberal hand. His great popularity, and his fondness for agriculture, made his subjects revere him as one of their country deities after death. He was represented with all the equipage of the satyrs, and was consulted to give oracles. *Dionys.* 1, c. 7.—*Virg. Æn.* 7, v. 47, l. 8, v. 314, l. 10, v. 55.—*Horat.* 1, od. 17.

FAVORINUS, [a celebrated Platonic philosopher who flourished under the reigns of Trajan and Adrian. He was born at Arelate in Gaul, and studied under Dio Chrysostom. He was himself profoundly skilled in philosophy, and wrote numerous works on the subject. He taught with much reputation at Rome and at Athens.]

FAUSTA, a daughter of Sylla, &c. *Horat.* 1, *Sat.* 2, v. 64.—The wife of the emperor Constantine, disgraced for her cruelties and vices.

FAUSTINA, the wife of the emperor Antoninus, famous for her debaucheries. Her daughter, of the same name, blessed with beauty, liveliness, and wit, became the most abandoned of her sex. She married M. Aurelius.

FAUSTÜLUS, a shepherd ordered to expose Romulus and Remus. He privately brought them up at Rome. *Liv.* 1, c. 4.—*Justin.* 43, c. 2.—*Plat. in Rom.*

[**FEBRUALIA**, a feast at Rome of purification and atonement, in the month of February: it continued for 12 days. The month of February, which, together with January, was added by Numa to the 10 months constituting the year of Romulus, derived its name from this general expiatory festival, the people being then purified (*februati*) from the sins of the whole year.]

FECEALES, a number of priests at Rome, employed in declaring war and making peace. When the Romans thought themselves injured, one of the sacerdotal body was empowered to demand redress, and after the allowance of 33 days to consider the matter, war was declared if submissions were not made, and the Fecialis hurled a bloody spear into the territories of the enemy in proof of

intended hostilities. [Afterwards, when the empire was enlarged, and wars were carried on with distant nations, this ceremony was performed in a certain field near the city, which was called *Ager hostilis*. Thus, Augustus declared war, professedly against Cleopatra, but in reality against Antony. So also Marcus Antoninus, before he set out to war against the Scythians, shot a bloody spear from the temple of Bellona into the *ager hostilis*.]

FELIX, M. ANTONIUS, a freed man of Claudius Cæsar, made governor of Judæa, Samaria, and Palestine. He is called by Suetonius the husband of three queens, as he married the two Drusillæ, one grand daughter of Antony and Cleopatra, and the other a Jewish princess, sister of Agrippa. The name of his third wife is unknown. *Suet. in Cl. 18.—Tucul. Ann. 12, c. 14.*

FELTRIA, a town of Italy at the north of Venice, [now *Feltri*. It was the capital of the small Rhetian community called Feltrini.]

FERALIA, [a festival at Rome to the Dii Manes, on the 21st of February, but, according to Ovid, on the 17th. Festus derives the word from *fero*, on account of a repast carried to these pulchres of relations and friends on that occasion, or from *ferro*, on account of the victims sacrificed. Vossius observes that the Romans termed death *fera*, cruel, and that the word *feralia* might arise thence.] It continued for 11 days, during which time presents were carried to the graves of the deceased, marriages were forbidden, and the temples of the gods were shut. [Friends and relations also kept after the celebration a feast of peace and love, for settling differences and quarrels among one another, if any such existed.] It was universally believed that the manes of their departed friends came and hovered over their graves, and feasted upon the provisions that the hand of piety and affection had procured for them. Their punishment in the infernal regions was also suspended, and during that time they enjoyed rest and liberty.

FERENTINUM, a town of the Hernici, south-east of Anagina.] *Sil. 8, v. 394.—Liv. 1, c. 50, l. 9, c. 43 and 44.*

FERENTUM, or FORENTUM, a town of Apulia, [south-east of Venusia,] now *Forenza*. *Horat. 3, od. 4, v. 15.—Liv. 9, c. 16 and 20.*

FERETRIUS, [an appellation of Jupiter among the Romans, who was so called from the *feretrum*, a frame supporting the *spolia opima*, dedicated to Jupiter by Romulus after the defeat of the Cænienses and death of their king. This derivation, however, is opposed by some, who think it better to derive the term from the Latin *ferire*, to smite. This is the opinion of Plutarch, and he adds that Romulus had prayed to Jupiter that he might have power to smite his adversary and kill him. Dacier, however, thinks that the verb *ferire* was not used at so early a period by the Romans. If this be so, the name might have come from *ferre*, to carry, because Ro-

mulus had himself carried the spoils to the temple of Jupiter, or still more probably, from the Greek *φερετρον*, which Livy calls in Latin *fericulum*, the same as *feretrum*. *vid. Spolia Opima. Liv. 1, c. 10.—Plut. in Rom.—C. Nep. in Att. 20.*]

FERIÆ LATINÆ, or Latin holidays, instituted by Tarquin the Proud. The principal magistrates of 47 towns in Latium usually assembled on the Alban mount, near Rome, where they altogether with the Roman magistrates offered a bull to Jupiter Latiælis, of which they carried home some part after the immolation, after they had sworn mutual friendship and alliance. It continued but one day originally, but in process of time four days were dedicated to its celebration. *Dionys. Hal. 4, c. 49.—Cic. Ep. 6.—Liv. 21, &c.* The feriæ among the Romans were certain days set apart to celebrate festivals, and during that time it was unlawful for any person to work. They were either public or private. The public were of four different kinds. The *feriæ stativæ* were certain immovable days always marked in the calendar, and observed by the whole city with much festivity and public rejoicing. The *feriæ conceptivæ* were moveable feasts, and the day appointed for the celebration was always previously fixed by the magistrates or priests. Among these were the *feriæ Latiæ*, which were first established by Tarquin, and observed by the consuls regularly before they set out for the provinces; the *Compitalia*, &c. The *feriæ imperativæ* were appointed only by the command of the consul, dictator, or prætor, as a public rejoicing for some important victory gained over the enemy of Rome. The *feriæ Nundinæ* were regular days, in which the people of the country and neighbouring towns assembled together and exposed their respective commodities to sale. They were called *Nundinæ* because kept every ninth day. The *feriæ privatæ* were observed only in families, in commemoration of birth-days, marriages, funerals, and the like. The days on which the *feriæ* were observed were called by the Romans *festi dies*, because dedicated to mirth, relaxation, and festivity. [The term *feriæ* is derived, according to some, from the Greek, *ἱεραὶ* (*ἱεραὶ*), *dies sacri*, holy days.]

FĒRŌNĪA, [according to Servius, the patroness of the enfranchised slave; to whom were presented many offerings; this goddess being held in high veneration through all Italy. The name was derived either from *fero*, to bring relief, or from the town Feronia, near Mount Soracte. Servius supposes her to be the same with the virgin Juno, and his supposition is countenanced by an ancient inscription, quoted by Fabretti, and expressed in these terms, "*Junoni Feron.*" The Romans appropriated to this goddess the care of woods and orchards.] She had a temple near Mount Soracte. It was usual to make a yearly sacrifice to her, and to wash the face and hands in the waters of the sacred fountain which flowed near her temple. It is

said that those who were filled with the spirit of this goddess could walk barefooted over burning coals without receiving any injury from the flames. The goddess had a temple and a grove about three miles from Anxur, and also another in the district of Capena. *Liv.* 33, c. 26.—*Virg. Æn.* 7, v. 697 and 800.—*Varro de L. L.* 4, c. 10.—*Ital.* 13.—*Strab.* 5.—*Horat.* 1, *Sot.* 5, v. 24.

FESCENNIA, (*iorum* or *ium*,) a town of Etruria, [near Falerii,] now Galese, where the *Fescennine verses* were first invented. These verses, the name of which conveys an idea of vulgar obscenity, were a sort of rustic dialogue spoken extempore, in which the actors exposed before their audience the failings and vices of their adversaries, and by a satirical humour and merriment endeavoured to raise the laughter of the company. They were often repeated at nuptials, and many lascivious expressions were used for the general diversion, as also at harvest-home, when gestures were made adapted to the sense of the unpolished verses that were used. They were proscribed by Augustus as of immoral tendency. *Plin.* 3, c. 5.—*Virg. Æn.* 7, v. 695.—*Horat.* 2, ep. 1, v. 145.

FESULÆ, [*vid.* Fæsulæ.]

FESTUS, [Pompeius, a well known grammarian, but of what particular age has never been ascertained. He wrote an abridgment of Verrius Flaccus, *De Verborum significatione*. Scaliger pronounces this one of the most useful books connected with the Latin language. It has passed through many editions. One of the best is that by Dacier in *Usum Delphini*. Paris, 1681, 4to.]

FIBRĒNUS, a river of Italy, falling into the Liris through Cicero's farm at Arpinum. *Sil.* 3, v. 400.—*Cic. Leg.* 2, c. 1.

FICULEA or FICULNEA, a town of Latium beyond Mount Sacer at the north of Rome. Cicero had a villa there, and the road that led to the town was called *Ficulnensis*, afterwards *Nomentana Via*. *Cic.* 12. *Att.* 34.—*Liv.* 1, c. 38, l. 3, c. 52.

FIDĒNA, [a town of Italy, on the Tiber, in the territory of the Sabines, lying north of Rome, and south-east of Veii. It was founded by an Alban colony, and was finally reduced under the Roman power, A. U. C. 327, by the dictator, Mamercus Æmilius.] *Virg. Æn.* 6, v. 773.—*Juv.* 1, v. 44.—*Liv.* 1, c. 14, 15, and 27, l. 2, c. 9, l. 4, c. 17 and 21.

FIDES, the goddess of faith, oaths, and honesty, worshipped by the Romans. Numa was the first who paid her divine honours.

FIDIUS DIUS, a divinity by whom the Romans generally swore. He was also called Sancus or Sanctus and Semipater, and he was solemnly addressed in prayers the 5th of June, which was yearly consecrated to his service. Some suppose him to be Hercules. [The expression *Me dius fidius*, which so frequently occurs in the Roman classics, has been variously explained. Festus makes *dius fidius* to be put for *Διος, filius*, the son of Jupiter, i. e. Hercules; he cites at the same time other opinions, as that is the same with swearing per

divi fidem or *per diurni temporis*, i. e. *dei fidem*. It is simplest, however, to make the phrase equivalent to *Deus fidei*] *Ovid. Fast.* 6, v. 213.—*Varro de L. L.* 5, c. 10.—*Dionys. Hal.* 2 and 9.

FIRMUM, [now *Fermo*, a town of Picenum, below Ancona, situate near the coast. In the course of the second Punic war, it sent succours to the Romans against Hannibal. It is now *Fermo*. Its port was *Castrum Fermanum*, now *Porto Fermano*.] *Cic.* 8, *Att.* 12.—*Plin.* 7, c. 8.—*Valerius*, 1, c. 14.

M. FIRMUS, a powerful native of Selencia, who proclaimed himself emperor, and was at last conquered by Aurelian.

[FISCELUS, now *Monte Fiscalo*, a mountain of Italy, on the borders of Picenum and the country of the Sabines, above Nursia.]

FLACCUS, VALERIUS, a Roman poet who flourished in the reign of Vespasian, and died at an early age in the time of Domitian. From an epigram in Martial it would seem that he was in no affluent condition; for he advises him as a friend to quit the service of the Muses for the more lucrative pursuits of the forum. The work on which his fame as a poet rests is entitled *Argonauticon*, in eight books. It is an imitation of the Greek poem of Apollonius Rhodius on the same subject, and may rank among the most respectable of the Latin epics after the *Æneid*, the manner and style of which it aims at copying. It contains sublime and splendid passages, and is free from the bombast and extravagance of the second race of Latin poets; but it is in general deficient in poetical spirit, and is likewise wanting in plan and contrivance. The best editions are those of Burmann, *Leid.* 1724, 4to. and of Harles, *Attenb.* 1781, 8vo.]

—Verrius, a grammarian, tutor to the two grandsons of Augustus, and supposed author of the Capitoline marbles. [*vid.* Festus.]—A name of Horace. *vid.* Horatius.

FLAMINIA LEX, *agraria*, by C. Flaminius, the tribune, A. U. C. 525. It required that the lands of Picenum, from which the Galli Senones had been expelled, should be divided among the Roman people.

FLAMINIA VIA, a celebrated road which led from Rome to Ariminum. It received its name from Flaminius, who built it, and was killed at the battle of Thrasymenus against Annibal.—A gate of Rome opening to the same road, now *del popolo*.

C. FLAMINIUS, a Roman consul of a turbulent disposition, who was drawn into a battle near the lake of Thrasymenus, by the artifice of Annibal. He was killed in the engagement with an immense number of Romans, B. C. 217. The conqueror wished to give a burial to his body, but it was not found in the heaps of slain. While tribune of the people, he proposed an Agrarian law against the advice of his friends, of the senate, and of his own father. *Cic. de Inv.* 2, c. 17.—*Liv.* 22, c. 3, &c.—*Polyb.*—*Flor.* 2, c. 6.—*Val. Max.* 1, c. 6.

T. Q. FLAMINIUS or FLAMININUS, a celebrated Roman, raised to the consulship,

A. U. C. 556. He was trained in the art of war against Annibal, and he showed himself capable in every respect to discharge with honour the great office with which he was intrusted. He was sent at the head of the Roman troops against Philip, king of Macedonia and in his expedition he met with uncommon success. The Greeks gradually declare themselves his firmest supporters, and he totally defeated Philip on the confines of Epirus, and made all Locris, Phocis, and Thessaly tributary to the Roman power. He granted peace to the conquered monarch, and proclaimed all Greece free and independent at the Isthmian games. This celebrated action procured the name of patrons of Greece to the Romans, and insensibly paved their way to universal dominion. Flaminius behaved among them with the greatest policy, and by his ready compliance with their national customs and prejudices, he gained uncommon popularity, and received the name of father and deliverer of Greece. He was afterwards sent ambassador to king Prusias, who had given refuge to Annibal. [He persuaded Prusias to violate the laws of hospitality in delivering up Hannibal; but the veteran soldier prevented the treachery of the monarch by taking poison.] Flaminius was found dead in his bed, after a life spent in the greatest glory, in which he had imitated with success the virtues of his model Scipio. *Plut. in vita.—Flor.*—Lucius, the brother of the preceding, signalized himself in the wars of Greece. He was expelled from the senate for killing a Gaul, by Cato his brother's colleague in the censorship, an action which was highly resented by Titus. *Plut. in Flam.*—Calp. Flamma, a tribune, who at the head of 300 men saved the Roman army in Sicily, B. C. 258, by engaging the Carthaginians and cutting them to pieces.

FLANATICUS SINUS, a bay in Liburnia, on the Adriatic, now the gulf of *Carnero*. *Plin.* 3, c. 19 and 31. [*vid. Flavona.*]

FLAVIA LEX, *agraria*, by L. Flavius, A. U. C. 693, for the distribution of a certain quantity of lands among Pompey's soldiers.

[FLAVŌNA, a considerable commercial city of Liburnia, on the Sinus Flanaticus. D'Anville thinks that the name of this gulf is borrowed from that of the city. The modern name of the place is *Fianona*.]

FLEVO, [a canal intersecting the country of the Frisii, made by Drusus. This in time expanded to such a degree as to form a considerable lake or lagune, whose issue to the sea was fortified by a castle bearing the same name. This lagune, having been in progress of time much increased by the sea, assumed the name of *Zuyder Zee*, or the Southern Sea; and of several channels which afford entrance to the ocean, that named *Vlie*, indicates the genuine egress of the Flevo.] *Tacit. Ann.* 2, c. 6, l. 4, v. 72.—*Plin.* 4, c. 15.—*Mela*, 3, c. 2.

FLŌRA, the goddess of flowers and gardens among the Romans, the same as the Chloris of the Greeks. Some suppose that she was originally a common courtesan, who

left to the Romans the immense riches which she had acquired by prostitution and lasciviousness [on condition that they should celebrate the anniversary of her birth-day by games and feasts.] She was worshipped even among the Sabines long before the foundation of Rome, and likewise among the Phocæans who built Marseilles long before the existence of the capital of Italy. Tattius was the first who raised her a temple in the city of Rome. It is said that she married Zephyrus, and that she received from him the privileges of presiding over flowers, and of enjoying prepetual youth: [*vid. Floralia.*] She was represented as crowned with flowers, and holding in her hand the horn of plenty. [This goddess is held by some to be the same with the Chloris of the Greeks. Lactantius, Arnobius, and St. Augustin, together with Plutarch and Macrobius, advocate the opinion of Flora's being a courtesan. Vossius, however, opposes this, and makes her a Sabine goddess. His reasons are, that Varro ranks Flora among the deities to whom Tattius, king of the Sabines, offered up vows before he joined battle with the Romans, and that from another passage of the same writer it appears there were priests of Flora, with sacrifices, &c. as early as the time of Numa. To which may be added that Pliny speaks of a statue of this goddess by Praxiteles, which proves her worship to have been known also in Greece, whence it extended to Italy before the time of Romulus, who adopted it when he entered into an union with Tattius and the Sabines.] *Ovid. Fast.* 5, v. 195, &c.—*Varro de R. R.* 1.—*Lactant.* 1, c. 20.—A celebrated courtesan, passionately loved by Pompey the Great. She was so beautiful, that when the temple of Castor and Pollux at Rome was adorned with paintings, her picture was drawn and placed among the rest.

FLORALIA, games in honour of Flora at Rome. They were instituted about the age of Romulus, but they were not celebrated with regularity and proper attention till the year U. C. 580. They were observed yearly, and exhibited a scene of the most unbounded licentiousness. It is reported that Cato wished once to be present at the celebration, and that when he saw that the deference for his presence interrupted the feast, he retired, not choosing to be the spectator of the prostitution of naked women in a public theatre. This behaviour so captivated the degenerate Romans, that the venerable senator was treated with the most uncommon applause as he retired. *Vol. Max.* 2, c. 10.—*Varro de L. L.* 1.—*Patere.* c. 1.—*Plin.* 13, c. 29.

FLORENTIA, [a town of Etruria, on the river Arno, now *Florence*, or, as the Italians call the name, *Fiorenze*. It was a Roman colony, settled during the Ligurian war, and intended principally as a post of observation, and to serve as a check upon the adjacent mountaineers. It was subsequently enlarged by the settlement of a part of Cæsar's veterans. It was destroyed by Totila, and rebuilt by Charlemagne. It first became powerful as a

commercial city in the middle ages.] *Tacit. Ann.* 1, c. 79.—*Flor.* 3, c. 21.—*Plin.* 3, c. 5.

FLORIĀNUS, a man who wore the imperial purple at Rome only for two months, A. D. 276.

FLORUS, **L. ANNÆUS JULIUS**, a Latin historian of the same family which produced Seneca and Lucan. [According to his own account he lived under Trajan. Whether he was actually of Spanish origin, or whether a native of Gaul, is not sufficiently ascertained.] He wrote an abridgment of Roman annals in four books, composed in a florid and poetical style, and rather a panegyric on many of the great actions of the Romans, than a faithful and correct recital of their history. He also wrote poetry, and entered the lists against the emperor Adrian, who satirically represented him frequenting taverns and places of dissipation. The best editions of Florus are, Duker's, 2 vols. 8vo. *L. Bat.* 1722 and 1744, and that of J. Frid. Fischer, 8vo. *Lips.* 1760.—**JULIUS**, a friend of Horace, who accompanied Claudius Nero in his military expeditions. The poet has addressed two epistles to him.

FONS SOLIS, [vid. *Ammon.*]

FONTĒIUS CAPITO, an intimate friend of Horace. *1 Sat.* 5, v. 32.—A Roman who raised commotions in Germany after the death of Nero. *Tacit. Hist.* 1, c. 7.

FORMIÆ, a maritime town of Campania, at the south-east of Caieta. It was anciently the abode of the Læstrygones, and it became known for its excellent wines, and was called *Mamurrarum urbs*, from a family of consequence and opulence who lived there. [Its having been founded by the Læstrygones is all a fable. The place, no doubt, owed its origin to the Pelasgi or Tyrrheni. Near its ruins is the modern town of *Mola.*] *Liv.* 8, c. 14, l. 36, c. 36.—*Horat.* 1, od. 20, v. 11, l. 3, od. 17. *Sat.* 1, 5, v. 37.—*Plin.* 36, c. 6.

FORMIĀNUM, a villa of Cicero near Formiæ, near which the orator was assassinated. *Cic. Fam.* 11, ep. 27, l. 16, ep. 10.—*Tacit. Ann.* 16, c. 10.

FORMIO, now *Risano*, a river of Istria, the ancient boundary of Italy eastward, afterwards extended to the Arsia. *Plin.* 3, c. 13 and 19.

FORNAX, a goddess of Rome who presided over the baking of bread. Her festivals, called *Fornacalia*, were first instituted by Numa. *Ovid. Fast.* 2, v. 525.

FORTŪNA, a powerful deity among the ancients, daughter of Oceanus according to Homer, or one of the Parcæ according to Pindar. She was the goddess of Fortune, and from her hand were derived riches and poverty, pleasures and misfortunes, blessings and pains. She was worshipped in different parts of Greece, and in Achaia; her statue held the horn of plenty in one hand, and had a winged cupid at its feet. In Bœotia she had a statue which represented her as holding Plutus the god of riches in her arms, to intimate that fortune is the source whence wealth and honours flow. Bupalus was the first who

made a statue of Fortune for the people of Smyrna, and he represented her with the polar star upon her head, and the horn of plenty in her hand. The Romans paid particular attention to the goddess of Fortune, and had no less than eight different temples erected to her honour in their city. Tullus Hostilius was the first who built her a temple, and from that circumstance it is easily known when her worship was first introduced among the Romans. Her most famous temple in Italy was at Antium in Latium, where presents and offerings were regularly sent from every part of the country. Fortune has been called Phe-reopolis, the protectress of cities, Acrea from the temple of Corinth on an eminence, *ægros*. She was called Prenestine in Italy, where she had also a temple. Besides she was worshipped among the Romans under different names, such as Female fortune, Virile fortune, Equestrian, Evil, Peaceful, Virgin, &c. On the 1st of April, which was consecrated to Venus among the Romans, the Italian widows and marriageable virgins assembled in the temple of Virile fortune, and after burning incense and stripping themselves of their garments, they entreated the goddess to hide from the eyes of their husbands whatever defects there might be on their bodies. The goddess of Fortune is represented on ancient monuments with a horn of plenty, and sometimes two in her hands. She is blindfolded, and generally holds a wheel in her hand as an emblem of her inconstancy. Sometimes she appears with wings, and treads upon the prow of a ship, and holds a rudder in her hands. *Dionys. Hal.* 4.—*Ovid. Fast.* 6, v. 569.—*Plut. de fort. Rom. and in Cor.*—*Cic. de Div.* 2.—*Liv.* 10.—*Augustin. de Civ. D.* 4.—*Flor.* 1.—*Val. Max.* 1, c. 5.—*Lucan.* 2, &c.

FORTŪNĀTÆ INSULÆ, islands at the west of Mauritania in the Atlantic Sea. They are supposed to be the *Canary* isles of the moderns, thought to be only two in number, at a little distance one from the other, and 10,000 stadia from the shores of Lybia. They were represented as the seats of the blessed, where the souls of the virtuous were placed after death. The air was wholesome and temperate, the earth produced an immense number of various fruits without the labours of men. When they had been described to Sertorius in the most enchanting colours, that celebrated general expressed a wish to retire thither, and to remove himself from the noise of the world, and the dangers of war. [The opinion which makes the Canary islands the *Insulæ Fortunatæ* of the ancients, is grounded upon the situation and temperature of those islands, and from the abundance of delicious fruits which they produce. Those of them that lie nearest the continent were called *Purpuraria*, as Juba, king of Mauritania, intended to establish there a manufactory for purple dye. The more remote, being specially denominated the *Fortunate* isles, answer to *Laucarota* and *Forteventura*. *Canaria* has given the modern name of *Canaries*

to these islands in general.] *Strab.* 1.—*Plut. in Scerlor.*—*Horat.* 4, od. 8, v. 27.—*Epod.* 16.—*Plin.* 6, c. 31 and 32.

[FORUM ROMĀNUM, *Vetus, vel magnum*, a large oblong open space between the Capitoline and Palatine hills, called until lately *Campo Vaccino*, or the Cow-field, or, market. The Italians, however, have grown ashamed of so vulgar a name, and have restored to the place its ancient appellation of Forum Romanum. It is now a mere open space, strewn for the most part with ruins. Here the assemblies of the people used generally to be held, and here also justice was administered and public business transacted. It was formed by Romulus, and surrounded with porticoes, shops, and buildings, by Tarquinius Priscus. Around the forum were built spacious halls, called Basilicae, where courts of justice might sit and other public business be transacted. There was only one forum under the Republic; J. Cæsar added another: Augustus a third. A fourth was begun by Domitian and finished by Nerva, after whom it was named. But the most splendid was that of Trajan, adorned with the spoils he had taken in war. Besides these, there were various *fora* or places where commodities were sold.]

FORUM-APPII, a town of Latium on the Appia via. *Cic.* 1, *Att.* 10.—*Horat.* 1, *Sat.* 3, v. 3.—Alleni, a town of Italy, now *Ferrara*. *Tacit.* *H.* 3, c. 6.—Aurelii, a town of Etruria, now *Montalto*. *Cic. Cat.* 1, c. 9.—Claudii, another in Etruria, now *Oriuolo*.—Cornelii, another, now *Imola*, in the Pope's dominions. *Plin.* 3, c. 16.—*Cic. Fam.* 12, ep. 5.—Domitii, a town of Gaul, now *Frontignan*, in Languedoc.—Voconii, a town of Gaul, now *Gonsaron*, between Antibes and Marseilles. *Cic. Fam.* 10, ep. 17.—Flaminii, a town of Umbria, now *San Giovane*. *Plin.* 3, c. 14.—Gallorum, a town of Gaul Togata, now *Castel Franco*, in the Bolognese. *Cic. Fam.* 10, ep. 30.—Many other places bore the name of *Forum* wherever there was a public market, or rather where the prætor held his court of justice, (*forum vel conventus*;) and thence they were called sometimes *conventus* as well as *fora*, into which provinces were generally divided under the administration of a separate governor. *Cic. Verr.* 2, c. 20, l. 4, c. 43, l. 5, c. 11.—*Vatin.* 5, *Fam.* 3, ep. 6 and 8.—*Attic.* 5, ep. 21.

FÖSTI, [a people of Germany, lying north of the Cherusci along the Visurgis or *Weser*. They shared the fate of the Cherusci when the Langobardi conquered the latter people. They are supposed to have been a branch of the Cherusci. *Mannert. Anc. Geogr.* vol. 3, p. 175, 208.]

FOSSA, the straits of *Bonifacio* between Corsica and Sardinia, called also *Taphros*. *Plin.* 3, c. 6.—Drusi or *Drusiana*, a canal, eight miles in length, opened by Drusus from the Rhine to the Issel, below the separation of the Waal. *Suet. Claud.* 1.—*Tacit. Hist.* 5, c. 23.—Mariana, a canal cut by Marius from the Rhone to Marseilles during the

Cimbrian war, and now called *Galejon*. Sometimes the words is used in the plural, *Fossæ*, as if more than one canal had been formed by Marius. *Plin.* 3, c. 4.—*Strab.* 4.—*Mela*, 2, c. 5.

FOSSÆ PHILISTINÆ, canals near the mouths of the Po. *Tacit. Hist.* 3, c. 9.

FRANCI, [tribes of Germans, who inhabited the districts on the Lower Rhine and Weser. They assumed the title of Franks, i. e. Freemen, from a temporary union among themselves against the Roman power. This confederacy is thought to have been formed in the reign of Gordian 3d; and the Chauci, Catti, with other tribes of inferior strength are supposed to have belonged to it. They soon acted on the offensive, crossed the Rhine, and spread their desolating bands over France, Spain, and even beyond this latter country into Mauretania. They were afterwards driven out of Gaul by the Roman arms, and from the reign of Probus A. D. 277, to that of Honorius, seem to have contented themselves with occasional irruptions. They obtained a permanent footing in Gaul during the last years of the reign of Honorius.]

FRAUS, a divinity worshipped among the Romans, daughter of Orcus and Night. She presided over treachery, &c.

FREGELLA, a town of the Volsci in Italy on the Liris, destroyed for revolting from the Romans. *Ital.* 5, v. 452.—*Liv.* 8, c. 22, l. 27, c. 10, &c.—*Cic. Fam.* 13, ep. 76.

FRENTĀNI, a people of Italy, [on the Adriatic coast, east of Samnium and north-west of Apulia,] who receive their name from the river Frento, now *Fortore*, which runs through the eastern part of their country, and falls into the Adriatic opposite the islands of Diomedæ. [Their country, together with a small part Samnium, answers to the modern *Abruzzo Citra*.] *Plin.* 3, c. 11.—*Liv.* 9, c. 45.—*Sil.* 8, v. 520.

FRISI, [a native of Germany, the ancient inhabitants of the modern *Friesland*. They were situate on the coast of the Oceanus Germanicus, between the Amisia or *Ems*, and the Rhenus or *Rhine*.] *Tacit. A.* 1, c. 60.—*Hist.* 4, c. 15 and 72.—*G.* 34.

SEX. JUL. FRONTINUS, [an eminent Roman and city Prætor, A. D. 70. He was afterwards a supplementary consul, and distinguished himself by his military talents as a commander in Britain. Under Nerva, he was appointed superintendent of the waters, and in this capacity brought the waters of the Anio to Rome by means of a splendid aqueduct. He wrote two books, on the construction of these works, by the emperor's express order, and a work also on military stratagems.] He ordered at his death that no monument should be raised to his memory, saying, *memoria nostri durabit, si vilam meruimus*. The best edition of Frontinus is that of Oudendorp, 8vo. *L. Bat.* 1779.

FRONTO, a preceptor of M. Antoninus, by whom he was greatly esteemed.—Julius, a learned Roman, who was so partial to the

company of poets, that he lent them his house and gardens, which continually re-echoed the compositions of his numerous visitors. *Juv. l. Sat. v. 12.*

FŪCIVUS, a lake of Italy, in the country of the Marsi attempted to be drained by J. Cæsar, [but discontinued at his death,] and afterwards by Claudius, by whom 30,000 men were employed for eleven years to perforate a mountain. [Many are led to suppose from a passage in Dio Cassius, that the labour of Claudius was fruitless. According to Pliny, however, he actually succeeded in the undertaking, and that writer speaks of the perforation of the mountain as a most stupendous monument of art. The object was to lead off the waters of the lake into the Tiber. Nero is said to have neglected this work of his predecessor, and Adrian to have renewed it, but to little effect.] The lake, surrounded by a ridge of high mountains, is now called *Celano*, and is supposed to be 47 miles in circumference, and not more than 2 feet deep on an average. *Plin. 36, c. 15.—Tacit. Ann. 12, c. 56.—Virg. Æn. 7, v. 759.*

FUGALIA, festivals at Rome to celebrate the flight of the Tarquins.

FULGORA, a goddess at Rome who presided over lightning. She was addressed to save her votaries from the effects of violent storms of thunder. *Aug. de Civ. D. 6, c. 10.*

FULVIA LEX, was proposed but rejected, A. U. C. 623, by Flaccus Fulvius. It tended to make all the people of Italy citizens of Rome.

FULVIA, a bold and ambitious woman who married the tribune Clodius, and afterwards Curio, and at last M. Antony. She took a part in all the intrigues of her husband's triumvirate, and showed herself cruel as well as revengeful. When Cicero's head had been cut off by order of Antony, Fulvia ordered it to be brought to her, and with all the insolence of barbarity, she bored the orator's tongue with her golden bodkin. Antony divorced her to marry Cleopatra, upon which she attempted to avenge her wrongs, by persuading Augustus to take up arms against her husband. When this scheme did not succeed, she raised a faction against Augustus, in which she engaged L. Antonius her brother-in-law; and when all her attempts proved fruitless, she retired into the east, where her husband received her with great coldness and indifference. This unkindness totally broke her heart, and she soon after died, about 40 years before the Christian era. *Plut. in Cic. & Anton.—*A woman who discovered to Cicero the designs of Catiline upon his life. *Plut. in Cic.*

FULVIUS FLACCUS, a friend of C. Gracchus who was killed in a sedition of his son. His body was thrown into the river, and his widow was forbidden to put on mourning for his death. *Plut. in Gracch.—*Ser. Nobilior, a Roman consul who went to Africa after the defeat of Regulus. After he had acquired much glory against the Carthaginians, he was shipwrecked at his return with 200 Roman ships. His grandson Marcus was sent to Spain, where he greatly signalized himself.

He was afterwards rewarded with the consulship.

FUNDANUS, a lake near Fundi in Italy which discharges itself into the Mediterranean. *Tacit. Hist. 3, c. 69.*

FUNDI, [now *Fondi*,] a town of Italy near Caieta, on the Appian road, at the bottom of a small deep bay called *Lacus Fundanus*. *Horat. l. Sat. 5, v. 34.—Liv. 3, c. 14 and 19, l. 38, c. 36.—Plin. 3, c. 5.—Cic. Rull. 2, c. 25.—Tacit. Ann. 4, c. 59.—Strab. 5.*

FURĪÆ, the three daughters of Nox and Acheron, or of Pluto and Proserpine, according to some. *vid. Eumendæ.*

FURĪI, a family which migrated from Medullia in Latium, and came to settle at Rome under Romulus, and was admitted among the patricians. Camillus was of this family, and it was he who first raised it to distinction. *Plut. in Camill.*

FURĪA LEX, de Testamentis, by C. Furius the tribune. It forbade any person to leave as a legacy more than a thousand *asses*, [and that he who took more, should pay fourfold. By the laws of the twelve tables, one might leave what legacies he pleased.] *Cic. 1.—Verr. 42.—Liv. 35.*

FURĪNÆ, the goddess of robbers, worshipped at Rome. Some say that she is the same as the Furies. Her festivals were called *Furinalia*. *Cic. de Nat. 3, c. 8.—Varro de L. L. 5, c. 3.*

FURIUS, M. Bibaculus, a Latin poet of Cremona, who wrote annals in iambic verse, and was universally celebrated for the wit and humour of his expressions. It is said that Virgil imitated his poetry, and even borrowed some of his lines. Horace, however, has not failed to ridicule his verses. *Quintil. 8, c. 6. &c.—Horat. 2, Sat. 5, v. 40.*

FURNIUS, a friend of Horace, who was consul, and distinguished himself by his elegant historical writings. *1 Sat. 10, v. 36.*

ARIST. FUSCUS, a friend of Horace, as conspicuous for the integrity and propriety of his manners, as for his learning and abilities. The poet addressed his 22d *Od. Lib. 4*, and *1 Ep. 10*, to him.

FUSIA LEX, de Comitibus, A. U. C. 527, forbade any business to be transacted at the public assemblies on certain days, though among the *fasti*.—[Another, A. U. C. 690, which ordained, that in the *Comitia Tributa*, the different kinds of people in each tribe should vote separately, that thus the sentiments of each rank might be known.]—Caninia, another by Camillus and C. Caunius Galbus, A. U. C. 751, to check the manumission of slaves; [limiting the manumission of slaves to a certain number, proportioned to the whole amount of slaves which one possessed: from two to ten, the half; from ten to thirty, the third; from thirty to a hundred, the fourth part; but not above a hundred whatever was the number.]

FUSIUS, a Roman actor, whom Horace ridicules. *2 Sat. v. 60.* When on the stage, he fell asleep whilst he personated Ilium, where he ought to have been roused and moved by the cries of a ghost; but in vain.

GABÆ, [a city of Persia, in the province of Persis, located by Ptolemy south-east of Pargada, on the confines of Carmania. Mannert makes it to coincide with the modern *Darabgherd*.]—[A city of Sogdiana, south-west of Cyreschata. D'Anville supposes it to be the modern *Kauos*: Mannert, on the contrary, is in favour of the modern *Rabas*, on the river *Kressel*, north of *Samarchand*. Gabæ was one of the first places to which the exploits of Alexander gave celebrity in this country. It is the same with the Gabazæ of Curtius.]

GABELLUS, now *La Secchia*, a river falling in a northern direction into the Po, opposite the Mincius. *Plin.* 3, c. 16.

GABII, a city of Volsci, built by the kings of Alba, but now no longer in existence. It was taken by the artifice of Sextus, the son of Tarquin, who gained the confidence of the inhabitants by deserting to them, and pretending that his father had ill treated him. Romulus and Remus were educated there, as it was the custom at that time to send there the young nobility, and Juno was the chief deity of the place. The inhabitants had a peculiar mode of tucking up their dress, whence *Gabinus cinctus*. [In this mode of wearing the toga, the lappet of it was thrown back over the left shoulder and brought round under the right arm to the breast; so that it girded the individual and made the toga shorter and closer. According to Servius, the inhabitants of Gabii, while engaged in sacrificing, were suddenly attacked by the enemy, whereupon, not having time to array themselves in arms, they tucked up their togas in this manner, and advanced to meet the foe. Virgil represents the Roman consul thus arrayed when he opens the gates of the temple of Janus, and in this garb the Decii devoted themselves to death.] *Virg. Æn.* 6, v. 773, l. 7, v. 612 and 682.—*Liv.* 5, c. 46, l. 6, c. 29, l. 8, c. 9, l. 10, c. 7.—*Ovid. Fast.* 2, v. 709.—*Plut. in Romul.*

GABINIA LEX DE Comitibus, by A. Gabinius, the tribune, A. U. C. 614. It required that in the public assemblies for electing magistrates, the votes should be given by tablets, and not *vivâ voce*.—Another for convening daily the senate from the calends of February to those of March.—Another *de Comitibus*, which made it a capital punishment to convene any clandestine assembly, agreeable to the old law of the twelve tables. [This law is mentioned by Porcius Latro in his declamation against Catiline. This author, however, is thought to be supposititious.]—Another *de Militiâ*, by A. Gabinius the tribune, A. U. C. 685. It granted Pompey the power of carrying on the war against the pirates, during three years, and of obliging all kings, governors, and states, to supply him with all the necessaries he wanted, over all the Mediterranean Sea, and in the maritime provinces as far as 400 stadia from the sea.—Another *de Usurâ*, by Aul. Gabinius the tribune, A. U. C. 685. It ordained that no action should be granted for the recovery of

any money borrowed upon small interest, to be lent upon larger. This was an usual practice at Rome, which obtained the name of *versuram facere*.

GABINIUS Aulius, a Roman consul, who made war in Judæa, and re-established tranquillity there. He suffered himself to be bribed, and replaced Ptolemy Auletes on the throne of Egypt. He was accused, at his return, of receiving bribes. Cicero, at the request of Pompey, ably defended him. He was banished, and died about 40 years before Christ, at Salona.

[**GABINUS cinctus**, *vid.* Gabii.]

GADÉS (*ium*), **GADIS** (*is*), and **GADIRA**, [a flourishing commercial city of Spain, at the mouth of one of the arms of the Bætis, now *Cádiz*. It was founded by a Phœnician colony about 1500 B. C. according to some; others, however, make its foundation coeval with that of Utica, and this last to have been 287 years before Carthage. Its name in Phœnician was Gaddir, and signified a hedge, or limit, as it was thought that here were the western limits of the world. It was situate on a small island of the same name, which was separated from the main land by a strait only one stadium wide. This island is said to have abounded at an early period with wild olive trees, and to have been hence named Cotinusa, (*Κοτινούσα*), not by the early inhabitants of the land, however, as some of the ancient writers thought, but by the Greeks; for the appellation is a Grecian one. Near it lay the small island Erythia, called by the inhabitants Juno's island. *vid.* Erythia. Gades came into the power of the Carthaginians in the first Punic war, and in the second surrendered itself voluntarily to the Romans. From Julius Cæsar it received the name and privileges of a Roman colony; and in a later age it was styled Augusta Julia Geditana. The Greek name for Gades was *Gadûga*. *vid.* Tartessus.] Hercules, surnamed *Gaditanus*, had here a celebrated temple, in which all his labours were engraved with excellent workmanship. *Horat.* 2, od. 2, v. 11.—*Stat.* 3, *Sylv.* 1, v. 183.—*Liv.* 21, c. 21, l. 24, c. 49, l. 26, c. 45.—*Plin.* 4, c. 23.—*Strab.* 3.—*Cic. pro Gab.*—*Justin.* 44, c. 4.—*Paus.* 1, c. 35.—*Ptol.* 2, c. 4.—*Paterc.* 1, c. 2.

[**GADITANUS sinus**, is now the *Bay of Cádiz*.]

[**GADITANUM fretum**, now the *Straits of Gibraltar*. *vid.* Abyla, and Calpe.]

GETÛLIA, [a country of Africa, south of Numidia, and now answering in some degree to *Biledulgerid*, or the region of locusts. Its situation and limits are not properly ascertained, and indeed do not seem to have been always the same.] *Sallust. in Jug.*—*Sil.* 3, v. 287.—*Plin.* 5, c. 4.

GALANTHIS, a servant maid of Alcmena, whose sagacity eased the labours of her mistress. When Juno resolved to retard the birth of Hercules, and hasten the labours of the wife of Sthenelus, she solicited the aid of Lucina, who immediately repaired to the house of Alcmena, and, in the form of an old

woman, sat near the door with her legs crossed, and her fingers joined. In this posture she uttered some magical words, which served to prolong the labours of Alcmena, and render her state the more miserable. Alcmena had already passed some days in the most excruciating torments, when Galanthis began to suspect the jealousy of Juno; and concluded that the old woman, who continued at the door always in the same unchanged posture, was the instrument of the anger of the goddess. With such suspicions Galanthis ran out of the house, and with a countenance expressive of joy, she informed the old woman that her mistress had just brought forth. Lucina, at the words, rose from her posture, and that instant Alcmena was safely delivered. The uncommon laugh which Galanthis raised upon this, made Lucina suspect that she had been deceived. She seized Galanthis by the hair, and threw her on the ground; and while she attempted to resist, she was changed into a weazel, and condemned to bring forth her young in the most agonizing pains, by the mouth, by which she had uttered falsehood. This transformation alludes to a vulgar notion among the ancients, who believed this of the weazel, because she carries her young in her mouth, and continually shifts from place to place. The Bœotians paid great veneration to the weazel, which, as they supposed, facilitated the labours of Alcmena. *Ælian. H. Anim. 2.—Ovid. Met. 9, fab. 6.*

GĀLĀTĒ, the inhabitants of Galatia. *vid. Galatia.*

GĀLĀTĒA and **GALATHĒA**, a sea-nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with coldness and disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The happiness of these two lovers was disturbed by the jealousy of the Cyclops, who crushed his rival to pieces with a piece of broken rock, while he lay on the bosom of Galatæa. Galatæa was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a fountain. *Ovid. Met. 13, v. 789.—Virg. Æn. 9, v. 103.*

GALATĪA, or **GALLOGRÆGIA**, [a country of Asia Minor, lying south of Paphlagonia, west of Pontus, and north-east of Phrygia. It derived its name of Galatia from the Gauls or Celtæ, who, having invaded Asia Minor in several bodies, conquered and settled in this country. This seems to have occurred subsequent to the invasion of Greece by the same people. (*vid. Delphi.*) These Gauls or Celtæ are said to have been composed of those Celtic tribes who dwelt originally between the Danube and the Alps. The Greeks gave the new settlements of this people in Asia a double name; Galatia, from the nation itself, and Gallo-Græcia, from the Greek colonies which became subsequently intermingled with them. It is very singular that the Celtic language was spoken here, even in the days of St. Jerome, more than 600 years after

their emigration.] *Strab. 12.—Justin. 37, c. 4.—Liv. 33, c. 12, 40.—Lucan. 7, v. 540.—Cic. 6, Att. 5.—Plin. 5, c. 32.—Ptol. 5, c. 4.*—A name of ancient Gaul among the Greeks.

GALAXIA, a festival, in which they boiled a mixture of barley, pulse, and milk, called *Γαλαξία* by the Greeks.

GALBA, a surname of the first of the Sulpitii, from the smallness of his stature. The word signifies a small worm, or, according to some, it implies, in the language of Gaul, fatness, for which the founder of the Sulpitian family was remarkable.—Servius Sulpicius, a Roman, who rose gradually to the greatest offices of the state, and exercised his power in the provinces with equity and unremitting diligence. He dedicated the greatest part of his time to solitary pursuits, chiefly to avoid the suspicions of Nero. His disapprobation of the emperor's oppressive command in the provinces, was the cause of new disturbances. Nero ordered him to be put to death, but he escaped from the hands of the executioner, and was publicly saluted emperor. When he was seated on the throne, he suffered himself to be governed by favourites, who exposed to sale the goods of the citizens to gratify their avarice. Exemptions were sold at a high price, and the crime of murder was blotted out, and impunity purchased with a large sum of money. Such irregularities in the emperor's ministers greatly displeased the people; and when Galba refused to pay the soldiers the money which he had promised them when he was raised to the throne, they assassinated him in the 73d year of his age, and in the 8th of his reign, and proclaimed Otho emperor in his room January 16th, A. D. 69. The virtues which had shone so bright in Galba, when a private man, totally disappeared when he ascended the throne; and he who showed himself the most impartial judge, forgot the duties of an emperor, and of a father of his people. *Sueton. & Plut. in vitâ.—Tacit.—A learned man, grandfather to the emperor of the same name. Suet. in Galb. 4.*

GALĒNUS CLAUDIUS, a celebrated physician in the age of M. Antoninus and his successors, born at Pergamus. [He has himself informed us, that his father, whose name was Nicon, was an honourable and wealthy man, and possessed of considerable knowledge in belles lettres, philosophy, astronomy, geometry, and architecture.] He applied himself with unremitting labour to the study of philosophy, mathematics, and chiefly of physic. He visited the most learned seminaries of Greece and Egypt, and at last came to Rome. [The physicians of Rome adhered to the principles of the methodic sect, and hence they stigmatised him as a theorist, and even as a dealer in magic. He wanted temper and experience necessary to contend against a numerous and popular party, and after a residence of five years returned to Pergamus. He was soon after, however, summoned to attend the emperors Marcus Aurelius and Lucius Verus, who were then at Aquileia.

The appearance of the plague at this place compelled them to return to Rome, whither Galen followed. Here a successful treatment of Commodus and Sextus, sons of Aurelius, who had been seized with fever, established his reputation on a basis which was not to be shaken by the power of his enemies. It is not known how long he resided at Rome this second time, or whether he ever returned to Asia. He is said to have died at the age of 70.] He wrote no less than 500 volumes, the greatest part of which were burnt in the temple of Peace at Rome, where they had been deposited. Galen confessed himself greatly indebted to the writings of Hippocrates, for his medical knowledge, and bestowed great encomiums upon him. To the diligence, application, and experiments of those two celebrated physicians, the moderns are indebted for many useful discoveries; yet, often their opinions are ill-grounded, their conclusions hasty, and their reasoning false. What remains of the works of Galen has been published without a Latin translation, in 5 vols. fol. Basil. 1533. Galen was likewise edited, together with Hippocrates, by Charterius, 13 vols. fol. Paris, 1679. [The learned Coray published a French version of the medical works of Hippocrates, in 4 vols. 8vo, at Toulouse, in the year 1801; and in the same year from the Paris press, a version of the treatise on "airs, waters, and places," with a valuable critical, historical, and medical commentary, in 2 vols. 8vo.]

GALERIUS, a native of Dacia, made emperor of Rome by Diocletian. *vid.* Maximianus.

GALĒSUS, now *Galeso*, a river of Calabria flowing into the bay of Tarentum. The poets have celebrated it for the shady groves in its neighbourhood, and the fine sheep which feed on its fertile banks, and whose fleeces were said to be rendered soft when they bathed in the stream. *Martial.* 2, ep. 43, l. 4, ep. 28.—*Virg. G.* 4, v. 126.—*Horat.* 2, od. 6, v. 10.

GALILĒA, [a celebrated country of Palestine, forming the northern division. Josephus divides it into Upper and Lower, and he states that the limits of Galilee were on the south Samaris and Scythopolis to the flood of Jordan. It contained four tribes, Issachar, Zebulon, Naphthali, and Asher; a part also of Dan, and part of Peræa, or the country beyond Jordan. Upper Galilee was mountainous, and was called Galilee of the Gentiles, from the heathen nations established there, and who were enabled by the mountainous nature of the country to maintain themselves against all invaders. Lower Galilee, which contained the tribes of Zebulon and Asher, was adjacent to the Sea of Tiberias or Lake of Gennesareth. Galilee, according to Josephus, was very populous, contained 204 cities and towns, and paid 200 talents in tribute. As Nazareth was situate in Galilee, our Saviour was termed a Galilean. The Galileans seem to have had a dialect differ-

ent from that of the Jews in general, for Peter was hence denominated a Galilean.]

GALLI, a nation of Europe, naturally fierce, and inclined to war. [The word Galli is supposed to be the native term *Gaeli* latinised. The Celtæ were the most extensive and indigenous of the Gallic tribes, and their name (*Κελται*) is that under which the whole nation was commonly known to the Greeks. Dr. Murray maintains that the names of Gael and Celtæ are clearly derived from Celyddon and Gwiddel in Welsh. This may perhaps have been the case. What he adds, however, seems very questionable, namely, that the Romans pronounced Gwiddeli, Galli. The same author derives the name of the Belgæ from Belg, fierce or warlike.] They were very superstitious; and in their sacrifices they often immolated human victims. In some places, they had large statues made with twigs, which they filled with men, and reduced to ashes. They believed themselves descended from Pluto; and from that circumstance they always reckoned their time not by the days, as other nations, but by the nights. Their obsequies were splendid, and not only the most precious things, but even slaves and oxen, were burnt on the funeral pile. Children, among them, never appeared in the presence of their fathers before they were able to bear arms in the defence of their country. *Cæs. Bell. G.—Strab. 4.—Tacit. vid. Gallia.*

[A name given in Phrygia to the eunuch-priests of the goddess Cybele. Some derive the name from the river Gallus, because these priests drank of its waters, which inspired them with a kind of religious fury to such a degree that they mutilated themselves. Others maintain that the first priest of Cybele, having been named Gallus, this name became appropriated to all his successors. Ovid, in his *Fasti*, and Herodian, favour the former derivation.] They mutilated themselves before they were admitted to the priesthood, in imitation of Atys, the favourite of Cybele. (*vid. Atys.*) The chief among them was called Archigallus, who in his dress resembled a woman, and carried, suspended to his neck, a large collar with two representations of the head of Atys. *vid. Corybantæ, Daetyli, &c. Diod. 4.—Ovid. Fast. 4, v. 36.—Lucan. 1, v. 466.—Lucan. de Dea Syria.*

GALLIA, [an extensive and populous country of Europe, bounded on the west by the Atlantic, on the North by the Insula Batavorum and part of the Rhenus or *Rhine*, on the east by the Rhenus and the Alps, and on the south by the Pyrenees. The greatest breadth was 600 English miles, but much diminished towards each extremity, and its length was from 480 to 620 miles. It was therefore more extensive than modern France before the revolution, though inferior to the kingdom at the present day, which is 650 miles long from E. to W. and 560 broad from N. to S. Gaul was originally divided among the three great nations of the Belgæ, the Celtæ, and the Aquitani. The Romans called the inhabitants of

this country by one general name, Galli, while the Greeks styled them Celtæ. The origin of these two appellations is stated in the preceding article. The Greeks called the country itself Galatia, Celtice (Καταλία), and Celto-Galatia; the last for distinction sake from Galatia in Asia Minor. Of the three great nations of Gaul, the Celtæ were the most extensive and indigenous, and the Belgæ the bravest. The Celtæ extended from the Sequana or *Seine* in the north to the Garumna or *Garonne* in the south. Above the Celtæ lay the Belgæ, between the *Seine* and *Lower Rhine*. They were intermixed with Germanic tribes. The Aquitani lay between the *Garonne* and Pyrenees, and were intermingled with Spanish tribes. These three great divisions, however, were subsequently altered by Augustus, B. C. 27, who extended Aquitania into Celtica, as far as the Liger or *Loire*; the remainder of Celtica above the Liger was called Gallia Lugdunensis, from the colony of Lugdunum, *Lyons*; and the remainder of Celtica towards the Rhine was added to the Belgæ under the title of Belgica: lastly, the south of Gaul, which from having been the first provinces possessed by the Romans had been styled Gallia Provincia, was distinguished by the name of *Narbonensis* from the city of Narbo, or *Narbonne*. This province was anciently called also Gallia Braccata, from the *braccæ* or breeches worn by the inhabitants; while Gallia Celtica was styled *Comata* from the long hair worn by the natives. These four great provinces, in later ages were called the four Gauls, and subdivided into 17 others.] Besides these divisions, there is often mention made of Gallia Cisalpina, or Citerior; Transalpina or Ulterior, which refers to that part of Italy which was conquered by some of the Gauls who crossed the Alps. By Gallia *Cisalpina* the Romans understood that part of Gaul which lies in Italy; and by *Transalpina*, that which lies beyond the Alps, in regard only to the inhabitants of Rome. Gallia *Cispadana* and *Transpadana* is applied to a part of Italy conquered by some of the Gauls, and then it means the country on this side of the Po, or beyond the Po, with respect to Rome. By Gallia *Togata* the Romans understood Cisalpine Gaul, where the Roman gowns, *togæ*, were usually worn, after the inhabitants had been admitted to the rank of citizenship at Rome. The Gauls were great warriors, and their valour overcame the Roman armies, took the city of Rome, and invaded Greece in different ages. They were very superstitious in their religious ceremonies, and revered the sacerdotal order, as if they had been gods. (*vid. Druidæ.*) They long maintained a bloody war against the Romans, and Cæsar spent nearly 10 years in their country before he could totally subdue them. *Cæs. Bell. Gall.—Paus. 7, c. 6.—Strab. 5, &c.*

GALLICUS AGER, was applied to the country between Picenum and Ariminum, whence the Galli Senones were banished, and which was divided among the Roman citizens. *Liv. 23, c. 14, l. 39, c. 44.—Cic. Cat. 2.—Cæs. Civ.*

1, c. 29.—Sinus, a part of the Mediterranean on the coast of Gaul, now called the gulf of Lyons.

GALLIENUS, Publ. Lucinius, a son of the emperor Valerian. He reigned conjointly with his father for seven years, and ascended the throne as sole emperor, A. D. 260. In his youth he showed his activity and military character, in an expedition against the Germans and Sarmatæ; but when he came to the purple, he delivered himself up to pleasure and indolence. His time was spent in the greatest debauchery; and he indulged himself in the grossest and most lascivious manner, and his palace displayed a scene at once of effeminacy and shame, voluptuousness and immorality. He often appeared with his hair powdered with golden dust; and enjoyed tranquillity at home, while his provinces abroad were torn by civil quarrels and seditions. He heard of the loss of a rich province and of the execution of a malefactor, with the same indifference; and when he was apprized that Egypt had revolted, he only observed that he could live without the produce of Egypt. He was of a disposition naturally inclined to raillery and the ridicule of others. When his wife had been deceived by a jeweller, Gallienus ordered the malefactor to be placed in the circus, in expectation of being exposed to the ferocity of a lion. While the wretch trembled at the expectation of instant death, the executioner, by order of the emperor, let loose a capon upon him. An uncommon laugh was raised upon this, and the emperor observed, that he who had deceived others should expect to be deceived himself. In the midst of these ridiculous diversions, Gallienus was alarmed by the revolt of two of his officers, who had assumed the imperial purple. This intelligence roused him from his lethargy; he marched against his antagonists, and put all the rebels to the sword without showing the least favour either to rank, sex, or age. These cruelties irritated the people and the army; emperors were elected, and no less than thirty tyrants aspired to the imperial purple. Gallienus resolved boldly to oppose his adversaries; but in the midst of his preparations he was assassinated at Milan by some of his officers, in the 50th year of his age, A. D. 268.

GALLIPÓLIS, a fortified town of the Salentines, on the Ionian sea, [now *Gallipoli*.]—[A city on the Thracian Chersonese on the Hellespont, at the opening of the Propontis, or *Sea of Marmora*.]

GALLOGRÆCIA, *vid. Galatia. Strab. 2.*

GALLUS, *vid. Alectryon.*—Caius, a friend of the great Africanus, famous for his knowledge of astronomy, and his exact calculations of eclipses. [Livy states, that when a tribune in the army of Paulus Æmilius in Macedonia, he foretold an eclipse of the moon, first to the consul, and then with his leave to the Roman army. The eclipse took place on the evening before the great battle of Pydna, and the Romans, being prepared for it, were under no alarm, while their opponents

were terrified and deemed it an omen of the fall of their king Perses.] *Cic. de Senec.*—Cornelius, a Roman knight, who rendered himself famous by his poetical, as well as military talents. He was passionately fond of the slave Lycoris or Cytheris, and celebrated her beauty in his poetry. She proved ungrateful, and forsook him to follow M. Antonv, which gave occasion to Virgil to write his tenth eclogue. Gallus, as well as the other poets of his age, was in the favour of Augustus, by whom he was appointed over Egypt. He became forgetful of the favour he received; he pillaged the province, and even conspired against his benefactor, according to some accounts, for which he was banished by the emperor. This disgrace operated so powerfully upon him, that he killed himself in despair, A. D. 26. Some few fragments remain of his poetry, and it seems that he particularly excelled in elegiac composition. It is said that Virgil wrote an eulogium on his poetical friend, and inserted it at the end of his Georgics; but that he totally suppressed it, for fear of offending his imperial patron, of whose favours Gallus had shown himself so undeserving; and instead of that he substituted the beautiful episode about Aristæus and Eurydice. This eulogium, according to some, was suppressed at the particular desire of Augustus. *Quintil.* 10, c. 1.—*Virg. Ecl.* 6 and 10.—*Ovid. Amal.* 3, el. 15, v. 29.—Vibius Gallus, a celebrated orator of Gaul, in the age of Augustus, of whose orations Seneca has preserved some fragments.—A Roman who assassinated Decius the emperor, and raised himself to the throne. He showed himself indolent and cruel, and beheld with the greatest indifference the revolt of his provinces, and the invasion of his empire by the barbarians. He was at last assassinated by his soldiers, A. D. 253.—Flavius Claudius Constantinus, a brother of the emperor Julian, raised to the imperial throne under the title of Cæsar, by Constantius his relation. He conspired against his benefactor, and was publicly condemned to be beheaded, A. D. 354.—A small river of Phrygia, whose waters were said to be very efficacious, if drank in moderation, in curing madness. *Plin.* 32, c. 2.—*Ovid. Fast.* 4, v. 361.

GAMELIA, a surname of Juno, as *Gameilius* was of Jupiter, on account of their presiding over marriages. [The name is Greek, (γαμηλιος,) and comes from γαμος, nuptiæ.]—A festival privately observed at three different times. The first was the celebration of a marriage, the second was in commemoration of a birth-day, and the third was an anniversary of the death of a person. As it was observed generally on the 1st day of January, marriages on that day were considered as of a good omen, and the month was called *Gamelion* among the Athenians. *Cic. de Fin.* 2, c. 31.

GANGARIDÆ, a people near the mouth of the Ganges. [Ptolemy assigns them a capital, called *Ganga Regia*, on the western side

of the Ganges, which D'Anville places in lat. 24° 50', and whose site he makes to coincide with that of *Raji-mohol*. The *Gagaridæ* were allies of the *Prasii*, who lay nearer the Indus towards the north-west. The united forces of these two nations, awaited the army of Alexander on the other side the *Hyphasis*; but report made them so formidable for numbers and valour, that the wearied and alarmed *Macedonians* refused to cross the stream in spite of all the efforts and remonstrances of their king.] *Justin.* 12, c. 8—*Curt.* 9, c. 2.—*Virg. Æn.* 3, v. 27.—*Flacc.* 6, v. 67.

GANGES, [a famous river of India, which, in the language of Hindoostan is called *Padda*; and is also named *Burra Gonga*, or the Great River, and *Gonga*, or the river, by way of eminence; and hence the European name of the river is derived. The Sanscrit name of the Ganges (*Padda*) signifies *foot*, because the Brahmins, in their fabulous legends, make the river to flow from the foot of *Beschan*, who is the same with *Vischnou* or the preserving deity. This great stream, together with the *Burrampooter*, whose twin-sister it has not unaptly been denominated, has its source in the vast mountains of *Thibet*. It seeks the plains of Hindoostan by the west, and pursues the early part of its course through rugged vallies and defiles. After wandering about 300 miles through these mountainous regions, it issues forth a deity to the superstitious, yet gladdened, Hindoo. This river was unknown to *Herodotus*, as he does not mention it, though it became famous in a century afterward. Its source was for a long period involved in obscurity. A survey, however, has been recently made by the British-Indian government, and it has been found to issue in a small stream, under the name of *Bhagirathi*, from under a mass of perpetual snow accumulated on the southern side of the *Himmaleh* mountains, between 31° and 32° N. lat. and 78° and 79° E. long. It is computed to be 1500 miles in length, and at 500 miles from its mouth is, during the rainy season, 4 miles broad and 60 feet deep. Its principal tributaries are the *Jumna*, the *Gogra*, and the *Burrampooter*. The whole number of streams which flow into it are 11. About 200 miles from the sea the Delta of the Ganges commences by the dividing of the river. Two branches, the *Cossimbazzar*, and the *Iellinghy*, are given off to the west. These unite to form the *Hoogley*, or *Bhagirathy*, on which the port of *Calcutta* is situated. It is the only branch commonly navigated by ships, and in some years it is not navigable for two or three months. The only secondary branch which is at all navigable for boats, is the *Chandah* river. That part of the Delta which borders on the sea is composed of a labyrinth of creeks and rivers, called the *Sunderbunds*, with numerous islands, covered with the profuse and rank vegetation called *jungle*, affording haunts to numerous tigers. These branches occupy an extent of 200 miles along shore. The Ganges rises fifteen feet by the end of June, owing to the heavy rains. The remain-

der of its rise, which is in all thirty-two feet, is occasioned by the rains which fall in Bengal. By the end of July, all the lower parts of the country, adjoining the Ganges, as well as the *Brahmapootra*, are overflowed for a width of 100 miles, nothing appearing but villages, trees, and the sites of some villages which have been deserted. The line of the Ganges which lies between *Gangotree*, or the source of the leading stream, and *Sagor* island, below *Calcutta*, is held particularly sacred. The main body, which goes east to join the *Brahmapootra*, is not regarded with equal veneration. Wherever the river happens to run from south to north, contrary to its usual direction, it is considered peculiarly holy. The places most superstitiously revered are the junctions of rivers, called *Prayags*, the principal of which is that of the *Jumna* with the Ganges at *Allohabad*. In the British courts of justice, the water of the Ganges is used for swearing Hindoos, as the Koran is for Mahometans, and the Gospel for Christians.] *Lucan*. 3, v. 230.—*Strab.* 5.—*Plin.* 6, c. 87.—*Curt.* 8, c. 9.—*Mela*, 3, c. 7.—*Virg. Æn.* 9, v. 31.

[*GANGETICUS sinus*, now the Bay of Bengal, into which the Ganges falls.]

GANYMÈDES, a beautiful youth of Phrygia, son of Tros, and brother to Illus and Assaracus. According to Lucian, he was son of Dardanus. He was taken up to heaven by Jupiter as he was hunting, or rather tending his father's flock on Mount Ida, and he became the cup-bearer of the gods in the place of Hebe. Some say that he was carried away by an eagle. He is generally represented sitting on the back of a flying eagle in the air [The story of Ganymede, as here represented, is a mere fable. The true narrative is as follows. Tros, king of Troy, having made several conquests over the neighbouring nations, sent his son Ganymede, accompanied by some of his friends, into Lydia, to offer sacrifices in a temple consecrated to Jupiter. Tantalus, not knowing the king of Troy's intention, took these persons for spies, and having seized the young Ganymede, imprisoned him. He is said to have died in prison of grief at the insult offered him. Another account makes Tantalus to have kept him at his court to officiate as cup-bearer, and as Tantalus was reputed the son of Jupiter, he may have taken the surname of Jupiter himself. The eagle may denote the untimely death of the young prince, and the swiftness with which the short course of his life had passed away. Herodian, however, says that Ganymede was slain by his brother in some remote place, who afterwards decreed divine honours to him, giving out that Jupiter had carried him away. *Banier's Mythology*, vol. 3, p. 213.] *Paus.* 5, c. 24.—*Homer. Il.* 20, v. 231.—*Virg. Æn.* 5, v. 252.—*Ovid. Met.* 10, v. 155.—*Horat.* 4, od. 4.

GARAMANTES, [a people of Africa, south of Fazaania, deriving their name from the city of Garama, now *Garmes*. They were faintly known to the Romans under Augustus,

in whose time some claim was made to a triumph over them, on which account they are mentioned by Virgil.] *Æn.* 6, v. 791.

GARGĀNUS, now *St. Angelo*, a lofty mountain of Apulia, which advances in the form of a promontory into the Adriatic Sea. [The promontory was called Garganum promontorium. Garganus was celebrated by the poets for its groves of oak.] *Virg. Æn.* 11, v. 257.—*Lucan.* 5, v. 830.

GARGĀPHIA, a valley near Platæa, with a fountain of the same name, where Actæon was torn to pieces by his dogs. *Ovid. Met.* 3, v. 156.

GARGĀRUS, (plur. *a, orum*), [a town of Troas, south-west of Antandros, on the shores of the Gulf of Adramyttium. It was situate on the mountain of the same name, which appears to have been the highest of the chain of Mount Ida. In Ptolemy, the name is erroneously given as Jarganon. By a similar error, we have it written Gadara in Hierocles. The country adjacent to Gargara was extremely productive.] *Virg. G.* 1, v. 103.—*Macrob.* 5, c. 20.—*Strab.* 13.—*Plin.* 5, c. 30.

GARUMNA, [now the *Garonne*, a river of Gaul which rises in the valley of *Arran*, to the south of *Bertrand* among the Pyrenees, and falls into the Oceanus Cantabricus, or Bay of Biscay. The general course of this river, which extends to about 250 miles, is north-west. After its junction with the Duranius, or *Dordogne*, below *Burdegala*, or *Bordeaux*, it assumes the name of *Gironde*. According to Julius Cæsar's division of Gallia, the Garumna was the boundary of Aquitania, and separated that district from Gallia Celtica. This river is navigable to Tolosa, or *Toulouse*; and communicates with the Mediterranean by means of the canal of Louis 14th, about 180 miles long, made through *Languedoc*.] *Mela*, 3, c. 2.

GAUGAMÈLA, a village near Arbela beyond the Tigris, where Alexander obtained his 3d victory over Darius. [But as Gaugamela was only a village, and as Arbela, a considerable town, stood near it, (Strabo and Arrian, however, say, at a considerable distance,) the Macedonians chose to distinguish the battle by the name of the latter place. Gaugamela is said to have signified in Persian, the house of the dromedary, so called because Darius the son of Hystaspes, escaped upon his dromedary across the deserts of Scythia, when retreating from the latter country; and having placed the animal here, appointed the revenue of certain villages for its maintenance. *Plut. Alex.*]—*Curt.* 4, c. 9.—*Strab.* 2 and 16.

GAULUS, [a small island, adjacent to Melite, or *Malta*, now called *Gozo*.]—[Another below the south shore of Crete, now called *Gozo of Candia*, for distinction sake from *Gozo* of Malta.]

GAURUS, a mountain of Campania, famous for its wines. *Lucan.* 2, v. 667.—*Sil.* 12, v. 160.—*Stat.* 3, *Sylv.* 5, v. 99.

GAZA, [one of the five Philistine satrapies or principalities, situate towards the southern extremity of Canaan, about 15 miles south

of Ascalon, and a small distance from the Mediterranean. Its port was called *Gazarum Portus*. As the name of the city of Gaza appears in the first book of Moses, (10, c. 18,) Mela must of course be mistaken, who makes the name of Persian origin, and states that Cambyses made this place his chief magazine in the expedition against Egypt. It was, however, an important and strongly fortified place, as being situate so near the borders of that country. Alexander took and destroyed it, after it had made a powerful resistance for the space of two months. Antiochus the Great sacked it, and it was several times taken from the Syrians by the Maccabees. It was afterwards subjected to new losses, so that St. Luke states (Acts 8, 26,) that it was, in his time, a desert place. [Eras. Schmid, Beza, and Le Moyne, however, following the Syriac version, refer the word *εγνωτος* in the original, not to Gaza, but to the way leading towards it. They are refuted by Reland. Strabo notices "Gaza, the desert," which agrees with the Acts. The place was called *Constantia* afterwards. It is now termed by the Arabs *Rassa*, with a strong guttural expression. The ancient name in Hebrew signifies *strong*.]

GĒDRŌSIA, a barren province of Persia, [south and south-east of Carmania, and lying along the *Mare Erythræum*. It is now called *Mekran*. In passing through this country, the army of Alexander underwent very great hardships, from want of water and provisions, and from columns of moving sand, which had previously destroyed the forces of Semiramis and Cyrus. Its principal city was Pura, now *Fohrea*.] *Strab. 2.*

GĒLA, a town on the southern parts of Sicily, about 10 miles from the sea, according to Ptolemy, which received its name from a small river in the neighbourhood, called *Gelas*. It was built by a Rhodian and Cretan colony, 713 years before the Christian era. After it had continued in existence 404 years, Phintias, tyrant of Agrigentum, carried the inhabitants to *Phintias*, a town in the neighbourhood, which he had founded, and he employed the stones of Gela to beautify his own city. Phintias was also called Gela. The inhabitants were called *Galenses*, *Geloi*, and *Gelani*. *Virg. Æn. 3, v. 702.—Paus. 8, c. 46.*

GĒLLIA CORNELIA LEX, de Civitate, by L. Gellius and Cn. Cornel. Lentulus, A. U. C. 681. It enacted that all those who had been presented with the privilege of citizens of Rome by Pompey, should remain in the possession of that liberty.

AULUS GĒLLIUS, a Roman grammarian in the age of M. Antonius, about 130 A. D. He published a work which he called *Noctes Atticæ*, because he composed it at Athens during the long nights of winter. It is a collection of incongruous matter, which contains many fragments from the ancient writers, and often serves to explain antique monuments. It was originally composed for the improvement of his children, and abounds with many grammatical remarks. The best

editions of A. Gellius are, that of Gronovius, 4to. L. Bat. 1706, and that of Conrad, 2 vols. 8vo. Lips. 1762.

GĒLO and **GĒLON**, a son of Dinomenes, who made himself absolute at Syracuse, 491 years before the Christian era. He conquered the Carthaginians at *Himera*, and made his oppression popular by his great equity and moderation. He reigned seven years, and his death was universally lamented at Syracuse. He was called the father of his people, and the patron of liberty, and honoured as a demi-god. His brother Hiero succeeded him. *Paus. 8, c. 42.—Herodot. 7, c. 153, &c.—Diod. 11.*

GĒLŌNES and **GĒLŌNI**, a people of Scythia, inured from their youth to labour and fatigue. They painted themselves to appear more terrible in battle. They were descended from Gelonus, son of Hercules. *Virg. G. 2, v. 15. Æn. 8, v. 725.—Mela, 1, c. 1.—Claudian in Ruf. 1, v. 315.*

GĒMINI, a sign of the zodiac which represents Castor and Pollux, the twin sons of Leda.

GĒMONIÆ, a place at Rome where the carcasses of criminals were thrown. *Suet. Tib. 53 and 61.—Tacit. Hist. 3, c. 74.*

GĒNĀBUM, [a town of the Aureliani, on the Ligeris or *Loire*, which ran through it. It was afterwards called Aureliani, from the name of the people, and is now *Orleans*.] *Cæs. B. C. 7, c. 3.—Lucan. 1, v. 440*

GĒNAUNI, a people of Vindelicia. [*vid. Brenni.*] *Horat. 4, od. 14, v. 10.*

GĒNĒVA, a city of the Allobroges, at the western extremity of the *Lacus Lemanus*, or *Lake of Geneva*, on the south bank of the *Rhodanus* or *Rhone*. The modern name of Geneva is the same as the ancient.]

GĒNIUS, a spirit or *dæmon*, which, according to the ancients, presided over the birth and life of every man. *vid. Dæmon.*

GĒNSĒRIC, a famous Vandal prince, who passed from Spain to Africa, where he took Carthage. He laid the foundation of the Vandal kingdom in Africa, and in the course of his military expeditions, invaded Italy, and sacked Rome in July 455.

GĒNTIUS, a king of Illyricum, who imprisoned the Roman ambassadors at the request of Perseus king of Macedonia. This offence was highly resented by the Romans, and Gentius was conquered by Anicius and led in triumph with his family, B. C. 169. *Liv. 43, c. 19, &c.*

GĒNUA, now *Genoa*, a celebrated town of Liguria. [In the second punic war, Genua, then a celebrated emporium, took part with the Romans, and was, in consequence, plundered and burnt by Mago the Carthaginian. It was afterwards rebuilt by the Romans, and continued, with the rest of Italy, under their dominion, until the fall of their empire.] *Liv. 21, c. 32, l. 23, c. 46, l. 30, c. 1.*

GĒNŪSUS, now *Semo*, a river of Macedonia, falling into the Adriatic above Apollonia. *Lucan. 5, v. 462.*

GĒNŪTIA LEX, de magistratibus, by J. J.

Gentius the tribune, A. U. C. 411. It ordained that no person should exercise the same magistracy within ten years, or be invested with two offices in one year.

GEORGICA, a poem of Virgil in four books. The first treats of ploughing the ground, the second of sowing it; the third speaks of the management of cattle, &c. and in the fourth, the poet gives an account of bees, and of the manner of keeping them among the Romans. The word is derived from *γῆς τέρατα*, and *ἔργον ὄπυς*, because it particularly treats of husbandry. The work is dedicated to Mæcenas, the great patron of poetry in the age of Virgil. The author was seven years in writing and polishing it, and in that composition he showed how much he excelled all other writers. He imitated Hesiod, who wrote a poem nearly on the same subject, called *Opera & Dies*.

GERGOVIA, [a strong town and fortress of Gaul, belonging to the Arverni. It was situate on a very high mountain, and of difficult access on all sides. It is now *Gergoie*.]

GERMANIA, an extensive country of Europe, at the east of Gaul. [The name of the inhabitants is derived from *wer*, war, and *man*, a man, denoting warlike or brave men. The Roman alphabet, like the French, affording no *w*, this letter was converted into a soft *g*; and hence, with a Latin termination, we have the name Germani, and that of their country Germania. The Tungri first assumed this name on crossing the Rhine. It was afterwards applied by the Gauls to the other Germanic tribes, as they successively appeared, until at last it became an appellation for the whole of the natives of Germany. Their true name was Teutones.] Its inhabitants were warlike, fierce, and uncivilized, and always proved a watchful enemy against the Romans. Cæsar first entered their country, but he rather checked their fury than conquered them. His example was followed by his imperial successors, or their generals, who sometimes entered the country to chastise the insolence of the inhabitants. The ancient Germans were very superstitious, and in many instances, their religion was the same as that of their neighbours the Gauls, whence some have concluded that these two nations were of the same origin. They paid uncommon respect to their women, who, as they believed, were endowed with something more than human. They built no temples to their gods, and paid great attention to the heroes and warriors which their country had produced. Their rude institutions gradually gave rise to the laws and manners which still prevail in the countries of Europe, which their arms invaded or conquered. Tacitus, in whose age even letters were unknown among them, observed their customs with nicety, and has delineated them with the genius of an historian and the reflection of a philosopher. *Tacit. de Morib. Germ.*—*Mela*, 1, c. 3, l. 3, c. 3.—*Cæs. Bell. G.*—*Strab.* 4.

GERMANICUS CÆSAR, a son of Drusus

and Antonia, the niece of Augustus. He was adopted by his uncle Tiberius, and raised to the most important offices of the state. When his grandfather Augustus died, he was employed in a war in Germany, and the affection of the soldiers unanimously saluted him emperor. He refused the unseasonable honour, and appeased the tumult which his indifference occasioned. He continued his wars in Germany, and defeated the celebrated Arminius, and was rewarded with a triumph at his return to Rome. Tiberius declared him emperor of the east, and sent him to appease the seditions of the Armenians. But the success of Germanicus in the east was soon looked upon with an envious eye by Tiberius, and his death was meditated. He was secretly poisoned at Daphne near Antioch, by Piso, A. D. 19, in the 34th year of his age. The news of his death was received with the greatest grief and the most bitter lamentations; and Tiberius seemed to be the only one who rejoiced in the fall of Germanicus. He had married Agrippina, by whom he had nine children, one of whom, Caligula, disgraced the name of his illustrious father. Germanicus has been commended, not only for his military accomplishments, but also for his learning, humanity, and extensive benevolence. In the midst of war he devoted some moments to study, and he favoured the world with two Greek comedies, some epigrams, and a translation of Aratus in Latin verse. *Sueton.*—

This name was common in the age of the emperors, not only to those who had obtained victories over the Germans, but even to those who had entered the borders of their country at the head of an army. Domitian applied the name of *Germanicus*, which he himself had vainly assumed, to the month of September, in honour of himself. *Suet. in Dom.* 13.—*Martial.* 9, ep. 2, v. 4.

GERMANII, a people of Persia. [These Germani are, according to Larcher, the same as the Germanii. "Some authors affirm," adds the French critic, "that the ancient Germans were descended from these people. Cluvier has with much politeness explained their mistake. But, observes Wesseling, there are some individuals of such wayward tempers, who since the discovery of corn still prefer feeding on acorns."] *Herodot.* 1, c. 125.

[GERRA, a city of Arabia Deserta, on the Sinus Persicus. It was enriched by commerce, and the principal articles of trade were the perfumes brought from the Sabæi, sent up the Euphrates to Thapsacus, and across the desert to Petra. This city, for the construction of whose houses and ramparts, stones of salt were used, appears to be represented by that now named *El-Katif*.]

GERRHÆ, a people of Scythia, in whose country the Borysthenes rises. The kings of Scythia were generally buried in their territories. *Id.* 4, c. 71.

GERRHUS, a river of Scythia. [D'Anville makes it the same with the *Molosnijawodi*.] *Id.* 1, c. 56.

GERONTHRE, a town of Laconia, where a

yearly festival, called *Geronthræa*, was observed in honour of Mars. The god had there a temple with a grove, into which no woman was permitted to enter during the time of the solemnity. *Puns. Lacon.*

GÉRYON and **GÉRYONES**, a celebrated monster, born from the union of Chrysaor with Callirhoë, and represented by the poets as having three bodies and three heads. He lived in the island of Erythia, near Gades, where he kept numerous flocks, which were guarded by a two-headed dog, called Orthos, and by Eurythion. [The meaning of the fable appears to be this: Geryon was a prince who reigned over three places, Tartessus, Gades, and Erythia. Or else there were three princes in close alliance, who were considered as one person, so closely were they united. According to Bochart, Geryon did not reign in Spain, but in Epirus, and there it was that Hercules defeated him. For, observes this learned writer, besides that Hercules never was in Spain, it was not so much as known in his time.] Hercules, by order of Eurystheus, went to Erythia, and destroyed Geryon, Orthos, and Eurythion, and carried away all his flocks and herds to Tirynthus. *Hesiod. Theog.* 187.—*Virg. Æn.* 7, v. 661, l. 8, v. 202.—*Ital.* 1, v. 277.—*Apolod.* 2.—*Lucret.* 5, v. 28.

GESSORIACUM, [a town of the Morini, in Gaul; it was afterwards named Bononia, and is now *Boulogne*.]

GETA, Septimus, a son of the emperor Severus, brother to Caracalla. In the eighth year of his age he was moved with compassion at the fate of some of the partisans of Niger and Albinus, who had been ordered to be executed; and his father, struck with his humanity, retracted his sentence. After his father's death he reigned at Rome conjointly with his brother; but Caracalla, who envied his virtues, and was jealous of his popularity, ordered him to be poisoned; and when this could not be effected, he murdered him in the arms of his mother Julia, who, in the attempt of defending the fatal blows from his body, received a wound in her arm from the hand of her son, the 28th of March, A. D. 212. Geta had not reached the 23d year of his age, and the Romans had reason to lament the death of so virtuous a prince, while they groaned under the cruelties and oppression of Caracalla.

GETÆ, (*Geta*, sing.) [a tribe of Scythians, who, according to Strabo, inhabited the arid and uncultivated plains lying between the mouths of the Ister and that of the Tyras, in which the army of Darius had nearly perished. They were first reduced under the Roman dominion in the reign of Trajan. To the strength and fierceness of barbarians, they added a contempt for life, which was derived from a persuasion of the immortality of the soul. This doctrine was taught them by Zamolxis, their early legislator. They are represented as the most daring and ferocious of mankind by all the classic writers. Arrian calls them Dacians; this name, how-

ever, more properly belongs to those of them who dwell in the interior, for their territory extended inwards to a considerable distance. The Getæ we undoubtedly the same people with those who were called *Goths*, and whose migrations were so extensive.] *Ovid. de Pont. Trist.* 5, el. 7, v. 111.—*Strab.* 7, *Stat.* 2.—*Sylv.* 2, v. 61, l. 3, f. 1, v. 17.—*Lucan.* 2, v. 54, l. 3, v. 95.

GIGANTES, the sons of Cœlus and Terra, who, according to Hesiod, sprang from the blood of the wound which Cœlus received from his son Saturn; whilst Hyginus calls them sons of Tartarus and Terra. [*vid.* the end of this article.] They are represented as men of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had 50 heads and 100 arms, and serpents instead of legs. They were of a terrible aspect, their hair hung loose about their shoulders, and their beard was suffered to grow untouched. Pallene and its neighbourhood was the place of their residence. The defeat of the Titans, with whom they are often ignorantly confounded, and to whom they were nearly related, incensed them against Jupiter, and they all conspired to dethrone him. The god was alarmed, and called all the deities to assist him against a powerful enemy, who made use of rocks, oaks, and burning woods for their weapons, and who had already heaped mount Ossa upon Pelion to scale with more facility the walls of heaven. At the sight of such dreadful adversaries, the gods fled with the greatest consternation into Egypt, where they assumed the shape of different animals, to screen themselves from their pursuers. Jupiter, however, remembered that they were not invincible, provided he called a mortal to his assistance; and by the advice of Pallas, he armed his son Hercules in his cause. With the aid of this celebrated hero, the giants were soon put to flight and defeated. Some were crushed to pieces under mountains, or buried in the sea; and others were flayed alive, or beaten to death with clubs. (*vid.* Enceladus, Aloides, Porphyriion, Typhon, Otus, Titanes, &c.) The existence of giants has been supported by all the writers of antiquity, and received as an undeniable truth. Homer tells us that Tityus, when extended on the ground, covered nine acres; and that Polyphemus ate two of the companions of Ulysses at once, and walked along the shores of Sicily leaning on a staff which might have served for the mast of a ship. The Grecian heroes, during the Trojan war, and Turnus in Italy, attacked their enemies by throwing stones, which four men of the succeeding ages would be unable to move. Plutarch also mentions, in support of the gigantic stature, that Sertorius opened the grave of Antæus in Africa, and found a skeleton which measured six cubits in length. [The Giants appear to have been nothing more than the energies of nature personified, and the conflict between them and the gods, must allude to some tremendous convulsion

of nature in very early times. *vid.* Lectonia. As regards the general question respecting the possible existence in former days of a gigantic race, it need only be observed, that if their structure be supposed to have been similar to that of the rest of our species, they must have been mere creatures of poetic imagination: they could not have existed. It is found that the bones of the human body are invariably hollow, and consequently well calculated to resist external violence. Had they been solid, they would have proved too heavy a burthen for man to bear. But this hollowness, while it is admirably well fitted for the purpose which has just been mentioned, and likewise subserves many other important ends in the animal economy, is not by any means well adapted for supporting a heavy superincumbent weight; on the contrary, it renders the bone weaker in this respect, than if the latter had been solid. The inference from all this is very plain. Man never was intended by his maker for a gigantic being, since his limbs could not in that event have supported him, and if giants ever did exist, they must necessarily have been crushed by their own weight. Or, had their bones been made solid, the weight of their limbs would have been so enormous, that these lofty beings must have remained as immovable as statues. That many of our species have attained a very large size is indisputable, but the world has never seen giants. A simple mode of life, abundance of nutritious food, and a salubrious atmosphere, give to all organic beings large and graceful forms. The term Giant, as used in Scripture, originates in an error of translation. In our version of holy writ six different Hebrew words are rendered by the same term *giants*, whereas they merely mean in general, persons of great courage, wickedness, &c., and not men of enormous stature, as is commonly supposed. Thus, too, when Nimrod is styled in the Greek version a giant before the Lord, nothing more is meant than that he was a man of extensive power.] *Apollod.* 1, c. 6.—*Paus.* 3, c. 2, &c.—*Ovid. Met.* 1, v. 151.—*Plut. in Sertor.*—*Hygin. fab.* 23, &c.—*Hom.* *Od.* 7 and 10.—*Virg. G.* 1, v. 230. *Æn.* 6, v. 530.

GYNDES, [*vid.* Gyndes.]

[**GIR**, a river of Africa, which Ptolemy delineates as equal in length to the Niger, the course of each being probably about 1000 British miles. It ran from east to west, until lost in the same lake, marsh, or desert as the Niger. The Arabian geographer Edrisi seems to indicate the *Ghir*, when he speaks of the Nile of the negroes as running to the west, and being lost in an inland sea, in which was the island Ulil. Some have supposed the Gir of Ptolemy to be the river of *Bornou*, or *Wadal-Gazel*, which, joining another considerable river flowing from *Kuku*, discharges itself into the Nubia Palus, or *Kangra*, and it is so delineated in Rennel's map; but others, seemingly with better reason, ap-

prehend the Gir of Ptolemy to be the *Bahr-Kulla* of Browne, in his history of Africa.]

GRACO, son of Himilco the Carthaginian general, was banished from his country by the influence of his enemies. He was afterwards recalled, and empowered by the Carthaginians to punish, in what manner he pleased, those who had occasioned his banishment. He was satisfied to see them prostrate on the ground, and to place his foot on their neck, showing that independence and forgiveness are two of the most brilliant virtues of a great mind. He was made a general soon after in Sicily, against the Corinthians, about 309 years before the Christian era; and by his success and intrepidity, he obliged the enemies of his country to sue for peace.

GLADIATORII LUDI, combats originally exhibited on the grave of deceased persons at Rome. They were first introduced at Rome by the Bruti, upon the death of their father, A. U. C. 488. It was supposed that the ghosts of the dead were rendered propitious by human blood; therefore at funerals, it was usual to murder slaves in cool blood. In succeeding ages, it was reckoned less cruel to oblige them to kill one another like men, than to slaughter them like brutes, therefore the barbarity was covered by the specious show of pleasure and voluntary combat. Originally captives, criminals, or disobedient slaves, were trained up for combat; but when the diversion became more frequent, and was exhibited on the smallest occasion, to procure esteem and popularity, many of the Roman citizens enlisted themselves among the gladiators, and Nero at one show exhibited no less than 400 senators and 600 knights. The people were treated with these combats not only by the great and opulent, but the very priests had their *Ludi pontificales* and *Ludi sacerdotales*. It is supposed that there were no more than three pair of gladiators exhibited by the Bruti. Their numbers, however, increased with the luxury and power of the city; and the gladiators became so formidable, that Spartacus, one of their body, had courage to take up arms, and the success to defeat the Roman armies, only with a train of his fellow-sufferers. The more prudent of the Romans were sensible of the dangers which threatened the state, by keeping such a number of desperate men in arms, and therefore, many salutary laws were proposed to limit their number as well as to settle the time in which the show could be exhibited with safety and convenience. Under the emperors, not only senators and knights, but even women engaged among the gladiators, and seemed to forget the inferiority of their sex. When there were to be any shows, hand-bills were circulated to give notice to the people, and to mention the place, number, time, and every circumstance requisite to be known. When they were first brought upon the *arena*, they walked round the place with great pomp and solemnity, and after that they were matched in equal pairs with great

necity. They first had a skirmish with wooden files, called *rudes* or *arma lusoria*. After this the effective weapons, such as swords, daggers, &c. called *arma decretoria*, were given them, and the signal for the engagement was given by the sound of a trumpet. As they had all previously sworn to fight till death, or suffer death in the most excruciating torments, the fight was bloody and obstinate, and when one signified his submission by surrendering his arms, the victor was not permitted to grant him his life without the leave and approbation of the multitude. This was done by clenching the fingers of both hands between each other, and holding the thumbs upright close together, or by bending back their thumbs. The first of these was called *pollicem premere*, and signified the wish of the people to spare the life of the conquered. The other sign, called *pollicem vertere*, signified their disapprobation, and ordered the victor to put his antagonist to death. The victor was generally rewarded with a palm, and other expressive marks of the people's favour. He was most commonly presented with a *pileus* and *rudis*. When one of the combatants received a remarkable wound, the people exclaimed *habet*, and expressed their concern by shouts. The combats of gladiators were sometimes different, either in weapons or dress, whence they were generally distinguished into the following orders: The *secutores* were armed with a sword and buckler, to keep off the net of their antagonists, the *retiarii*. These last endeavoured to throw their net over the head of their antagonist, and in that manner entangle him, and prevent him from striking. If this did not succeed, they betook themselves to flight. Their dress was a short coat, with a hat tied under the chin with a broad ribbon. They wore a trident in their left hand. The *thraeces*, originally Thracians, were armed with a faulchion, and small round shield. The *myrmillones*, called also *galli*, from their Gallic dress, were much the same as the *secutores*. They were, like them, armed with a sword, and, on the top of their head-piece, they wore the figure of a fish embossed, called *μορμυγος*, whence their name. The *hoplomachi*, were completely armed from head to foot, as their name implies. The *samnitæ*, armed after the manner of Samnites, wore a large shield, broad at the top, and growing more narrow at the bottom, more conveniently to defend the upper parts of the body. The *essedarii*, generally fought from the *essedum*, or chariot used by the ancient Gauls and Britons. The *andabata*, *ανδαραται*, fought on horseback, with a helmet that covered and defended their faces and eyes. Hence *andabatarum more pugnare*, is to fight blindfolded. The *meridiani*, engaged in the afternoon. The *postulatii* were men of great skill and experience, and such as were generally produced by the emperors. The *fiscales* were maintained out of the emperor's treasury, *fisculus*. The *dimacharii* fought with two swords in their hands, whence their name. After

these cruel exhibitions had been continued for the amusement of the Roman populace, they were abolished by Constantine the Great, near 600 years after their first institution. They were, however, revived under the reign of Constantius and his two successors, but Honorius for ever put an end to these cruel barbarities.

GLAPHÏRE and GLAPHÏRA, a daughter of Archelaus the high-priest of Bellona in Cappadocia, celebrated for her beauty and intrigues. She obtained the kingdom of Cappadocia for her two sons from M. Antony, whom she corrupted by defiling the bed of her husband. This amour of Antony with Glaphyra highly displeased his wife Fulvia, who wished Augustus to avenge his infidelity, by receiving from her the same favours which Glaphyra received from Antony.—Her grand-daughter bore the same name. She was a daughter of Archelaus, king of Cappadocia, and married Alexander, a son of Herod, by whom she had two sons. After the death of Alexander, she married her brother-in-law Archelaus.

GLAUCÏPIS, a surname of Minerva, from the blueness of her eyes. [The term conveys at the same time the idea of brightness, and is said to refer more properly to a light-blue eye, with a bright and piercing expression, like what the Germans style a bluish-grey. Damm supposes this title applied to Minerva, from her seeing, like the owl, (to which bird a similar-coloured eye is given,) *τα εν σκοτει ορατα*, the things that are hid in darkness; that is, discovering by her wisdom what is concealed from the duller optics of man. Besides the owl, and Minerva, this epithet is applied also to serpents and lions.] *Homer.—Hesiod.*

GLAUCUS, a son of Hippolochus, the son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armour with Diomedes for an iron one, whence came the proverb of *Glauci et Diomedis permutatio*, to express a foolish exchange. He behaved with much courage, and was killed by Ajax. *Virg. Æn.* 6, v. 483.—*Martial.* 9, ep. 96.—*Hom. Il.* 6.—A fisherman of Anthedon in Bœotia, son of Neptune and Nais, or, according to others, of Polybius the son of Mercury. As he was fishing he observed that all the fishes which he laid on the grass received fresh vigour as they touched the ground, and immediately escaped from him by leaping into the sea. He attributed the cause of it to the grass, and by tasting it, he found himself suddenly moved with a desire of living in the sea. Upon this he leaped into the water, and was made a sea-deity by Oceanus and Tethys, at the request of the gods. After this transformation he became enamoured of the Nereid Scylla, whose ingratitude was severely punished by Circe. [*vid.* Scylla.] He is represented like the other sea-deities with a long beard, dishevelled hair, and shaggy eyebrows, and with the tail of a fish. He received the gift of prophecy from Apollo, and, according to some accounts, he was the interpreter of Nereus. He

assisted the Argonauts in their expedition, and foretold them, that Hercules and the two sons of Leda, would one day receive immortal honours. The fable of his metamorphosis has been explained by some authors, who observe that he was an excellent diver, who was devoured by fishes as he was swimming in the sea. *Ovid. Met.* 13, v. 905, &c.—*Hygin.* fab. 199.—*Athen.* 7.—*Apollod.* 1.—*Diod.* 4.—*Aristot. de Rep. Del.*—*Paus.* 9, c. 22.—A son of Sisyphus, king of Corinth, by Merope the daughter of Atlas, born at Potnia, a village of Bœotia. He prevented his mares from having any commerce with the stallions, in the expectation that they would become swifter in running; upon which Venus inspired the mares with such fury, that they tore his body to pieces as he returned from the games which Adrastus had celebrated in honour of his father. He was buried at Potnia. *Hygin.* fab. 250.—*Virg. G.* 3, v. 367.—*Apollod.* 1 and 2.—A son of Minos the 2d, and Pasiphae, who was smothered in a cask of honey. His father, ignorant of his fate, consulted the oracle to know where he was, and received for answer, that the soothsayer who best described him an ox, which was of three different colours among his flocks, would best give him intelligence of his son's situation. Polyidus was found superior to all the other soothsayers, and was commanded by the king to find the young prince. When he had found him, Minos confined him with the dead body, and told him that he never would restore his liberty, if he did not restore him to life. Polyidus was struck with the king's severity; but while he stood in astonishment, a serpent suddenly came towards the body and touched it. Polyidus killed the serpent, and immediately a second came, who seeing the other without motion or signs of life, disappeared, and soon after returned with a certain herb in his mouth. This herb he laid on the body of the dead serpent, who was immediately restored to life. Polyidus, who had attentively considered what passed, seized the herb, and with it he rubbed the body of the dead prince, who was instantly raised to life. Minos received Glaucus with gratitude, but he refused to restore Polyidus to liberty before he taught his son the art of divination and prophecy. He consented with great reluctance, and when he was at last permitted to return to Argolis, his native country, he desired his pupil to spit in his mouth. Glaucus willingly consented, and from that moment he forgot all the knowledge of divination and healing which he had received from the instructions of Polyidus. *Hyginus* ascribes the recovery of Glaucus to *Æsculapius*. *Apollod.* 2, c. 3.—*Hygin.* 136 and 251, &c.—A son of Epytus, who succeeded his father on the throne of Messenia, about 10 centuries before the Augustan age. He introduced the worship of Jupiter among the Dorians, and was the first who offered sacrifices to Machaon the son of *Æsculapius*. *Paus.* 4, c. 3.

[*GLAUCUS Sinus*, a gulf of Lycia, at the head of which stood the city of Telmissus or

Macri, whence in ancient times the gulf was sometimes also called *Sinus Telmissius*, and whence comes likewise its modern name, *Gulf of Macri*.]

[*GLOTA* or *CLOTA*, a river of Britain, now the *Clyde*, falling into the *GLOTA Æstuarium*, or *Firth of Clyde*.]

GNATIA, a town of Apulia, about thirty miles from Brundisium, badly supplied with water. [This is the same place with *Egnatia*, and the name is merely shortened by *Aphæresis*.] *Horat.* 1, *Sat.* 5.

GNIDUS, *vid.* *Cnidus*.

GNOSSIS and *GNOSSIA*, an epithet given to *Ariadne*, because she lived, or was born at *Gnossus*. The crown which she received from *Bacchus*, and which was made a constellation, is called *Gnossia Stella*. *Virg. G.* 1, v. 222.

GNOSSUS, a famous city of Crete, the residence of king *Minos*. The name of *Gnossia tellus* is often applied to the whole island. *Virg. Æn.* 6, v. 23.—*Strab.* 10.—*Homer. Od. vid.* *Cnossus*.

GOBRYS, a Persian, one of the seven noblemen who conspired against the usurper *Smerdis*. *vid.* *Darius*. *Herodot.* 3, c. 70.

GOMPHI, [a city of Thessaly in the district *Estiæotis*, near the confines of *Epirus*. It was situate on the *Peneus*, a short distance below its junction with the *Ion*. It was taken by *Cæsar* during the civil wars.]

GONATAS, one of the *Antigoni*.

GONNI and *GONOCONDYLOS*, a town of Thessaly at the entrance into *Tempe*. *Liv.* 36, c. 16, l. 42, c. 54.—*Strab.* 4.

GORDIÆI, a mountain in Armenia, where the *Tigris* rises, supposed to be the *Ararat* of Scripture.

GORDIANUS, *M. Antonius Africanus*, a son of *Metius Marcellus*, descended from *Trajan* by his mother's side. In the greatest affluence he cultivated learning, and was an example of piety and virtue. He applied himself to the study of poetry, and composed a poem in 30 books upon the virtues of *Titus Antoninus*, and *M. Aurelius*. He was such an advocate for good breeding and politeness, that he never sat down in the presence of his father-in-law, *Annius Severus*, who paid him daily visits before he was promoted to the prætorship. He was some time after elected consul, and went to take the government of Africa in the capacity of proconsul. After he had attained his 80th year in the greatest splendour and domestic tranquillity, he was roused from his peaceful occupations by the tyrannical reign of the *Maximini*, and he was proclaimed emperor by the rebellious troops of his province. He long declined to accept the imperial purple, but the threats of immediate death gained his compliance. *Maximinus* marched against him with the greatest indignation; and *Gordian* sent his son, with whom he shared the imperial dignity, to oppose the enemy. Young *Gordian* was killed; and the father, worn out by age, and grown desperate on account of his misfortunes, strangled himself at Carthage, before he had

been six weeks at the head of the empire, A. D. 236. He was universally lamented by the army and people.—M. Antonius Africanus, son of Gordianus, was instructed by Serenus Samonicus, who left him his library, which consisted of 62,000 volumes. His enlightened understanding and his peaceful disposition recommended him to the favour of the emperor Heliogabalus. He was made prefect of Rome, and afterwards consul, by the emperor Alexander Severus. He passed into Africa, in the character of lieutenant to his father, who had obtained that province, and seven years after he was elected emperor, in conjunction with him. He marched against the partisans of Maximianus, his antagonist in Mauritania, and was killed in a bloody battle on the 25th of June, A. D. 236, after a reign of about six weeks. He was of an amiable disposition, but he has been justly blamed by his biographers, on account of his lascivious propensities, which reduced him to the weakness and infirmities of old age, though he was but in his 46th year at the time of his death.—M. Antonius Pius, grandson of the first Gordian, was but 12 years old when he was honoured with the title of Cæsar. He was proclaimed emperor in the 16th year of his age, and his election was attended with universal marks of approbation. In the 18th year of his age he married Furia Sabina Tranquillina, daughter of Mithreus, a man celebrated for his eloquence and public virtues. Mithreus was intrusted with the most important offices of the state by his son-in-law; and his administration proved how deserving he was of the confidence and affection of his imperial master. He corrected the various abuses which prevailed in the state, and restored the ancient discipline among the soldiers. By his prudence and political sagacity, all the chief towns in the empire were stored with provisions, which could maintain the emperor and a large army during 15 days upon any emergency. Gordian was not less active than his father-in-law; and when Sapor, the king of Persia, had invaded the Roman provinces in the east, he boldly marched to meet him, and in his way defeated a large body of Goths in Mœsia. He conquered Sapor, and took many flourishing cities in the east from his adversary. In this success the senate decreed him a triumph, and saluted Mithreus as the guardian of the republic. Gordian was assassinated in the east, A. D. 244, by the means of Philip, who had succeeded to the virtuous Mithreus, and who usurped the sovereign power by murdering a warlike and amiable prince. The senate, sensible of his merit, honoured him with a most splendid funeral on the confines of Persia, and ordered that the descendants of the Gordians should ever be free, at Rome, from all the heavy taxes and burdens of the state. During the reign of Gordianus there was an uncommon eclipse of the sun, in which the stars appeared in the middle of the day.

GORDIUM, [a city of Galatia in Asia Minor, on the river Sangarius, a little to the east of Pessinus. Here was preserved the

famous Gordian knot which Alexander cut, *vid. Gordius*. It changed its name in the reign of Augustus to Juliotopolis, which was given it by Cleo, a leader of some prædatory bands in this quarter. After the battle of Actium he declared for Augustus, and being thus left in safe possession of this city, which was his birth-place, changed its name out of compliment to the memory of Cæsar.] *Justin*. 11, c. 7.—*Liv*. 38, c. 18.—*Curt*. 3, c. 1.

GORDIUS, a Phrygian, who, though originally a peasant, was raised to the throne. During a sedition, the Phrygians consulted the oracle, and were told that all their troubles would cease as soon as they chose for their king the first man they met going to the temple of Jupiter mounted on a chariot. Gordius was the object of their choice, and he immediately consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught tree, was made in such an artful manner that the ends of the cord could not be perceived. From this circumstance a report was soon spread that the empire of Asia was promised by the oracle to him that could untie the Gordian knot. Alexander, in his conquest of Asia, passed by Gordium; and as he wished to leave nothing undone which might inspire his soldiers with courage, and make his enemies believe that he was born to conquer Asia, he cut the knot with his sword; and from that circumstance asserted that the oracle was really fulfilled, and that his claims to universal empire were fully justified. *Justin*. 11, c. 7.—*Curt*. 3, c. 1.—*Arrian*. 1.—A tyrant of Corinth. *Aristot*.

[**GORGO**, now *Urgheng*, the capital of the Chorasmii. *vid. Chorasmii*.]

GORGIAS, [a celebrated orator and sophist, born at Leontium in Sicily, whence he was surnamed Leontinus. He flourished in the 5th century before the Christian era, and was a disciple of Empedocles. He is reckoned one of the earliest writers on the art of rhetoric, and is thought to have introduced numbers into prose, treated of common places, and showed the use of them for the invention of arguments. Hence Plato gave the name of Gorgias to his elegant dialogue on this subject, which is still extant. He was so great an orator that in public assemblies he would undertake to declaim extempore on any subject proposed to him. In the war between Syracuse and Leontium, the citizens of the latter applied to the Athenians for succour, and sent as ambassadors Gorgias and Tisias, The eloquence of Gorgias so captivated the Athenians, that they ruined blindly into what proved for them so ruinous a contest. Gorgias afterwards made a display of his eloquence at the Olympic and Pythian games, on account of which a golden statue was erected to him at Delphi. Diodorus Siculus informs us that he received no less than 100 *mina* from each of his scholars, that is, £322 18s. 4d. sterling. The same historian informs us that he was the inventor of the art of Rhetoric, and the first who made use of studied figures and laboured antitheses of

equal length and the same termination. This manner of speaking, Diodorus observes, pleased at first from its novelty, but was afterwards looked upon as affected, and, if frequently practised, ridiculous. He lived to his 108th year, and died B. C. 400. Only two fragments of his compositions are extant.] *Paus.* 6, c. 17.—*Cic. in Orat.* 22, &c.—*Senect.* 5, in *Brut.* 15.—*Quintil.* 3 and 12.

GORGO, the wife of Leonidas king of Sparta, &c.—The name of the ship which carried Perseus after he had conquered Medusa.

GORGONES, three celebrated sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa. According to the mythologists, their hairs were entwined with serpents, their hands were of brass, their wings of the colour of gold, their body was covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar, and they turned to stones all those on whom they fixed their eyes. Medusa alone had serpents in her hair, according to Ovid, and this proceeded from the resentment of Minerva, in whose temple Medusa had gratified the passion of Neptune, who was enamoured of the beautiful colour of her locks which the goddess changed into serpents. Æschylus says, that they had only one tooth and one eye between them, of which they had the use each in her turn; and accordingly it was at the time that they were exchanging the eye that Perseus attacked them, and cut off Medusa's head. According to some authors, Perseus, when he went to the conquest of the Gorgons, was armed with an instrument like a scythe by Mercury, and provided with a looking-glass by Minerva, besides winged shoes, and a helmet of Pluto, which rendered all objects clearly visible and open to the view, while the person who wore it remained totally invisible. With weapons like these, Perseus obtained an easy victory; and after his conquest returned his arms to the different deities whose favours and assistance he had so recently experienced. The head of Medusa remained in his hands; and after he had finished all his laborious expeditions, he gave it to Minerva, who placed it on her ægis, with which she turned into stones all such as fixed their eyes upon it. It is said, that after the conquest of the Gorgons, Perseus took his flight in the air towards Æthiopia; and that the drops of blood which fell to the ground from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Libya. The horse Pegasus also arose from the blood of Medusa, as well as Chrysaor with his golden sword. The residence of the Gorgons was beyond the ocean towards the west, according to Hesiod. Æschylus makes them inhabit the eastern parts of Scythia; and Ovid, as the most received opinion, supports that they lived in the inland parts of Libya, near the lake of Triton, or the gardens of the Hesperides. Diodorus and others explain the fable of the Gorgons, by supposing that they were a warlike race of women near the Ama-

zons, whom Perseus, with the help of a large army, totally destroyed. [The Abbe Baanier is of opinion that the Gorgons dwelt in that part of Lybia which was afterwards called Cyrenaica. He makes their father Phorcys to have been a rich and powerful prince, and engaged in a lucrative commerce. Perseus, he supposes, made himself master of some of his ships and riches. These ships were named Medusa, Stheno, and Euryale; and being laden with the teeth of elephants, the horns of fishes, and the eyes of hyenas, which Phorcys bartered for other goods, gave occasion to the particulars of the fable. This, it is said, is the mystery of the tooth, horn, and eye, which the Gorgons borrowed by turns; that is, the ships, in the course of the traffic above mentioned, when arrived in port, took each of them goods proper for the place to which they were bound.] *Hesiod. Theog. & Scut.—Apollon.* 4.—*Apollod.* 2, c. 1 and 4, &c.—*Homer. Il.* 5 and 11.—*Virg. Æn.* 6, &c.—*Diod.* 1 and 4.—*Paus.* 2, c. 20, &c.—*Æschyl. Prom. Act.* 4.—*Pindar. Pyth.* 7 and 12.—*Olymp.* 3.—*Ovid. Met.* 4, v. 618, &c.—*Palaephatus. de Phorcyn.*

GORGONIA, a surname of Pallas, because Perseus, armed with her shield, had conquered the Gorgon who had polluted her temple with Neptune.

GORTYNA, [an inland city of Crete, being, according to Strabo, near 90 furlongs distant from the Lybicum Pelagus or African Sea. Its origin is obscure: some ascribe it to Gortyn, the son of Rhadamanthus, and others to Taurus, who carried off Europa. In process of time, however, it eclipsed all the cities of Crete, especially after the island was reduced under the Romans. Its ancient splendour is still attested at the present day by its numerous and extensive ruins. It was famed for the temples of Apollo, Diana, and Jupiter Hecatombæus, so called because Menelaus there sacrificed to Jupiter 100 oxen, when he received information of Helen's elopement. Its walls were washed by the river Lethe. Theophrastus, Varro, and Pliny, speak of a plane-tree near Gortyna, which never shed its leaves till new ones sprouted forth.] *C. Nep. in Ann.* 9.—*Plin.* 4, c. 12.—*Lucan.* 6, v. 214, l. 7, v. 214.—*Virg. Æn.* 11, v. 773.

GOTHI, [the Goths, Vandals, Burgundians, Gepidae, and Longobardi, were divisions of one people. From Scandinavia, where they left two considerable districts, which inherit their name at this day, the Goths crossed the Baltic, pursued for some time an eastward course along the shore, until they multiplied or confederated with other tribes, into a force which was adequate to the opposition they encountered. They afterwards ascended the Vistula, to that point where its most eastern stream runs at no great distance from the western branch of the Dnieper. They had nearly perished in the marshes of that dreary district. A part of the nation, and of the large droves of cattle, which constituted their only wealth, was left on the

banks of the Przypiec. The most adventurous penetrated through the wilderness, and dispersed the Spali, a Sarmatic tribe, which opposed their passage. Filimer, the Gothic king, conducted his nation to the coast of the Euxine, where it afterwards increased into a numerous and formidable people, under the names of Visigoths and Ostrogoths. This distinction, which had been produced by local situations, was continued in their new settlements, though the ancient union of the Gothic tribes was remembered and acknowledged by themselves at the latest periods. The empire of Hermanuo, their greatest prince, extended to the Baltic, over all the Sarmatian, Finnish, and Vandalic stems; but was at length dissolved by the Huns. The Visigoths crossed the Danube, obtained a settlement within the Roman empire, and at length plundered Rome and Italy. They fixed their lasting residence in Spain, while their kindred, the Ostrogoths, took possession of Italy, at that time abandoned by the courage, freedom, and wisdom, which had formerly given it the sovereignty of Europe.]

GRACCHUS, T. Sempronius, father of Tiberius and Caius Gracchus, twice consul, and once censor, was distinguished by his integrity as well as his prudence and superior ability, either in the senate or at the head of the armies. He made war in Gaul, and met with much success in Spain. He married Sempronia, of the family of the Scipios, a woman of great virtue, piety, and learning. *Cic. de Orat.* 1, c. 48. Their children, Tiberius and Caius, who had been educated under the watchful eye of their mother, rendered themselves famous for their eloquence, seditions, and an obstinate attachment to the interests of the populace, which at last proved fatal to them. With a winning eloquence, affected moderation, and uncommon popularity, Tiberius began to renew the Agrarian law, which had already caused such dissensions at Rome. (*vid. Agraria.*) By the means of violence, his proposition passed into a law, and he was appointed commissioner, with his father-in-law Appius Claudius, and his brother Caius, to make an equal division of the lands among the people. The riches of Attalus, which were left to the Roman people by will, were distributed without opposition; and Tiberius enjoyed the triumph of his successful enterprise, when he was assassinated in the midst of his adherents by P. Nasica, while the populace were all unanimous to re-elect him to serve the office of tribune the following year. The death of Tiberius checked for a while the friends of the people; but Caius, spurred by ambition and furious zeal, attempted to remove every obstacle which stood in his way by force and violence. He supported the cause of the people with more vehemence, but less moderation, than Tiberius; and his success served only to awaken his ambition, and animate his resentment against the nobles. With the privileges of a tribune, he soon became the arbiter of the republic, and

treated the patricians with contempt. This behaviour hastened the ruin of Caius, and in the tumult he fled to the temple of Diana, where his friends prevented him from committing suicide. This increased the sedition, and he was murdered by order of the consul Opimius, B. C. 121, about 13 years after the unfortunate end of Tiberius. His body was thrown into the Tiber, and his wife was forbidden to put on mourning for his death. Caius has been accused of having stained his hands in the blood of Scipio Africanus the younger, who was found murdered in his bed. *Plut. in vitâ.—Cic. in Cat.* 1.—*Lucan.* 6, v. 796.—*Flor.* 2, c. 17, l. 3, c. 14, &c.—Sempronius, a Roman, banished to the coast of Africa for his adulteries with Julia the daughter of Augustus. He was assassinated by order of Tiberius, after he had been banished 14 years. Julia also shared his fate. *Tacit. Ann.* 1, c. 53.

GRADIVUS, a surname of Mars among the Romans, perhaps from *αγδαίβιον*, *brandishing a spear*. Though he had a temple without the walls of Rome, and though Numa had established the Salii, yet his favourite residence was supposed to be among the fierce and savage Thracians and Getæ, over whom he particularly presided. *Virg. Æn.* 3, v. 35.—*Homer. Il.—Liv.* 1, c. 20, l. 2, c. 45.

GRÆCIA, [*vid.* remarks at the end of this article,] a celebrated country of Europe, bounded on the west by the Ionian Sea, south by the Mediterranean Sea, east by the Ægean, and north by Thrace and Dalmatia. It is generally divided into four large provinces: Macedonia, Epirus, Achaia or Hellas, and Peloponnesus. This country has been reckoned superior to every other part of the earth, on account of the salubrity of the air, the temperature of the climate, the fertility of the soil, and above all, the fame, learning, and arts of its inhabitants. The Greeks have severally been called Achæans, Argians, Danaï, Dolopes, Hellenians, Ionians, Myrmidons, and Pelasgians. The most celebrated of their cities were Athens, Sparta, Argos, Corinth, Thebes, Sicyon, Mycenæ, Delphi, Træzene, Salamis, Megara, Pylos, &c. The inhabitants, whose history is darkened in its primitive ages with fabulous accounts and traditions, supported that they were the original inhabitants of the country, and born from the earth where they dwelt; and they heard with contempt the probable conjectures which traced their origin among the first inhabitants of Asia, and the colonies of Egypt. In the first periods of their history, the Greeks were governed by monarchs, and there were as many kings as there were cities. The monarchical power gradually decreased; the love of liberty established the republican government; and no part of Greece, except Macedonia, remained in the hands of an absolute sovereign. The expedition of the Argonauts first rendered the Greeks respectable among their neighbours; and in the succeeding age the wars of Thebes and Troy gave opportunity to their heroes

and demi-gods to display their valour in the field of battle. The simplicity of the ancient Greeks rendered them virtuous; and the establishment of the Olympic games in particular, where the noble reward of the conqueror was an olive crown, contributed to their aggrandizement, and made them ambitious of fame, and not the slaves of riches. The austerity of their laws, and the education of their youth, particularly at Lacedæmon, rendered them brave and active, insensible to bodily pain, fearless and intrepid in the time of danger. The celebrated battles of Marathon, Thermopylæ, Salamis, Plataea, and Mycale, sufficiently show what superiority the courage of a little army can obtain over millions of undisciplined barbarians. After many signal victories over the Persians, they became elated with their success; and when they found no one able to dispute their power abroad, they turned their arms one against the other, and leagued with foreign states to destroy the most flourishing of their cities. The Messenian and Peloponnesian wars are examples of the dreadful calamities which arise from civil discord and long prosperity; and the success with which the gold and the sword of Philip and of his son corrupted and enslaved Greece, fatally proved that when a nation becomes indolent and dissipated at home, it ceases to be respectable in the eyes of the neighbouring states. The annals of Greece, however, abound with singular proofs of heroism and resolution. The bold retreat of the 10,000, who had assisted Cyrus against his brother Artaxerxes reminded their countrymen of their superiority over all other nations; and taught Alexander that the conquest of the east might be effected with a handful of Grecian soldiers. While the Greeks rendered themselves so illustrious by their military exploits, the arts and sciences were assisted by conquest, and received fresh lustre from the application and industry of their professors. The labours of the learned were received with admiration, and the merit of a composition was determined by the applause or disapprobation of a multitude. Their generals were orators; and eloquence seemed to be so nearly connected with the military profession, that he was despised by his soldiers who could not address them upon any emergency with a spirited and well delivered oration. The bearing, as well as the virtues of Socrates, procured him a name; and the writings of Aristotle have, perhaps, gained him a more lasting fame than all the conquests and trophies of his royal pupil. Such were the occupations and accomplishments of the Greeks, their language became almost universal, and their country was the receptacle of youths of the neighbouring states, where they imbibed the principles of liberty and moral virtue. The Greeks planted several colonies, and totally peopled the western coasts of Asia Minor. In the eastern parts of Italy there were also many settlements made; and the country received from its Greek inhabitants the name of *Magna Græcia*. For some time Greece submitted to the yoke

of Alexander and his successors; and at last, after a spirited, though ineffectual struggle in the Achæan league, it fell under the power of Rome, and became one of its independent provinces governed by a proconsul. [The Romans made two provinces of Greece. Upon the overthrow of the Achæan confederacy they reduced the Peloponnesus, together with all Greece Proper, except Macedonia, Thessaly, and Epirus, into a province called *Achaia*. Subsequently, upon the defeat and capture of Perses, they formed Macedonia, Thessaly, and Epirus into the proconsular province of *Macedonia*. The most general name for Greece among the natives was *Hellas*, (Ἑλλάς.) This was at first a specific name for a district in the south-eastern part of Thessaly, where Hellen was said to have reigned, and from whom it derived its name. The term was subsequently applied to the whole of Thessaly, and at last to all Greece, Thessaly *excluded*. The word *Græcia* was not legally recognised by the Romans, though sufficiently familiar to them in writing and conversation. The early inhabitants of Greece may be divided into three classes. 1. The Graici, (Γραικοί), afterwards named Hellenes, (Ἑλληνες). 2. The Leleges, including the Curetes. 3. The Pelasgi. According to the best authorities the first inhabitants of Greece were a rude and barbarous race, living in forests and caves, ignorant of agriculture, without cities or social regulations of any kind, and unacquainted even with the use of fire. Their general name was Graici. In confirmation of this last remark we have nothing but a few scattered passages in the ancient writers; but which, however, are fully to the point. Aleman, and after him, Sophocles, speak of the Graici as the progenitors of the Hellenes. To the same purport are, Aristotle; (*Meteor.* 1, 14,) the Parian Marble, (*lin.* 11,) and Eusebius, (*Chron.* l. 1, p. 14,) as also Apollonius, (1, 7, §3.) These authorities, at first view, may seem to relate only to the Hellenes, as a portion of the main race, but it must be recollected that the authors cited use the term Hellenes in the meaning it bore in a later age, when it designated the whole Grecian community; to say nothing of the manifest traces of a common origin in the different dialects throughout the land. Graici, therefore, was a general appellation for the original inhabitants. In Greece, however, it gradually disappeared, and was succeeded by the name of Hellenes; but in Italy, remained during every subsequent period in the mouths of the Latins, as the appellation by which they characterised their eastern neighbours. This admits of a very easy solution if we suppose, as the facts themselves fully warrant, that the inhabitants of Italy were indebted to the Pelasgi for the first knowledge they received of the inhabitants of Greece. At the period of the Pelasgic emigration to the west, the Hellenic branch had but just begun to spread their name and sway over Greece, and hence

the Pelasgi brought with them into Italy the original name Graici, as the most general appellation of the people whom they had just left; which, being shortened after the Æolic manner, became also Graii. This name of Graeci and Graii remained for ever after in current use among the Latins, even though they subsequently received more correct information on the subject, and knew that the appellation had become obsolete in the parent country, and was superseded by another. The original stem of the Graici divided itself into the two branches of Hellenes and Iones. The former occupied the northern, the latter the southern portion of Greece, and in Bœotia they bordered upon each other. The Hellenes received the first rudiments of civilization from the Pelasgi, and subsequently became more and more improved by wanderers from the east, who settled among them, such as Cadmus and others. The Hellenes were led from their original settlements in the vicinity of Parnassus, under the conduct of Deucalion, into the south-eastern part of Thessaly. By some they have been derived from the regions of Caucasus, principally on the strength of a later mythology which makes Deucalion a son of the Titan Prometheus. The earlier mythology, however, is silent on this head, and indeed, how could Deucalion be thus descended, when Prometheus had lain already 13 generations before the time of Hercules on the rocks of Caucasus? By the ancient writers Hellen is spoken of as a son of Deucalion, and king of the Hellenes, but it would rather seem that he was merely an imaginary personage, as we read of no enterprise achieved by him, and that the origin of the name Hellenes is in fact lost in obscurity. Of the sons of this Hellen, or more properly perhaps of Deucalion, Æolus maintained possession of the conquests made in the south-eastern part of Thessaly, while Dorus retired into northern Thessaly and established himself there after driving out the Pelasgi. Here his descendants remained until after the Trojan war, when necessity compelled them, as is mentioned below, to move towards the southern parts of Greece. The third son Xuthus, however, acted a more important part. Wishing to appropriate to himself his father's treasures, he was driven out by Æolus, and appears to have moved southward with a band of Achæi. His history is involved in obscurity and fable. According to the common account, he proceeded to Attica, where he married the daughter of Erechtheus king of Athens, and became the father of two sons, Achæus and Ion, the latter of whom gave name to the Ionic race. The old Athenian traditions, however, contradict all this. According to them Ion was a son of Apollo, and Xuthus an Achæan, and son of Æolus. The meaning of this evidently is, that Xuthus, of Æolian origin, came with a band of Achæi to Attica, and having strengthened his forces by the addition of

Ionians, proceeded to make conquests in the Peloponnesus. Hence he was fabled to have been the father of Achæus and Ion. As regards his Æolic origin, it must be remarked that the Hellenes were subdivided into Dorians and Æolians, and that the Achæi were a branch of the latter. A portion of these Achæi so led into the Peloponnesus by Xuthus, regretting their original seats in Thessaly, separated from him, and moved back to the north. In Bœotia they formed an union with several other tribes, and entering southern Thessaly, not only regained their ancient possessions, but having driven before them the Pelasgi, and having taken the Pelasgic city of Larissa on the river Peneus, they became in the end the most powerful branch of the Æolic race. From them the whole southern part of Thessaly received the name of Achæia. They forgot not, however, their brethren whom they had left behind in the Peloponnesus, and whenever any overflow of population required to be diminished by a colony, or any quarrel between contending leaders drove any portion of their number to seek new settlements elsewhere, they invariably moved southward to the Peloponnesus. In this way Pelops with his Achæan followers seems to have passed even from Phrygia to the Peloponnesus, and to have given it his name. The Achæi in this latter country soon became as powerful as their brethren of Thessaly, the kingdoms of Argos, Elis, Messeni, and Lacedæmonia successively arose, among which Argos was the most powerful, and exercised a direct controul over the rest. The Achæi thus became the most important of the Grecian tribes, and none other dared to withstand the mandates of the house of Pelops, which, as it reigned in Argos, stood consequently at the head of the Achæan race. Hence the power of Agamemnon in the war of Troy, and the claim which he asserted, and which no one dared to oppose, of being the leader of the combined forces of the Greeks in that well known expedition. And hence too the reason why Homer so often sings of the mighty Achæi, the Danai, and their subdivisions, and makes so little mention of the Hellenes, who were merely the main stem in fact to which they all belonged. The Trojan war ended the power and supremacy of the Achæi. In every part of Greece, owing to the absence of the leaders and the warlike part of the population, weakness and disorder ensued. The Pelasgi, who had been driven into Epirus, re-entered and established themselves in Thessaly. The old inhabitants were compelled in a great measure to fly. The Æolians and Achæi in southern Thessaly retired in part to the range of Mount Oeta; the Magnesians kept possession of their old abodes; but the main body wandered into Bœotia, Locris, Eubœa, and finally to the coast of Asia, where, 60 years before, their forefathers had fought against Troy. The Dorians at first retired to the vicinity of Oeta and Parnassus, where a part

of them remained for ever after, but the greater number migrated in like manner to the east. A third part, however, led on by the descendants of Hercules, after many ineffectual attempts to enter the Peloponnesus, at last succeeded in the 80th year after the Trojan war. The Achæi were defeated, and the Dorians thenceforward became masters of the Peloponnesus. In Elis only, through the apparent consent of the conquerors, an Achæan race seems to have retained its authority. The main body of the Achæi were compelled to find new settlements by driving out the Ionians who had settled along the coast of the Corinthian gulf, which tract of country received thereafter the appellation of Achaia. The Ionians thus driven out sought refuge among their brethren in Attica, but were compelled eventually, in consequence of their overflowing numbers, to form emigration, like the Æolians and Dorians, to the shores of Asia. Greece, after these commotions, began to enjoy comparative tranquillity, and the name Hellenes to be gradually used as a common term for the different members of the Grecian family, especially as they were all the descendants of one common race, the Graici; and hence too appears the reason why Thessaly, which at first meant Hellas alone, was excluded from the meaning of the term when it now began to be applied to the whole of Greece, for the Pelasgi had re-conquered Thessaly, it was become a Pelasgic land, and the Pelasgi, as Herodotus informs us, were a people of different origin from the Greeks. It must be confessed, however, that Homer, who in general uses the terms Hellenes and Hellas with reference to a small part of Thessaly, on one occasion speaks of the Panhellenes, indicating the whole Greek nation; but the line in which it occurs has been pronounced to be corrupt, and the term Panhellenes appears to have been first used by the poet Hesiod. The length of the present article precludes any remarks in this place upon the Iones, Leleges, and Pelasgi, they will be treated of under their respective heads.]

GRÆCIA MAGNA, [a name given to the southern part of Italy, comprising Apulia, Messapia or Japygia, called also Calabria, Lucania, and the country of the Bruttii. It derived the name of Græcia from the number of Greek colonies which migrated thither at different periods, and the epithet *magna* or great, from mere ostentation, according to Pliny. The Greeks who settled here were principally Dorians, and the emigration is said to have taken place at a very early period, about 1055 B. C. Magna Græcia was famed for the Pythagorean philosophy, which flourished throughout a great part of it, especially in the cities along the Sinus Tarentinus.] *Ovid. Fast.* 4, v. 64.—*Strab. &c.*

GRAMPIUS MONS, [a mountain of Caledonia, forming one of a large range of mountains extending from east to west through almost the whole breadth of modern Scotland,

from *Loch Lomond* to *Stonehaven*. The range is now called the *Grampian hills*, and the name is derived from the Mons Grampius, which is mentioned by Tacitus, and was the spot where Galgacus waited the approach of Agricola, and where was fought the battle so fatal to the brave Caledonians. To the Grampian chain belong *Ben Lomond*, 3262 feet high; *Ben Ledy*, 3009; *Ben More*, 3903; *Ben Laureis*, the chief summit, 4015, &c.] *Tacit. Agric.* 29.

GRANICUS, a river of Bithynia [a little to the west of Cyzicus,] famous for the battle fought between the armies of Alexander and Darius, 22d of May, B. C. 334, when 600,000 Persians were defeated by 30,000 Macedonians. [It is now a torrent called *Ousvold*.] *Diod.* 17.—*Plut. in Alex.*—*Justin.*—*Curt.* 4, c. 1.

GRATIE, three goddesses. *vid.* Charites.

GRATIUS, [a Roman emperor, son of Valentinian 1st, born at Sirmium in Pannonia, A. D. 359. He was appointed by his father to a share of the empire, when he was but eight years old; and was in his seventeenth year when his father died. At this time Gratian was keeping his court at Treves, and was ignorant of what had happened, till he was informed that the officers of the army had appointed as his partner on the throne, Valentinian 2d, the younger son of the late emperor by his wife Justina. Gratian, though hurt at the assumption of authority on the part of the army, yet readily ratified the election, and ever treated his brother with affection and kindness. The western empire was nominally divided between them, but the superior age of Gratian gave him all the power. He is praised for recalling his mother to court, who had been divorced and banished by his father, and for the punishment of many officers of state who had abused their power by cruelty and injustice; but he is blamed for putting to death the renowned general Theodosius, who fell a victim to the jealousy of some rival courtiers.] His courage in the field was as remarkable as his love of learning and fondness of philosophy. He slaughtered 30,000 Germans in a battle, and supported the tottering state by his prudence and intrepidity. [He gave himself up afterwards to unmanly pleasures, and gradually lost the affections of his subjects. Maximinus was declared emperor by the legions in Britain; and Gratian, deserted by nearly all his troops, fled into Gaul. Here he took refuge at Lyons, but was betrayed into the hands of a commander of Maximinus by the governor of the town, and put to death in the 8th year of his reign.]

GRATIUS FALISCUS, a Latin poet contemporary with Ovid, and mentioned only by him among the more ancient authors. He wrote a poem on coursing, called *Cynegeticon*, much commended for its elegance and perspicuity. It may be compared to the *Georgics* of Virgil, to which it is nearly equal in the number of verses. [The best edition is

that given by Wernsdorff in the *Poetæ Latini Minores*. Alten. 1780-8, 10 vols. 12mo.] *Ovid. Pont.* 4, el. 16, v. 34.

GREGORIUS, [surnamed *Thaumaturgus*, or *Wonder-worker*, from the miracles which he pretended to perform. Before his conversion to Christianity he was known by the name of *Theodorus*. He was born at Neo-Cæsarea, and was a disciple of Origen, from whom he imbibed the principles of the Christian faith. He was afterwards made bishop of his native city, and is said to have left only seventeen idolaters in his diocese, where he had found only seventeen Christians.] Of his works, are extant his gratulatory oration to Origen, a canonical epistle, and other treatises in Greek, the best edition of which is that of Paris, fol. 1622.—Nanzianzen, [born near Nazianzus in Cappadocia,] surnamed the *Divine*, was bishop of Constantinople, which he resigned on its being disputed. His writings rival those of the most celebrated orators of Greece in eloquence, sublimity, and variety. His sermons are more for philosophers than common hearers, but replete with seriousness and devotion. Erasmus said that he was afraid to translate his works, from the apprehension of not translating into another language the smartness and acumen of his style, and the stateliness and happy diction of the whole. He died A. D. 339. The best edition is that of the Benedictines, the first volume of which, in fol. was published at Paris, 1778.—A bishop of Nyssa, author of the Nicene creed. His style is represented as allegorical and affected; and he has been accused of mixing philosophy too much with theology. His writings consist of commentaries on Scripture, moral discourses, sermons on mysteries, dogmatical treatises, panegyrics on saints; the best edition of which is that of Morell, 2 vols. fol. Paris, 1615. The bishop died A. D. 396.—Another Christian writer, whose works were edited by the Benedictines, in four vols. fol. Paris, 1705.

GRUDII, a people tributary to the Nervii, supposed to have inhabited the country near *Tournay* or *Bruges* in Flanders. *Cæs. G.* 5, c. 38.

GRYLLUS, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinea, B. C. 363. His father was offering a sacrifice when he received the news of his death, and he threw down the garland which was on his head; but he replaced it, when he heard that the enemy's general had fallen by his hands; and he observed that his death ought to be celebrated with every demonstration of joy rather than of lamentation. *Aristot.—Paris.* 8, c. 11, &c.

GRYNÆUM and **GRYNIUM**, [a town of Æolia, on the coast of Lydia, and near the northern confines. It lay north-west of Cumæ.] Apollo had here a temple with an oracle, on account of which he is called *Grynæus*. *Strab.* 13.—*Virg. Ecl.* 6, v. 72. *JEn.* 4, v. 345.

GYÆRUS and **GYÆROS**, [a small island of the Archipelago, classed by Stephanus Byzantinus among the Sporades, but belonging rather

to the Cyclades. It lay south-west of Andros, off the coast of Attica. The Romans, in the time of the emperors, made it a place of exile.] *Juv.* 1, 73.—*Ovid.* 7, *Met.* 407.

GYGES or **GYES**, a son of Cælus and Terra, represented as having 50 heads and a hundred hands. He with his brothers, made war against the gods, and was afterwards punished in Tartarus. *Ovid. Trist.* 4, el. 7, v. 18.—The minister and favourite of Candaules, king of Lydia, to whom, according to some accounts, the latter, ardently attached to his queen, and believing her beauty beyond all competition, showed her naked. This he did in order that Gyges, to whom he frequently extolled her charms, might be able to judge for himself. The queen discovered the affair, and was so incensed at this instance of imprudence and infirmity in her husband, that she ordered Gyges either to prepare for death himself, or murder Candaules. He chose the latter, and married the queen, and ascended the vacant throne about 718 years before the Christian era. He was the first of the Mermaidæ who reigned in Lydia. He reigned thirty-eight years, and distinguished himself by the immense presents which he made to the oracle of Delphi. [The wife of Candaules above mentioned was called Nyssia according to Hephæstion. The story of Rosamund, queen of the Lombards, as related by Gibbon, bears an exact resemblance to this of Candaules.] According to Plato, Gyges was a shepherd in the service of the Lydian king, and descended into a chasm of the earth, where he found a brazen horse, whose sides he opened, and saw within the body, the carcass of a man of uncommon size, from whose finger he took a famous brazen ring. This ring, when put on his finger, rendered him invisible; and by means of its virtue, he introduced himself to the queen, murdered her husband and married her, and usurped the crown of Lydia. [Xenophon says that he was a slave. Plutarch states that Gyges took up arms against Candaules, assisted by the Milesians. The opinion of Herodotus, which is that first given by Lempriere, seems preferable to the rest. Born in a city contiguous to Lydia, no person could be better qualified to represent the affairs of that kingdom than he was.] *Herodot.* 1, c. 3.—*Plat. dial.* 10, *de rep.*

GYLIPPUS, a Lacedæmonian, sent B. C. 414, by his countrymen to assist Syracuse against the Athenians. He obtained a celebrated victory over Nicias and Demosthenes, the enemy's generals, and obliged them to surrender. He accompanied Lysander in his expedition against Athens, and was present at the taking of that celebrated town. After the fall of Athens, he was intrusted by the conqueror with the money which had been taken in the plunder, which amounted to 1500 talents. As he conveyed it to Sparta, he had the meanness to unsew the bottom of the bags which contained it, and secreted about three hundred talents. His theft was discovered; and to avoid the punishment

which he deserved, he fled from his country, and by this act of meanness tarnished the glory of his victorious actions. *Tibull.* 4, el. 1, v. 199.—*Plut. in Nicias*.—An Arcadian in the Rutulian war. *Ving. Æn.* 12, v. 272.

GYMNASIUM, a place among the Greeks, where all the public exercises were performed, and where not only wrestlers and dancers exhibited, but also philosophers, poets, and rhetoricians repeated their compositions. The room was high and spacious, and could contain many thousands of spectators. The laborious exercises of the Gymnasium were running, leaping, throwing the quoit, wrestling, and boxing, which was called by the Greeks *πενταθλον*, and by the Romans *quinqertium*. In riding, the athlete led a horse, on which he was sometimes mounted, conducting another by the bridle, and jumping from the one upon the other. Whoever came first to the goal, and jumped with the greatest agility, obtained the prize. In running a-foot, the athletes were sometimes armed, and he who came first was declared victorious. Leaping was an useful exercise: its primary object was to teach the soldiers to jump over ditches, and pass over eminences during a siege, or in the field of battle. In throwing the quoit, the prize was adjudged to him who threw it farthest. The quoits were made either of wood, stone, or metal. The wrestlers employed all their dexterity to bring their adversary to the ground, and the boxers had their hands armed with gauntlets, called also *cestus*. Their blows were dangerous, and often ended in the death of one of the combatants. In wrestling and boxing, the athletes were often naked, whence the word *Gymnasium*, *γυμνος, nudus*. They anointed themselves with oil to brace their limbs, and render their bodies slippery and more difficult to be grasped. *Plin.* 2, ep. 17.—*C. Nep.* 20, c. 5.

GYMNESIÆ, [*vid. Balaeres.*]

GYMNOSOPHISTÆ, a class of Indian philosophers, who were called gymnosophists, (*γυμνοσοφισταί*), or *naked philosophers*, by the Greeks, from their going naked. [*vid. the end of this article.*] For 37 years they exposed themselves in the open air to the heat of the sun, the inclemency of the seasons, and the coldness of the night. They were often seen in the fields fixing their eyes full upon the disk of the sun from the time of its rising till the hour of its setting. Sometimes they stood whole days upon one foot in burning sand, without moving or showing any concern for what surrounded them. Alexander was astonished at the sight of a sect of men who seemed to despise bodily pain, and who injured themselves to suffer the greatest tortures without uttering a groan, or expressing any marks of fear. The conqueror condescended to visit them, and his astonishment was increased when he saw one of them ascended a burning pile with firmness and unconcern, to avoid the infirmities of old age, and stand upright on one leg and unmoved, while the flames surrounded him on every side. *Æt.* Calanus. [The Gymnosophists are of

ten confounded with the Brachmani: but this latter is properly the name of only one class of these philosophers, who were divided into several sects. The Brachmans were all of one tribe, and as they grew up, had a succession of instructors. They were in a state of pupillage until thirty-six years of age; after which they were allowed to live more at large, to wear fine linen and gold rings, to live upon the flesh of animals not employed in labour, and to marry as many wives as they pleased. Others submitted, through their whole lives, to a stricter discipline, and passed their days upon the banks of the Ganges with no other food than fruit, herbs, and milk. The Samanæans were a society formed of those who voluntarily devoted themselves to the study of divine wisdom. They gave up all private property, and committed their children to the care of the state, and their wives to the protection of their relations. They were supported at the public expense. It is of this sect in particular that the wonderful circumstance is related, of their throwing themselves into a fire which they had prepared for the occasion, when from ill health or misfortunes they had grown tired of the world. There was another sect, called Hylobians, who lived entirely in forests, upon leaves and wild fruits, wore no other clothing than the bark of trees, and practised the severest abstinence of every kind. From this account, it is easy to perceive that the Indian Gymnosophists were more distinguished for severity of manners than for the cultivation of science, and that they more resembled modern monks than any ancient philosophers.] *Strab.* 15, &c.—*Plin.* 7, c. 2.—*Cic. Tusc.* 5.—*Lucan.* 3, v. 240.—*Curt.* 8, c. 9.—*Dion.*

GYMNEOTHENAS, a name of Mars at Tegea, on account of a sacrifice offered by the women without the assistance of the men, who were not permitted to appear at this religious ceremony. *Paus.* 8, c. 43.

GYNDES, now *Zeindeh*, a river of Assyria, falling into the Tigris. When Cyrus marched against Babylon, his army was stopped by this river, in which one of his favourite horses was drowned. This so irritated the monarch that he ordered the river to be conveyed into 360 different channels by his army, so that after this division it hardly reached the knee. [This portrait of Cyrus seems a little overcharged. The hatred which the Greeks bore the Persians is sufficiently known. The motive of Cyrus for thus treating the Gyndes could not be such as is described by Herodotus. That which happened to the sacred horse might make him apprehend a similar fate for the rest of his army, and compel him to divert the river into a great number of canals in order to render it fordable. The Gyndes, at the present day, has re-assumed its course to the Tigris, and its entrance into that river is called *Foum-el-Saleh*, or the river of peace, in Arabic. The name given it by the Turks in the place whence it issues, is *Kara-Sou*, or the black river.] *Herodot.* 1, c. 189 and 202.

GYTHIUM, a sea-port town of Laconia, at the mouth of the Eurotas, in Peloponnesus, built by Hercules and Apollo, who had there desisted from their quarrels. The inhabitants were called *Gytheatae*. [Livy (34, 29.) speaking of the wars in Greece, in the time of T. Quinctius Flaminius, describes it as very strong and well peopled. Gythium was at the same time the arsenal and harbour of Sparta, though the town itself did not lie ex-

actly upon the sea. The distance, however, was very short. The harbour of Gythium was about 30 stadia to the east of the town, and was more a work of art than of nature. It was strongly fortified, as has already been observed. The earlier name was Trinasus, (three islands,) from some small islands lying in front. The modern city *Colochina* is situate more to the east, near the mouth of the Eurotas.] *Cic. Offic.* 3, c. 11.

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HADRIANUS, a Roman emperor. *vid.* Adrianus.

HADRIATICUM MARE. *vid.* Adriaticum.

HÆMONIA. *vid.* Æmonia.

HÆMUS, [a chain of mountains forming the northern boundary of Thrace, and separating it from Mœsia. This chain has been much celebrated by the ancients, on account of its great elevation and extent, as they inferred from the numerous and large rivers which issued from its sides. Dr. Brown, however, who visited parts of this chain, states that the elevation cannot be considerable, because no summit of it is covered with perpetual snow. The middle parts of this chain were called by the ancients Scomius and Orbalus, while the Scardus may be considered as its farthest branch to the west. The farthest eastern point is Hæmi Extrema, jutting out into the Euxine, now called *Eminch-borum*. The chain to the west of this is called *Eminsh Dag*; in the middle, it is styled *Bulkan* and *Samoco*, farther on, *Joan*, while the *Despoto Dag* branches off to the south-east, and may be the Rhodope of the ancients. The whole length of the chain is about 400 miles.] It receives its name from Hæmus, son of Boreas and Orithyia, who married Rhodope, and was changed into this mountain for aspiring to divine honours. *Strab.* 7, p. 313.—*Plin.* 4, c. 11.—*Ovid. Met.* 6, v. 87.

[**HALES**, or **HALËSUS**, a river of Lydia, rising in Mount Kerkaphu, and flowing into the Ægean, near the city of Colophon. According to Pliny and Pausanias, its waters were the coldest of any in the whole of Asia. *Plin.* 5, 29.—*Paus.* 5.]

HALCYONE. *vid.* Alcyone.

HALIACMON, [a river of Macedonia, on the confines of Thessaly, flowing into the Sinus Thermaicus, or *Gulf of Saloniki*. It is now called the *Jenicora*. At its mouth was a place called also Haliacmon, and now *Platamona*.]

HALIARTUS, a town of Bœotia, [on the southern shore of the Lacus Copais, and north-west of Thebes.] It was founded by Haliartus, the son of Thersander. The monuments of Pandion king of Athens, and of Ly-sander the Lacedæmonian general, were seen in that town. [It was destroyed by the army of Xerxes because it favoured the Athenians. Reviving soon from this blow, it became a flourishing place, until, in the first Ma-

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cedonian war, having sided with Perses, it was destroyed by the Romans, and the territory given to the Athenians. Pausanias makes mention of its first overthrow, (9, 32,) but Herodotus is silent on the subject.] *Liv.* 42, c. 44 and 63.

HALICARNASSUS, [now *Bodron*, a famous city of Doris, situate on the northern shore of the Sinus Ceramicus, and the residence of the kings of Caria. It had a fine port, excellent fortifications, and great riches. Here the mausoleum, one of the seven wonders of the world, was erected. It was celebrated for having given birth to Herodotus, Dionysius, Herachus, &c. and is also memorable for the long siege it maintained against Alexander, under the skilful command of Memnon, the general of Darius. *vid.* Memnon, and Mausoleum.] *Maxim. Tyr.* 35.—*Vitruv. de Arch.*—*Diod.* 17.—*Herodot.* 2, c. 178.—*Strab.* 14.

HALIRRHOTIUS, a son of Neptune and Euryto, who ravished Alcippe, daughter of Mars, because she slighted his addresses. This violence offended Mars, and he killed the ravisher. Neptune cited Mars to appear before the tribunal of justice to answer for the murder of his son. The cause was tried at Athens, in a place which has been called from thence Areopagus, (*ἀρειος*, Mars, and *παρος*, a hill), and the murderer was acquitted. *Apollod.* 3, c. 14.—*Paus.* 1, c. 21.

HALMYDESSUS, [or **SALMYDESSUS**, a city of Thrace, on the coast of the Euxine Sea. It was famed for its shipwrecks. The modern name is *Midje*.] *Mela*, 2, c. 2.

HALONNESUS, [now *Dromo*, a small island at the opening of the Sinus Thermaicus. It became the occasion of a war between Philip of Macedon and the Athenians.]

HALYZIA, a town of Epirus near the Ache-lous, where the Athenians obtained a naval victory over the Lacedæmonians.

HALYS, [a celebrated river of Asia Minor, rising on the confines of Pontus and Armenia Minor, and which, after flowing westwardly through Cappadocia to the borders of Phrygia, turns to the north-west, and enters the Euxine some distance to the north-west of Amisus. Herodotus and Strabo both speak of its rising in the region we have mentioned, and pursuing the route described. Arrian and Pliny, however, make it rise in a far different quarter, viz. in the southern parts of Cataonia, near Tyana, at the foot of the

chain of Mount Taurus. Rennell and others seek to reconcile these opposite statements, by giving the Halys two branches, an eastern and a southern one, and by supposing that Herodotus knew only the eastern, and Arrian only the southern one. This, however, merely increases the difficulty; for why would Strabo, a native of Amisus, be ignorant of the course of a river so near his native city; and why does he make no mention of the southern Halys, when he describes the very ground over which it is supposed to have flowed? Maunert thinks that this southern arm is the river which Tavernier calls the *Jekel Ermak*, or green river, which D'Anville, on the contrary, makes the modern name of the ancient Iris. The modern name of the Halys is the *Kizil Ermak*, or red river. According to Strabo, the ancient name of the river is owing to the circumstance of its passing in its course by some salt works. It is, however, a mere arbitrary derivation. This Eustathius evinces, who states that the river is called Halys by those who derive its name from *salt*; by others, however, Alys. This river formed the western boundary of the dominions of Cræsus, with which was connected a famous oracle. *vid. Cræsus.*

HAMADRYADES. [*vid. Nymphæ.*]

HAMILCAR. *vid. Amilcar.*

HANNIBAL. *vid. Annibal.*

HANNO. *vid. Anno.*

HARMODIUS, a friend of Aristogiton, who delivered his country from the tyranny of the Pisistratidæ, B. C. 510. [*vid. Aristogiton.*] The Athenians, to reward the patriotism of these illustrious citizens, made a law that no one should ever bear the name of Aristogiton and Harmodius. *Herodot. 5, c. 55.—Plin. 34, c. 8.—Senec. Ir. 2.*

HARMONIA, or HERMIONEÆ, (*vid. Hermione*), a daughter of Mars and Venus, who married Cadmus. It is said that Vulcan, to avenge the infidelity of her mother, made her a present of a vestment dyed in all sorts of crimes, which in some measure, inspired all the children of Cadmus with wickedness and impiety. *Paus. 9, c. 16, &c.*

HARPAGUS, a general of Cyrus. He conquered Asia Minor after he had revolted from Astyages, who had cruelly made him eat the flesh of his son, because he had disobeyed his orders in not putting to death the infant Cyrus, *Herodot. 1, c. 103.—Justin. 1, c. 5 and 6.*

HARPALICE. *vid. Harpalyce.*

HARPALUS, a man intrusted with the treasures of Babylon by Alexander. His hopes that Alexander would perish in his expedition rendered him dissipated, negligent, and vicious. When he heard that the conqueror was returning with great resentment, he fled to Athens, where, with his money, he corrupted the orators, among was Demosthenes. When brought to justice, he escaped with impunity to Crete, where he was at last assassinated by Thimbro, B. C. 325. *Plut. in Phoc.—Diod. 17.—A celebrated astronomer of Greece, 480 years B. C.*

HARPALÝCÆ, the daughter of Harpalycus,

king of Thrace. Her mother died when she was but a child, and her father fed her with the milk of cows and mares, and inured her early to sustain the fatigues of hunting. When her father's kingdom was invaded by Neoptolemus, the son of Achilles, she repelled and defeated the enemy with manly courage. The death of her father, which happened soon after in a sedition, rendered her disconsolate; she fled the society of mankind, and lived in the forests upon plunder and rapine. Every attempt to secure her proved fruitless, till her great swiftness was overcome by intercepting her with a net. After her death, the people of the country disputed their respective right to the possessions she had acquired by rapine, and they soon after appeased her manes by proper oblations on her tomb. *Virg. Æn. 1, v. 21.—Hygin. fab. 193 and 252.*

HARPOCRATES, a divinity supposed to be the same as Orus the son of Isis, among the Egyptians. He is represented as holding one of his fingers on his mouth, and from thence he is called the god of silence, and intimates, that the mysteries of religion and philosophy ought never to be revealed to the people. The Romans placed his statues at the entrance of their temples. [In like manner the Sphinxes at the entrances of the Egyptian temples were put there as emblems of silence. The Egyptians were accustomed to hang from the neck, or wear in a ring upon the finger, as an amulet, a small image of Harpocrates. He was represented under the form of a young infant, and appears to have been an astronomical divinity, and to have personified the return of the sun at the winter solstice.] *Catull. 75.—Varro de L. L. 4, c. 10.*

HARPOCRATION, a Platonic philosopher of Argos, from whom Stobæus compiled his eclogues.—Valerius, a rhetorician of Alexandria, author of a Lexicon on ten orators.

HARPYIÆ, winged monsters, who had the face of a woman, the body of a vulture, and had their feet and fingers armed with sharp claws. They were three in number, Aello, Ocypete, and Celæno, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calais. They emitted an infectious smell, and spoiled whatever they touched by their filth and excrements. They plundered Æneas during his voyage towards Italy, and predicted many of the calamities which attended him. [According to Damm, the term Harpya (*ἀρπυία*) signifies properly a violent wind, carrying off what is exposed to its fury; in other words, a furious whirlwind. Hence the fable of the Harpies. To the vivid imagination of the Greek, the terrors of the storm were intimately associated with the idea of powerful and active demons directing its fury. The names given to the Harpies indicate this, viz. *Ocypeta*, rapid, *Celæno*, obscurity, and *Aello*, a storm. In the earlier mythology of Greece they were represented merely as female demons: the mix-

ed form commonly assigned them was the addition of a later age. M. Le Clerc has a curious though unfounded theory respecting the Harpies. He supposes them to have been a swarm of locusts, which, after they had laid waste Bithynia and Paphlagonia, produced a famine there. According to him, the word *Arbē*, of which he maintains that of *Harpē* is formed, signifies a locust; and as the northwind rid the country of them, having driven them as far as the Ionian Sea, where they perished, hence it was fabled that the sons of Boreas had put them to flight. Among many other objections to this explanation, it may suffice to urge but one here, namely, that the scene of the adventure of king Phineus is placed by the poets in Thrace, never in Asia.] *Virg. Æn.* 3, v. 212, l. 6, v. 289.—*Hesiod. Theog.* 265.

HARŪDES, a people of Germany. *Cæs. G.* 1, c. 31.

HARUSPEX, a soothsayer at Rome, who drew omens by consulting the entrails of beasts that were sacrificed. He received the name of *Aruspex*, *ab aris aspiciendis*, and that of *Extispex*, *ab extis inspiciendis*. [Donatus, in his commentary on Terence's *Phormio*, (4, 28), assigns another derivation for *Haruspex*, namely, from *haruga* (the same as *hostia*, a victim,) and the old verb *specio*.] The order of Aruspices was first established at Rome by Romulus, and the first Aruspices were Tuscans by origin, as they were particularly famous in that branch of divination. They had received all their knowledge from a boy named Tages, who, as was commonly reported, sprung from a clod of earth. (*vid.* Tages.) They were originally three, but the Roman senate yearly sent six noble youths, or, according to others, twelve, to Etruria, to be instructed in all the mysteries of the art. The office of the Haruspices consisted in observing these four particulars: the beast before it was sacrificed; its entrails; the flames which consumed the sacrifice; and the flour, frankincense, &c. which was used. If the beast was led up to the altar with difficulty, if it escaped from the conductor's hands, roared when it received the blow, or died in agonies, the omen was unfortunate. But, on the contrary, if it followed without compulsion, received the blow without resistance, and died without groaning, and after much effusion of blood, the haruspex foretold prosperity. When the body of the victim was opened, each part was scrupulously examined. If any thing was wanting, if it had a double liver, or a lean heart, the omen was unfortunate. If the entrails fell from the hands of the haruspex, or seemed besmeared with too much blood, or if no heart appeared, as for instance it happened in the two victims which J. Cæsar offered a little before his death, the omen was equally unlucky. When the flame was quickly kindled, and when it violently consumed the sacrifice, and arose pure and bright, and like a pyramid, without any paleness, smoke, sparkling, or cracking, the omen was favourable. But the contrary au-

gury was drawn when the fire was kindled with difficulty, and was extinguished before the sacrifice was totally consumed, or when it rolled in circles round the victim with intermediate spaces between the flames. In regard to the frankincense, meal, water, and wine, if there was any deficiency in the quantity, if the colour was different, or the quality was changed, or if any thing was done with irregularity, it was deemed inauspicious. This custom of consulting the entrails of victims did not originate in Tuscany, but it was in use among the Chaldeans, Greeks, Egyptians, &c. and the more enlightened part of mankind well knew how to render it subservient to their wishes or tyranny. Agesilaus, when in Egypt, raised the drooping spirits of his soldiers by a superstitious artifice. He secretly wrote in his hand the word *victoria*, in large characters, and holding the entrails of a victim in his hand till the impression was communicated to the flesh, he showed it to the soldiers, and animated them by observing, that the gods signified their approaching victories even by marking it in the body of the sacrificed animals. *Cic. de Div.*

HASDRUBAL. *vid.* Asdrubal.

HEBE, a daughter of Jupiter and Juno. According to some, she was the daughter of Juno only, who conceived her after eating lettuces. As she was fair, and always in the bloom of youth, she was called the goddess of youth, and made by her mother cup-bearer to all the gods. She was dismissed from her office by Jupiter, because she fell down in an indecent posture as she was pouring nectar to the gods at a grand festival, and Ganymedes, the favourite of Jupiter, succeeded her as cup-bearer. She was employed by her mother to prepare her chariot, and to harness her peacocks whenever requisite. When Hercules was raised to the rank of a god, he was reconciled to Juno by marrying her daughter Hebe, by whom he had two sons, Alexiades and Anicetus. As Hebe had the power of restoring gods and men to the vigour of youth, she, at the instance of her husband, performed that kind of office to Iolas his friend. Hebe was worshipped at Sicyon, under the name of *Dia*, and at Rome under the name of *Juventas*. She is represented as a young virgin crowned with flowers, and arrayed in a variegated garment. *Paus.* 1, c. 19, l. 2, c. 12.—*Ovid. Met.* 9, v. 400. *Fast.* 6, v. 76.—*Apollod.* 1, c. 3, l. 2, c. 7.

HEBRUS, now *Maritsa*, [the largest river of Thrace, rising from Mons Scœnius, and running in two channels till it comes to Philippopolis, where they unite. It empties by two mouths into the Ægean.] It was supposed to roll its waters upon golden sands. The head of Orpheus was thrown into it after it had been cut off by the Ciconian women, [and, being carried down to the sea, was borne on the waves, together with his lyre, to the island of Lesbos.] It received its name from Hebrus, son of Cassander, a king of Thrace, who was said to have drowned himself there. [At the junction of

the Hebrus with the rivers Tonsus and Ardiscus, Orestes purified himself from his mother's blood. *vid. Orestias.*] *Meia*, 2, c. 2.—*Strab.* 7.—*Virg. Æn.* 4, v. 463.—*Ovid. Met.* 11, v. 50.

HECALËSIA, a festival in honour of Jupiter of Hecale, instituted by Theseus, or in commemoration of the kindness of Hecale, which Theseus had experienced when he went against the bull of Marathon, &c.

HECATÆ FANUM, a celebrated temple sacred to Hecate at Stratonice in Caria. *Strab.* 14.

HECATÆUS, an historian of Miletus, born 549 years before Christ, in the reign of Darius Hystaspes. [Antiquity mentions several authors by the name of Hecatæus. The one here spoken of is distinguished from Hecatæus of Abdera, &c. by the name of Milesian.] *Herodot.* 2, c. 143.

HECATE, a daughter of Perses and Asteria, the same as Proserpine, or Diana. [Some make the name (*ἠκᾶτη*) a feminine derivative from *ἠκτος*, which last was an epithet applied to Apollo, the brother of Diana, from his darting afar, *ἠκας*.] She was called Luna in heaven, Diana on earth, and Hecate or Proserpine in hell, whence her name of *Diva triformis, tergemina, triceps*. She was supposed to preside over magic and enchantments, and was generally represented like a woman with three heads, that of a horse, a dog, or a boar, and sometimes she appeared with three different bodies, and three different faces only with one neck. Dogs, lambs, and honey, were generally offered to her, especially in high ways and cross roads, whence she obtained the name of *Trivia*. Her power was extended over heaven, the earth, sea, and hell; and to her, kings and nations supposed themselves indebted for their prosperity. *Ovid. 7. Met.* v. 94.—*Hesiod. Theog.*—*Horat.* 3, od. 22.—*Paus.* 2, c. 22.—*Virg. Æn.* 4, v. 511.

HECATËSIA, a yearly festival observed by the Stratonicensians in honour of Hecate. The Athenians paid also particular worship to this goddess, who was deemed the patroness of families and of children. From this circumstance the statues of the goddess were erected before the doors of the houses, and upon every new moon a public supper was always provided at the expense of the richest people, and set in the streets where the poorest of the citizens were permitted to retire and feast upon it, while they reported that Hecate had devoured it. [This public supper was always held in a place where three ways met, in allusion to the triple nature of the goddess.] There were also expiatory offerings to supplicate the goddess to remove whatever evils might impend on the head of the public, &c.

HECATOMBOIA, a festival celebrated in honour of Juno by the Argians and people of Ægina. It receives its name from *ἠκτος*, and *βοῦς*, a sacrifice of a hundred oxen, which were always offered to the goddess, and the flesh distributed among the poorest citizens.

There were also public games first instituted by Archinus, a king of Argos, in which the prize was a shield of brass with a crown of myrtle. [There was also an anniversary sacrifice called by this name in Laconia, and offered for the preservation of the 100 cities which once flourished in that country.]

HECATOMPHONIA, [from *ἠκτος*, *centum*, and *φονεῖν*, *occido*], a solemn sacrifice offered by the Messenians to Jupiter, when any of them had killed an hundred enemies. [Aristomenes is said to have offered up this sacrifice three times in the course of the Messenian wars against Sparta.] *Paus.* 4, c. 19.

HECATOMPOLIS, an epithet given to Crete, from the hundred cities which it once contained. [The same epithet was also applied to Laconia.]

HECATOMPŪLOS, an epithet applied to Thebes in Egypt on account of its hundred gates. *Ammian.* 22, c. 16.—[The metropolis of Parthia, and royal residence of the Arsacidæ, situate in the district of Comisene, and south-west part of the province of Parthiène. The name is of Grecian origin, probably a translation of the native term, and has a figurative allusion to the numerous routes which diverge from this place to the adjacent country. D'Anville makes it correspond with the modern *Demegau*.] *Plol.* 6, c. 5.—*Strab.* 11.—*Plin.* 6, c. 15 and 25.

HECATONNËSI, small islands between Lesbos and Asia. [They derived their name from *ἠκτος*, an epithet of Apollo, according to Strabo, that deity being particularly worshipped along the continent of Asia, off which they lay. It seems more probable, however, that they had their name from *ἠκτος*, *centum*, and were called so from their great number. The modern name is *Muco-nis*, or the isles of mice.] *Strab.* 13.

HECTOR, son of king Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache, the daughter of Eetion, by whom he had Astyanax. He was appointed captain of all the Trojan forces, when Troy was besieged by the Greeks; and the valour with which he behaved showed how well qualified he was to discharge that important office. He engaged with the bravest of the Greeks, and, according to Hyginus, no less than 31 of the most valiant of the enemy perished by his hand. When Achilles had driven back the Trojans towards the city, Hector, too great to fly, waited the approach of his enemy near the Scaengates, though his father and mother, with tears in their eyes, blamed his rashness and entreated him to retire. The sight of Achilles terrified him, and he fled before him in the plain. The Greek pursued and Hector was killed, and his body was dragged in cruel triumph by the conqueror round the tomb of Patroclus whom Hector had killed. The body, after it had received the grossest insults, was ransomed by old Priam, and the Trojans obtained from the Greeks a truce of some days to pay the last offices to the greatest of their leaders. The Thebans boast-

ed in the age of the geographer Pausanias that they had the ashes of Hector preserved in an urn, by order of an oracle; which promised them undisturbed felicity if they were in possession of that hero's remains. The epithet of *Hectoreus* is applied by the poets to the Trojans, as best expressive of valour and intrepidity. *Hom. r. Il.* 1, &c.—*Virg. Æn.* 1, &c.—*Ovid. Met.* 12 and 13.—*Dictys. Cret.*—*Dares. Phryg.*—*Hygin. fab.* 90 and 112.—*Paus.* 1. 3 and 9, c. 13.—*Quintil. Smyrn.* 1 and 3.

HECUBA, a daughter of Dymas, a Phrygian prince, or, according to others, of Cisseis, a Thracian king, was the second wife of Priam king of Troy, and proved the chastest of women, and the most tender and unfortunate of mothers. When she was pregnant of Paris, she dreamed that she had brought into the world a burning torch which had reduced her husband's palace and all Troy to ashes. So alarming a dream was explained by the soothsayers, who declared that the son she should bring into the world would prove the ruin of his country. When Paris was born she exposed him on Mount Ida to avert the calamities which threatened her family; but her attempts to destroy him were fruitless, and the prediction of the soothsayers was fulfilled. [*vid. Paris.*] During the Trojan war she saw the greatest part of her children perish by the hands of the enemy, and like a mother, she confessed her grief by her tears and lamentations, particularly at the death of Hector her eldest son. When Troy was taken, Hecuba, as one of the captives, fell to the lot of Ulysses, a man whom she hated for his perfidy and avarice, and she embarked with the conquerors for Greece. The Greeks landed in the Thracian Chersonesus to load with fresh honours the grave of Achilles. During their stay the hero's ghost appeared to them and demanded, to ensure the safety of their return, the sacrifice of Polyxena, Hecuba's daughter. They complied, and Polyxena was torn from her mother to be sacrificed. Hecuba was inconsolable, and her grief was still more increased at the sight of the body of her son Polydorus washed on the shore, who had been recommended by his father to the care and humanity of Polymnestor king of the country. [*vid. Polydorus.*] She determined to revenge the death of her son, and with the greatest indignation went to the house of his murderer, and tore his eyes, and attempted to deprive him of his life. She was hindered from executing her bloody purpose by the arrival of some Thracians, and she fled with the female companions of her captivity. She was pursued, and when she ran after the stones that were thrown at her, she found herself suddenly changed into a bitch, and when she attempted to speak, found that she could only bark. After this metamorphosis she threw herself into the sea, according to Hyginus, and that place was, from that circumstance, called *Cyneum*. [*vid. Cynosema.*] Hecuba had a great number of children by Priam, among whom were Hec-

tor, Paris, Deiphobus, Pammon, Helenus, Polytes, Antiphon, Hipponous, Polydorus, Troilus; and among the daughters, Creusa, Ilione, Laodice, Polyxena, and Cassandra. *Ovid. Met.* 11, v. 761, l. 13, v. 515.—*Hygin. fab.* 111.—*Virg. Æn.* 3, v. 44.—*Juv.* 10, v. 271.—*Strab.* 13.—*Dictys. Cret.* 4 and 5.—*Apollod.* 3, c. 12.

HECUBE, SEPULCHRUM, a promontory of Thrace. [*vid. Cynosema.*]

HEGEMON, a Thasian poet in the age of Alcibiades. He wrote a poem called *Gigantomachia*, besides other works. *Ælian. V. H.* 4, c. 11.

HEGESIUS, a philosopher who so eloquently convinced his auditors of their failings and follies, and persuaded them that there were no dangers after death, that many were guilty of suicide. Ptolemy forbade him to continue his doctrines. *Cic. Tusc.* 1, c. 34.—A famous orator of Magnesia, who corrupted the elegant diction of Attica, by the introduction of Asiatic idioms. *Cic. Orat.* 67, 69.—*Brut.* 83.—*Strab.* 9.—*Plut. in Alex.*

HEGESIPPUS, [was by birth a Jew, and educated in the religion of his fathers. He afterwards was converted to Christianity, and became bishop of Rome about the year 177, where he died in the reign of the emperor Commodus, about the year 180. He was the author of an ecclesiastical history from the period of our Saviour's death down to his own time, which, according to Eusebius, contained a faithful relation of the apostolic preaching written in a very simple style. The principal value of the existing fragments arises from the testimony which may be deduced from Scriptural passages quoted in them in favour of the genuineness of the books of the New Testament.]

HEGESISTRATUS, an Ephesian who consulted the oracle to know in what particular place he should fix his residence. He was directed to settle where he found peasants dancing with crowns of olives. This was in Asia, where he founded Elea, &c.

HELËNA, the most beautiful woman of her age, sprung from one of the eggs which Leda, the wife of king Tyndarus, brought forth after her amour with Jupiter metamorphosed into a swan. [*vid. Leda*, and also *Clytemnestra*, where an explanation is given of this fable of the egg: see also the remarks appended respectively to the articles *Græcia*, *Paris*, and *Troja*.] According to some authors, Helen was daughter of Nemesis by Jupiter, and Leda was only her nurse; and to reconcile this variety of opinions, some imagine that Nemesis and Leda are the same persons. Her beauty was so universally admired, even in her infancy, that Theseus, with his friend Pirithous, carried her away before she had attained her tenth year, and concealed her at Aphidnæ, under the care of his mother Æthra. Her brothers, Castor and Pollux, recovered her by force of arms, and she returned safe and unpolluted to Sparta, her native country. There existed, however, a tradition recorded by Pausanias, that Helen was of nubile years

when carried away by Theseus, and that she had a daughter by her ravisher, who was intrusted to the care of Clytemnestra. This violence offered to her virtue did not in the least diminish, but it rather augmented, her fame, and her hand was eagerly solicited by the young princes of Greece. The most celebrated of her suitors were Ulysses son of Laertes, Antilochus son of Nestor, Sthenelus son of Capaneus, Diomedes son of Tydeus, Amphilochus son of Cteatus, Meges son of Phileus, Agapenor son of Ancaeus, Thalpius son of Eurytus, Mnestheus son of Peteus, Schedius son of Epistrophus, Polyxenus son of Agasthenes, Amphilochus son of Amphiaras, Ascalaphus and Ialmus sons of the god Mars, Ajax son of Oileus, Eumelus son of Admetus, Polypœtes son of Pirithous, Elphenor son of Chalcodon, Podalirius and Machaon sons of Æsculapius, Leonteus son of Coronus, Philoctetes son of Pœan, Protesilaus son of Iphiclus, Eurypilus son of Evemon, Ajax and Teucer sons of Telamon, Patroclus son of Menœtius, Menelaus son of Atreus, Thoas, Idomeneus, and Merion. Tyndarus was rather alarmed than pleased at the sight of such a number of illustrious princes, who eagerly solicited each to become his son-in-law. He knew that he could not prefer one without displeasing all the rest, and from this perplexity he was at last drawn by the artifice of Ulysses, who began to be already known in Greece by his prudence and sagacity. This prince, who clearly saw that his pretensions to Helen would not probably meet with success in opposition to so many rivals, proposed to extricate Tyndarus from all his difficulties, if he would promise him his niece Penelope in marriage. Tyndarus consented, and Ulysses advised the king to bind, by a solemn oath, all the suitors, that they would approve of the uninfluenced choice which Helen should make of one among them; and engage to unite together to defend her person and character if ever any attempts were made to ravish her from the arms of her husband. The advice of Ulysses was followed, the princes consented, and Helen fixed her choice upon Menelaus and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaus, but shamefully abused his favours, and in his absence in Crete he corrupted the fidelity of his wife Helen, and persuaded her to follow him to Troy, B. C. 1198. At his return Menelaus, highly sensible of the injury he had received, assembled the Grecian princes, and reminded them of their solemn promises. They resolved to make war against the Trojans; but they previously sent ambassadors to Priam to demand the restitution of Helen. The influence of Paris at his father's court prevented the restoration, and the Greeks returned home without receiving the satisfaction they required. Soon after their return their combined forces assembled and

sailed for the coast of Asia. The behaviour of Helen during the Trojan war is not clearly known. Some assert that she had willingly followed Paris, and that she warmly supported the cause of the Trojans; while others believe that she always sighed after her husband and cursed the day in which she had proved faithless to his bed. Homer represents her as in the last instance, and some have added that she often betrayed the schemes and resolutions of the Trojans, and secretly favoured the cause of Greece. When Paris was killed, in the ninth year of the war, she voluntarily married Deiphobus, one of Priam's sons, and when Troy was taken she made no scruple to betray him and to introduce the Greeks into his chamber, to ingratiate herself with Menelaus. She returned to Sparta, and the love of Menelaus forgave the errors which she had committed. Some, however, say that she obtained her life even with difficulty from her husband, whose resentment she had kindled by her infidelity. After she had lived for some years at Sparta Menelaus died, and she was driven from Peloponnesus by Magapenthes and Nicostratus, the illegitimate sons of her husband, and she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband Tlepolemus had been killed in the Trojan war which had been caused by the infidelity of Helen, therefore she meditated revenge. While Helen one day retired to bathe in the river, Polyxo disguised her attendants in the habits of furies, and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterwards remembered, and the crimes of Polyxo expiated, by the temple which the Rhodians raised to Helen Dendritis. There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to Menelaus, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors, that neither Helen nor her possessions were in Troy, but in the hands of the king of Egypt. In spite of this assertion the Greeks besieged the town, and took it after ten years' siege, and Menelaus, by visiting Egypt, as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken on very unjust and unpardonable grounds. Helen was honoured after death as a goddess, and the Spartans built her a temple at Therapne, which had the power of giving beauty to all the deformed women that entered it. Helen, according to some, was carried into the island of Leuce after death, where she married Achilles, who had been one of her warmest admirers. The age of Helen has been a matter of deep inquiry among the chronologists. If she was born of the same eggs as Castor and Pollux, who ac-

compared the Argonauts in their expedition against Colchis about 35 years before the Trojan war, according to some, she was no less than 60 years old when Troy was reduced to ashes, supposing that her brothers were only 15 when they embarked with the Argonauts. But she is represented by Homer so incomparably beautiful during the siege of Troy, that though seen at a distance she influenced the counsellors of Priam by the brightness of her charms; therefore we must suppose with others that her beauty remained long undiminished, and was extinguished only at her death. *Paus.* 3, c. 19, &c.—*Apolod.* 3, c. 10, &c.—*Hygin.* fab. 77.—*Herodot.* 2, c. 112.—*Plut. in Thes.* &c.—*Cic. de Offic.* 3.—*Horat.* 3, od. 3.—*Dictys. Cret.* 1, &c.—*Quint. Smyrn.* 10, 13, &c.—*Homer.* *Il.* 2 and *Od.* 4 and 15.—A young woman of Sparta, often confounded with the daughter of Leda. As she was going to be sacrificed, because the lot had fallen upon her, an eagle came and carried away the knife of the priest, upon which she was released, and the barbarous custom of offering human victims was abolished.—An island on the coast of Attica where Helen came after the siege of Troy. *Plin.* 4, c. 12.—A daughter of the emperor Constantine who married Julian.—The mother of Constantine. She died in her 80th year A. D. 328.

HELÉNIA, a festival in Laconia in honour of Helen, who received there divine honours. It was celebrated by virgins riding upon mules, and in chariots made of reeds and bull-rushes.

HELÉNUS, a celebrated soothsayer, son of Priam and Hecuba, greatly respected by all the Trojans. When Deiphobus was given in marriage to Helen in preference to himself, he resolved to leave his country, and he retired to Mount Ida, where Ulysses took him prisoner by the advice of Calchas. As he was well acquainted with futurity, the Greeks made use of prayers, threats, and promises, to induce him to reveal the secrets of the Trojans, and either the fear of death or gratification of resentment, seduced him to disclose to the enemies of his country, that Troy could not be taken whilst it was in possession of the Palladium, nor before Philoctetes came from his retreat to Lemnos, and assisted to support the siege. After the ruin of his country, he fell to the share of Pyrrhus the son of Achilles, and saved his life by warning him to avoid a dangerous tempest, which in reality proved fatal to all those who set sail. This endeared him to Pyrrhus, and he received from his hand Andromache, the widow of his brother Hector, by whom he had a son called Cestrinus. This marriage, according to some, was consummated after the death of Pyrrhus, who lived with Andromache as his wife. Helenus was the only one of Priam's sons who survived the ruin of his country. After the death of Pyrrhus, he reigned over part of Epirus, which he called Chaonia in memory of his brother Chaon, whom he had inadvertently killed. Helenus received Æneas as

he voyaged towards Italy, and foretold him some of the calamities which attended his fleet. The manner in which he received the gift of prophecy is doubtful. *vid. Cassandra.* *Homer.* *Il.* 6, v. 76, l. 7, v. 47.—*Virg. Æn.* 3, v. 295, &c.—*Paus.* 1, c. 11, l. 2, c. 33.—*Ovid. Met.* 13, v. 99 and 723, l. 15, v. 437.

HELIADES, the daughters of the Sun and Clymene. They were three in number, Lampetie, Phaëtusa, and Lampethusa, or seven according to Hyginus, Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, and Dioxippe. They were so afflicted at the death of their brother Phaeton, [*vid. Phaeton,*] that they were changed by the gods into poplars, and their tears into precious amber, on the banks of the river Po. *Ovid. Met.* 2, v. 340.—*Hygin.* fab. 154.—The first inhabitants of Rhodes. This island, being covered with mud when the world was first created, was warmed by the cherishing beams of the sun, and from thence sprang seven men, which were called Heliades, ἀπο τοῦ ἡλίου, from the sun. The eldest of these, called Ochimus, married Hegetoria, one of the nymphs of the island, and his brothers fled from the country, for having put to death, through jealousy, one of their number. *Diod.* 5.

HELIASTE, a name given to the judges of the most numerous tribunal at Athens. [Of all the courts which took cognizance of civil affairs the Ἡλιαία was the most celebrated and frequented. It derived its name ἀπο τοῦ ἀλιζισθαί, from the thronging of the people, or, according to others, ἀπο τοῦ ἡλίου, from the sun, because it was in an open place and exposed to the sun's rays. The judges that sat in this court were at least 50, and sometimes 2 or 500. Sometimes 1000 were called in, and then two courts were joined; sometimes 1500 or 2000, and then three or four courts met. They took cognizance of affairs of the highest importance. They were summoned by the Thesmothetæ, before whom they took a solemn oath which is preserved in the oration of Demosthenes against Timocrates. They sat from sun-rise to sun-set.] *Demosth. contr. Tim.*—*Diog. in Sat.*

HELICE, a star near the north pole, generally called Ursa Major. It is supposed to receive its name from the town of Helice, of which Calisto, who was changed into the Great Bear, was an inhabitant. *Lucan.* 2, v. 237.

HELICON, [a famous mountain in Bœotia, near the gulf of Corinth. It was sacred to Apollo and the Muses, who were thence called Heliconiades. This mountain was famed for the pureness of its air, the abundance of its waters, its fertile valleys, the goodness of its shades, and the beauty of the venerable trees which clothed its sides. The nine muses had here their statues of wood; and here also were statues of Apollo and Mercury, of Bacchus by Lysippus, of Orpheus, and of famous poets and musicians. The fountain Hippocrene, that of Narcissus, and a small river, named Permessus, flowed at the foot of this mountain; and here also was shown the se-

pulchre of Orpheus. It is now called *Zagura*, or *Zagaro Vouini*.] *Strab.* 3.—*Ovid. Met.* 2, v. 219.—*Paus.* 9, c. 23, &c.—*Virg. Æn.* 7, v. 641.—[A river of Macedonia near Dium; after having pursued a course of 65 stadia, it sank under ground and assumed the name of Baphyrus.] *Paus.* 9, c. 30.

HĒLĪCŌNIĀDES, a name given to the Muses, because they lived upon Mount Helicon, which was sacred to them.

HELIODŌRUS [was born at Emesa in Phœnicia, and flourished under the emperors Theodosius and Arcadius at the close of the fourth century. He was raised to the dignity of a bishop of Tricca in Thessaly. He composed in early life an ingenious romance relating the loves of Theagenes and Chariclea, the best editions of which are that of Bourdelot, Paris, 1619, 8vo.; that of Mitscherlich, *Argent.* 1793, in 2 vols. 8vo.; and that of Coray, Paris, 1804. It was first printed at Basil in 1534; the copy from which it was taken having been saved by a common soldier at the sack of Buda.]—[A mathematician of Larissa, in the reign of Tiberius, author of a treatise on optics, the best edition of which is that of Bertholin. He is supposed to have been the author of a treatise on weights and measures, found among the MSS. of Isaac Vossius.]

HELIOGABĀLUS, a deity among the Phœnicians. [This deity, according to Capitolinus and Aurelius Victor, was the same with the Sun. Lampridius, however, fluctuates between the Sun and Jupiter, while Spartianus, in the life of Caracalla, leaves it uncertain. The orthography of the name is also disputed, some writing it Elagabalus, others Eleagabalus and Alagabalus. The principal seat of his worship was at Emesa in Syria, although Capitolinus terms the name of the god a Phœnician one. His image was a large black stone of a conical shape.]—M. Aurelius Antoninus, a Roman emperor, son of Varius Marcellus, called Heliogabalus, because he had been priest of that divinity in Phœnicia. After the death of Maximian he was invested with the imperial purple, and the senate, however unwilling to submit to a youth only 14 years of age, approved of his election, and bestowed upon him the title of Augustus. Heliogabalus made his grandmother Mœsa, and his mother Sœmias, his colleagues on the throne; and to bestow more dignity upon the sex, he chose a senate of women, over which his mother presided, and prescribed all the modes and fashions which prevailed in the empire. Rome, however, soon displayed a scene of cruelty and debauchery; the imperial palace was full of prostitution, and the most infamous of the populace became the favourites of the prince. He raised his horse to the honours of the consulship, and obliged his subjects to pay adoration to the god Heliogabalus, which was no other than a large black stone, whose figure resembled that of a cone. To this ridiculous deity temples were raised at Rome, and the altars of the gods plundered to deck

those of the new divinity. In the midst of his extravagances, Heliogabalus married four wives, and not satisfied with following the plain laws of nature, he professed himself to be a woman, and gave himself up to one of his officers, called Hierocles. In this ridiculous farce he suffered the greatest indignities from his pretended husband without dissatisfaction; and Hierocles, by stooping to infamy, became the most powerful of the favourites, and enriched himself by selling favours and offices to the people. Such licentiousness soon displeased the populace, and Heliogabalus, unable to appease the seditions of the soldiers, whom his rapacity and debaucheries had irritated, hid himself in the filth and excrements of the camp, where he was found in the arms of his mother. His head was severed from his body the 10th of March, A. D. 222, in the 18th year of his age, after a reign of three years nine months and four days. He was succeeded by Alexander Severus. His cruelties were as conspicuous as his licentiousness. He burdened his subjects with the most oppressive taxes, his halls were covered with carpets of gold and silver tissue, and his mats were made with the down of hares, and with the soft feathers which were found under the wings of partridges. He was fond of covering his shoes with precious stones to draw the admiration of the people as he walked along the streets, and he was the first Roman who ever wore a dress of silk. He often invited the most common of the people to share his banquets, and made them sit down on large bellows full of wind, which, by suddenly emptying themselves, threw the guests on the ground, and left them a prey to wild beasts. He often tied some of his favourites on a large wheel, and was particularly delighted to see them whirled round like Ixions, and sometimes suspended in the air, or sunk beneath the water.

HELIOPŌLIS, [a famous city of Egypt, situate a little to the east of the apex of the Delta, not far from modern *Cairo*. In Hebrew it is styled On or Aun, which term signifies *strength, riches*. In the Septuagint it is called Heliopolis (Ἡλιούπολις,) or the city of the sun. Herodotus also mentions it by this name, and speaks of its inhabitants as being the wisest and most ingenious of all the Egyptians. According to Berosus, this was the city of Moses. It was in fact a place of resort for all the Greeks who visited Egypt for instruction. Hither came Herodotus, Plato, Eudoxus, and others, and imbibed much of the learning which they afterwards disseminated among their own countrymen. Plato, in particular, resided here three years. The city was built, according to Strabo, on a long artificial mound of earth, so as to be out of the reach of the inundations of the Nile. It had an oracle of Apollo, and a famous temple of the sun, in which was a mirror so disposed that it reflected the ray of that luminary all day long, and enlightened the whole temple with great splendour. Hence the name of the city, Heliopolis. In this temple

was fed and adored the sacred ox Mnevis, as Apis was at Memphis. This city was laid waste with fire and sword by Cambyses, and its college of priests all slaughtered. A solitary obelisk alone remains at the present day to point out the spot where it once stood. Heliopolis was famed also for its fountain of excellent water, which still remains, and gave rise to the subsequent Arabic name of the place, *Ain Shems*, or the fountain of the sun. The modern name is *Matarea*, or cool water.]—[Another city of Egypt, according to some geographers, who locate it in the Thebaid, and make it to be the On of Scripture. It is all, however, a matter of uncertainty.]—[A city of Syria, south-west of Emesa, on the opposite side of the Orontes. It is now *Balbeck*. Here are to be seen the ruins of a most magnificent temple of the sun.]

HELLIUM, a name given to the mouth of the Meuse. *Plin.* 4, c. 15.

HELLIUS, [*Ἥλιος*] the Greek name of the sun or Apollo.

HELLANICUS, a celebrated Greek historian, born at Mitylene. He wrote an history of the ancient kings of the earth, with an account of the founders of the most famous towns in every kingdom, and died B. C. 411, in the 85th year of his age. *Paus.* 2, c. 3.—*Cic. de Orat.* 2, c. 53.—*Aul. Gel.* 15, c. 23.—An historian of Miletus, who wrote a description of the earth.

HELLAS, [a term first applied to a city and region of Thessaly, in the district of Phthiotis, where Hellen the son of Deucalion reigned, but afterwards extended to all Thessaly, and finally made a general appellation for the whole of Greece. Thessaly itself excluded. *vid.* an explanation of this in the remarks appended to the article *Græcia*.] *Plin.* 4, c. 7.—*Strab.* 8.—*Mela*, 2, c. 3.—*Paus.* 2, c. 20.

HELLE, a daughter of Athamus and Nephele, sister of Phryxus. She fled from her father's house with her brother, to avoid the cruel oppression of her mother-in-law Ino. According to some accounts she was carried through the air on a golden ram which her mother had received from Neptune, and in her passage she became giddy, and fell from her seat into that part of the sea which from her received the name of Hellespont. Others say that she was carried on a cloud, or rather in a ship, from which she fell into the sea and was drowned. Phryxus, after he had given his sister a burial on the neighbouring coasts, pursued his journey and arrived safe in Colchis. (*vid.* Phryxus.) *Ovid. Heroid.* 13, &c. *Met.* 4, fab. 14.—*Pindar.* 4.—*Pyth.*—*Paus.* 9, c. 24.

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis about 1495 years before the Christian era, and gave the name of Hellenes [*Ἕλληνες*] to his subjects. He had, by his wife Orseus, three sons; Æolus, Dorus, and Xuthus, who gave their names to the three different nations known under the name of Æolians, Dorians, and Ionians.

These last derive their name from Ion, son of Xuthus, and from the difference either of expression or pronunciation, in their respective languages, arose the different dialects well known in the Greek language. [Hellen appears to have been an imaginary personage; (*vid.* remarks under the article *Deucalion*.) An account of the movements of the early Greek tribes may be found in the remarks appended to the article *Græcia*.] *Paus.* 3, c. 20, l. 7, c. 1.—*Diod.* 5.

HELLENES, [a name first given to the subjects of Hellen, but afterwards a general appellation for the people of Greece. The word occurs only once in Homer, (*Il.* 2, 684.) and is used not as a generic, but as a specific name for the inhabitants of that part of Thessaly called Hellas. Greece, according to Thucydides, had no one general appellation before the Trojan war, but the several nations took their distinguishing names from themselves, and Pelasgicum was the name of the largest tract. "But when Hellen and his sons," adds the historian, "had acquired power in Phthiotis, and led out their dependants by way of aid to other cities, conversation made the use of this name become much more frequent among the several people, though it was long before it so prevailed as to become the general appellation of them all." See more respecting the Hellenes in the remarks under the article *Græcia*.]

HELLESPONTIAS, a wind blowing from the north-east. *Plin.* 2, c. 47.

HELLESPONTUS, now the *Dardanelles*, a narrow strait between Asia and Europe, near the Propontis, which received its name from Helle who was drowned there in her voyage to Colchis. (*vid.* Helle.) [Its modern name of Dardanelles is supposed to come from the ancient city of Dardanus. (*vid.* Dardanus.) Its breadth and length are variously stated. (*vid.* Bosphorus, and the extract from Hobhouse given below.) Homer's epithet of *ἄπειρος*, *boundless*, applied to so narrow a strait, has given rise to much discussion, and is one of the points which have a bearing on the long-agitated question respecting the site of Troy. Mr. Hobhouse undertakes to explain the seeming inconsistency of Homer's term, by showing that the Hellespont should be considered as extending down to the promontory of Lectum, the northern boundary of Æolia, and that the whole line of coast to this point from Abydos, was considered by Strabo as being the shores of the Hellespont, not of the Ægean. The same writer observes, with regard to the breadth of the Hellespont, that it no where seems to be less than a mile across; and yet the ancient measurements give only seven stadia or 875 paces.] It is celebrated for the love and death of Leander. [*vid.* Hero and Leander.] It is also famed for the bridge of boats which Xerxes built over it when he invaded Greece. The folly of this prince is well known in beating and fettering the waves of the sea, whose impetuosity destroyed his ships, and rendered all his la-

hours ineffectual. *Strab.* 13.—*Plin.* 8, c. 32.—*Herodot.* 7, c. 34.—*Polyb.*—*Mela*, 1, c. 1.—*Ptol.* 5, c. 2.—*Ovid. Met.* 13, v. 407.—*Liv.* 31, c. 15, l. 33, c. 33.—The country along the Hellespont on the Asiatic coast bears the same name. *Cic. Verr.* 1, c. 24.—*Strab.* 12.—*Plin.* 5, c. 30.

HELLOPIA, a small country of Eubœa. The people were called *Hellopes*. The whole island bore the same name according to *Strabo*. *Plin.* 4, c. 12.

HELLŌTIA, two festivals, one of which was observed in Crete, in honour of Europa, whose bones were then carried in solemn procession, with a myrtle garland no less than twenty cubits in circumference, called ἑλλοτία. The other festival was celebrated at Corinth with games and races, where young men entered the lists and generally ran with burning torches in their hands. It was instituted in honour of Minerva, surnamed *Hellotis*, ἀπο τοῦ ἔλου, from a certain pond of Marathon, where one of her statues was erected, or ἀπο τοῦ ἔλαιν τοῦ ἵππου τὸν Πέγασον, because by her assistance Bellerophon took and managed the horse Pegasus, which was the original cause of the institution of the festival. Others derive the name from *Hellotis*, a Corinthian woman, from the following circumstance: when the Dorians and the Heraclidæ invaded Peloponnesus, they took and burnt Corinth; the inhabitants, and particularly the women, escaped by flight, except *Hellotis* and her sister *Eurytione*, who took shelter in Minerva's temple relying for safety upon the sanctity of the place. When this was known the Dorians set fire to the temple, and the two sisters perished in the flames. This wanton cruelty was followed by a dreadful plague, and the Dorians, to alleviate the misfortunes which they suffered, were directed by the oracle to appease the manes of the two sisters, and therefore they raised a new temple to the goddess Minerva, and established the festivals which bore the name of one of the unfortunate women.

HELŌRUM, [a town of Sicily below Syracuse, the vestiges of which are called *Muri Ucci*. The adjacent country was so beautiful as to be called the Helorian Tempe. It was situate at the mouth of a small stream called the Helorus.]

HELOS, a town of Laconia taken and destroyed by the Lacedæmonians under Agis the third, of the race of the Heraclidæ, because they refused to pay the tribute which was imposed upon them. The Lacedæmonians carried their resentment so far, that, not satisfied with the ruin of the city, they reduced the inhabitants to the lowest and most miserable slavery, and made a law which forbade their masters either to give them their liberty, or to sell them in any other country. To complete their infamy, all the slaves of the state and the prisoners of war were called by the mean appellation of *Helotæ*. Not only the servile offices in which they were employed denoted their misery and slavery, but they were obliged to wear pecu-

liar garments, which exposed them to greater contempt and ridicule. They never were instructed in the liberal arts, and their cruel masters often obliged them to drink to excess, to show the free-born citizens of Sparta the beastliness and disgrace of intoxication. They once every year received a number of stripes, that by this wanton flagellation they might recollect that they were born and died slaves. The Spartans even declared war against them; but *Plutarch*, who, from interested motives, endeavours to palliate the guilt and cruelty of the people of Lacedæmon, declares that it was because they had assisted the Messenians in their war against Sparta, after it had been overthrown by a violent earthquake. This earthquake was supposed by all the Greeks to be a punishment from heaven for the cruelties which the Lacedæmonians had exercised against the Helots. In the Peloponnesian war, these miserable slaves behaved with uncommon bravery, and were rewarded with their liberty by the Lacedæmonians, and appeared in the temples and at public shows crowned with garlands, and with every mark of festivity and triumph. This exultation did not continue long, and the sudden disappearance of the two thousand manumitted slaves was attributed to the inhumanity of the Lacedæmonians. *Thucyd.* 4.—*Pollux.* 3, c. 8.—*Strab.* 8.—*Plut. in Lyc.* &c.—*Aristot. Polit.* 2.—*Paus. Lacon.* &c.

HELŌTÆ and **HELŌTES**, the public slaves of Sparta, &c. *vid.* Helos.

HELVETI, an ancient nation of Gaul, conquered by *J. Cæsar*. Their country is the modern *Switzerland*. [Ancient Helvetia was of less extent than modern *Switzerland*, being bounded on the north by the *Rhenus* and *Lacus Brigantinus* or *Lake of Constance*, on the south by the *Rhodanus* and the *Lacus Lemanus* or *Lake of Geneva*, and on the west by *Mons Jura*.] *Cæs. Bell. G.* 1, &c.—*Tacit. Hist.* 1, c. 67 and 69.

HELVII, [a people of Gaul, north of the *Arecomici*, on the western bank of the *Rhodanus*. The mountain *Cevenna*, *Cevennes*, separates them from the *Arverni*. Their country is now *Vivarez*, and their capital *Alba Augusta* is *Viviers*.] *Plin.* 3, c. 4.

HENĒTI, [a people of Paphlagonia, along the coast of the *Euxine*. There was a tradition that they migrated to the north of Italy, near the mouths of the *Padus* or *Po*, and were the forefathers of the *Veneti*. But see remarks under the article *Veneti*, wherein it is attempted to be proved that the *Veneti* were of *Slavonic* descent.]

HENIŌCHI, a people of Asiatic Sarmatia, near *Colchis*, descended from *Amphytus* and *Telechius*, the charioteers (ἡνιοχοί) of *Castor* and *Pollux*, and thence called *Lacedæmonii*. *Mela*, 1, c. 21.—*Paterc.* 2, c. 40.—*Flacc.* 3, v. 270, l. 6, v. 42.

HEPHÆSTIA, the capital town of *Lemnos*.—A festival in honour of *Vulcan*, (Ἡφαιστος) at *Athens*. There was then a race with torches between three young men. Each in his turn ran a race with a lighted torch in his

hand, and whoever could carry it to the end of the course before it was extinguished obtained the prize. They delivered it one to the other after they finished their course, and from that circumstance we see many allusions in ancient authors, who compare the vicissitudes of human affairs to this delivering of the torch, particularly in these lines of Lucretius 2 :

*Inque brevi spatio mutantur sæcla animantium,
Et quasi cursores vitæ lampada tradunt.*

HEPHÆSTIĀDES, a name applied to the Lipari isles as sacred to Vulcan.

HEPHÆSTIUM. [a name given to a region in the extremity of Lycia near Phaselis, from which fire issued when a burning torch was applied to the surface. This was owing to the naphtha with which the soil was impregnated.]

HEPHÆSTĪO, a Greek grammarian of Alexandria in the age of the emperor Verus. There remains of his compositions a treatise entitled *Enchiridion de metris & poemate*, [the best edition of which is that of Gaisford, Oxon. 1810.]

HEPHÆSTĪON, a Macedonian famous for his intimacy with Alexander. He accompanied the conqueror in his Asiatic conquests, and was so faithful and attached to him, that Alexander often observed that Craterus was the friend of the king, but Hephæstion the friend of Alexander. He died at Ecbatana 325 years before the Christian era, according to some, from excess of drinking or eating. Alexander was so inconsolable at the death of this faithful subject, that he shed tears at the intelligence, and ordered the sacred fire to be extinguished, which was never done but at the death of a Persian monarch. The physician who attended Hephæstion in his illness was accused of negligence, and by the king's order inhumanly put to death, and the games were interrupted. His body was intrusted to the care of Perdicas, and honoured with the most magnificent funeral at Babylon. He was so like the king in features and statue, that he was often saluted by the name of Alexander. *Curt.—Arrian. 7, &c.—Plut. in Alex.—Ælian. V. H. 7, c. 8.*

HEPTAPŪLOS, a surname of Thebes in Bœotia, from its seven gates.

HERA, [*Hēz*] the name of Juno among the Greeks. [The name is commonly derived from *anz air*, by metathesis *hez*, making Juno the same as the air. Damm, however, makes it come from the same root as the Greek *hēros*, hero, namely from *azē, votum, res admiranda.*]

HERACLĒA, [a name given to more than 40 towns in Europe, Asia, Africa, and the islands of the Mediterranean. They are supposed to have derived this appellation from the Greek name of Hercules *Ἡρακλῆς*, and to have been either built in honour of him or placed under his protection. The most famous of these places were, —An ancient town of Sicily, near Agrigentum. Minos planted a colony there when he pursued Dædalus : and the town anciently known by the

name of Macara, was called from him Minoæ. It was called Heraclea after Hercules, when he obtained a victory over Eryx. —Another, called for distinctions sake Heraclea Pontica. It was situate on the coast of Bithynia, south-east of the Chersonesus Acherusia. It is now *Erekli*. It was celebrated for its naval power, and its consequence among the Asiatic states. —Another in Phthiotis, near Thermopylæ, called also Trachinæ, to distinguish it from others. —Another in Lucania, on the Sinus Tarentinus. —Another in Ionia, *vid. Latmos.* —Another in Crete, on the northern coast. Pliny says it was opposite to the island of Dia ; and it is thought to have stood on the spot where the town of Candia was built in after ages.] *Cic. Arch. 4.*

HERACLĒIA, a festival at Athens, celebrated every fifth year, in honour of Hercules. The Thisbians and Thebans in Bœotia observed a festival of the same name, in which they offered apples to the god. This custom of offering apples arose from this : it was always usual to offer sheep, but the overflowing of the river Asopus prevented the votaries of the god from observing it with the ancient ceremony ; and as the word *μῆλον* signifies both an apple and a sheep, some youths acquainted with the ambiguity of the word, offered apples to the god with much sport and festivity. To represent the sheep, they raised an apple upon four sticks as the legs, and two more were placed at the top to represent the horns of the victim. Hercules was delighted with the ingenuity of the youths, and the festivals were ever continued with the offering of apples. *Pollux. 8, c. 9.* There was also a festival at Sicyon in honour of Hercules. It continued two days, the first was called *σοματας*, the second *ηρακλῆα*. —At a festival of the same name at Cos, the priest officiated with a mitre on his head, and in woman's apparel. —At Lindus, a solemnity of the same name was also observed, and at the celebration nothing was heard but execrations and profane words, and whosoever accidentally dropped any other words, was accused of having profaned the sacred rites.

HERACLĒUM, a town of Egypt near Canopus, on the western mouth of the Nile, to which it gave its name. —[A town of the Tauric Chersonese on the western side of the Palus Mæotis, now the fort of *Ribat* according to M. de Peyssonnel.] *Diod. 1.—Tacit. Ann. 2, c. 60.—Strab. 2 and 17.*

HERACLEŌTES, a surname of Dionysius the philosopher. —A philosopher of Heraclea, who, like his master Zenon, and all the stoics, firmly believed that pain was not an evil. A severe illness, attended with the most acute pains, obliged him to renounce his principles, and at the same time the philosophy of the stoics, about 264 years before the Christian era. He became afterwards one of the Cyrenaic sect, which placed the *summum bonum* in pleasure. He wrote some poetry, and chiefly treatises of philosophy. *Diod. in vit.*

HERACLĪDÆ, the descendants of Hercules,

greatly celebrated in ancient history. Hercules at his death left to his son Hyllus all the rights and claims which he had upon the Peloponnesus, and permitted him to marry Iole, as soon as he came of age. The posterity of Hercules were not more kindly treated by Eurystheus than their father had been, and they were obliged to retire for protection to the court of Ceyx, king of Trachinia. Eurystheus pursued them thither; and Ceyx, afraid of his resentment, begged the Heraclidæ to depart from his dominions. From Trachinia they came to Athens, where Theseus, the king of the country, who had accompanied their father in some of his expeditions, received them with great humanity, and assisted them against their common enemy, Eurystheus. Eurystheus was killed by the hand of Hyllus himself, and his children perished with him, and all the cities of the Peloponnesus became the undisputed property of the Heraclidæ. Their triumph, however, was short, their numbers were lessened by a pestilence, and the oracle informed them that they had taken possession of the Peloponnesus before the gods permitted their return. Upon this they abandoned Peloponnesus, and came to settle in the territories of the Athenians, where Hyllus, obedient to his father's commands, married Iole, the daughter of Eurystus. Soon after he consulted the oracle, anxious to recover the Peloponnesus, and the ambiguity of the answer determined him to make a second attempt. He challenged to single combat Atreus, the successor to Eurystheus on the throne of Mycenæ, and it was mutually agreed that the undisturbed possession of the Peloponnesus should be ceded to whosoever defeated his adversary. Echemus accepted the challenge for Atreus, and Hyllus was killed, and the Heraclidæ a second time departed from Peloponnesus. Cleodæus, the son of Hyllus, made a third attempt, and was equally unsuccessful; and his son Aristomachus some time after met with the same unfavourable reception, and perished in the field of battle. Aristodemus, Temenus, and Chresphonates, the three sons of Aristomachus, encouraged by the more expressive and less ambiguous word of an oracle, and desirous to revenge the death of their progenitors, assembled a numerous force, and with a fleet invaded all Peloponnesus. Their expedition was attended with success, and after some decisive battles, they became masters of all the peninsula which they divided among themselves two years after. The recovery of the Peloponnesus by the descendants of Hercules forms an interesting epoch in ancient history, which is universally believed to have happened 80 years after the Trojan war, or 1104 years before the Christian era. This conquest was totally achieved about 120 years after the first attempt of Hyllus. *Apollod.* 2, c. 7, &c.—*Herodot.* 9, c. 26.—*Paus.* 1, c. 17.—*Patere.* 1, c. 2.—*Clemens. Alex. Strom.* 1.—*Thucyd.* 1, c. 12, &c.—*Diod.* 1, &c.—*Aristot. de Rep.* 7, c. 26.

HERACLIDES, [a physician and philoso-

pher, born at Heraclea Pontica, and educated partly under Aristotle and partly under Speusippus a disciple of Plato. He wrote a treatise on the "Causes of Diseases," and another on the "Disease in which the respiration is suspended," (*περί τῆς ἀπνοῦς*), a disease which Empedocles boasted of having cured when of 30 days' duration.]—A Sicilian put to death by Dion. He lived about 335 years before the Christian era. [*vid.* *Dion.*] *Cic. Tusc.* 5, *ad Quint.* 3.—*Diog. in Pyth.*

HERACLITUS, [a native of Ephesus who flourished about the 69th Olympiad. This philosopher was the founder of a sect derived from Pythagoras, the parent of the Italic school. He was naturally of a melancholy and splenetic temper, and despising the ignorance and follies of mankind, shunned public intercourse with the world, and devoted himself to retirement and meditation. His place of residence was a mountainous retreat, and his food the natural produce of the earth. When Darius, having heard of his fame, invited him to his court, he treated the invitation with contempt. His diet and mode of life at length occasioned a dropsy for which he could obtain no relief from medical advice. It seems that the philosopher who was always fond of enigmatical language, proposed the following questions to the physicians, "is it possible to bring dryness out of moisture?" and upon their answering in the negative, in place of stating his case more plainly to them, he turned away his own physician and attempted to cure himself by shutting himself up in a close stable with oxen. The event is doubtful, and the manner of his death, which happened at the age of 60 years, is not ascertained. Of Heraclitus it has been said that he was perpetually shedding tears on account of the vices of mankind, but the story is perhaps as little founded as that of the perpetual laughing of Democritus. It is usual, however, to call the former the crying, the latter the laughing philosopher.] He employed his time in writing different treatises, and one particularly, in which he supported that there was a fatal necessity, and that the world was created from fire, which he deemed a god omnipotent and omniscient. His opinions about the origin of things were adopted by the stoics, who entertained the same notions of a supreme power.—A writer of Halicarnassus, intimate with Callimachus. He was remarkable for the elegance of his style.

HERÆA, a town of Arcadia.—Festivals at Argos in honour of Juno, who was the patroness of that city. They were also observed by the colonies of the Argives which had been planted at Samos and Ægina. There were always two processions to the temple of the goddess without the city walls. The first was of the men in armour, the second of the women, among whom the priestess, a woman of the first quality, was drawn by white oxen. The Argives always reckoned their years from her priesthood, as the Athenians from their archons, or the Romans from their con-

suls. When they came to the temple of the goddess, they offered a hecatomb of oxen. Hence the sacrifice is often called *ἑκατομβία*, and sometimes *λεχίβια*, from *λεχος* a bed, because Juno presided over marriages, births, &c. There was a festival of the same name in Elis, celebrated every fifth year, in which sixteen matrons wove a garment for the goddess.—There were also others instituted by Hippodamia, who had received assistance from Juno when she married Pelops. Sixteen matrons, each attended by a maid, presided at the celebration. The contenders were young virgins, who being divided in classes according to their age, ran races each in order, beginning with the youngest. The habit of all was exactly the same, their hair was dishevelled, and their right shoulder bare to the breast, with coats reaching no lower than the knee. She who obtained the victory was rewarded with crowns of olives, and obtained a part of the ox that was offered in sacrifice, and was permitted to dedicate her picture to the goddess.—There was also a solemn day of mourning at Corinth, which bore the same name, in commemoration of Medea's children, who were buried in Juno's temple. They had been slain by the Corinthians, who, as it is reported, to avert the scandal which accompanied so barbarous a murder, presented Euripides with a large sum of money to write a play, in which Medea is represented as the murderer of her children.—Another festival of the same name at Pallene, with games in which the victor was rewarded with a garment.

HERÆUM, a temple and grove of Juno, situate about [10 stadia from Argos, and 10 from Mycenæ. It was embellished with a lofty statue of Juno, made of ivory and gold, a golden peacock, enriched with precious stones, and other equally splendid ornaments.] —[Another in the island of Samos, constructed by Rhæcus, the son of Philaus, who, with Theodorus of Samos, invented the art of making moulds of clay.]

HERCULANÆUM, [a city of Campania, near the present site of a small place called *Portici*, destroyed by an eruption of Vesuvius, in the first year of the reign of Titus, A. D. 79. Pompeii, which stood near, shared the same fate. After being buried under the lava for more than 1600 years, those cities were accidentally discovered: Herculaneum, in 1713, by labourers digging for a well, and Pompeii, 40 years after. It appears that Herculaneum is in no part less than 70 feet, and in some parts, 112 feet below the surface of the ground, while Pompeii is buried 10 or 12 feet deep, more or less. Sir W. Hamilton thinks that the matter which covers the city of Herculaneum is not the produce of a single eruption, but that the matter of six eruptions has taken its course over that with which the town is covered, and which was the cause of its destruction. Many valuable remains of antiquity, such as busts, manuscripts, &c. have been recovered from the ruins of this ancient city, and form the most curious museum in the

world. These are all preserved at *Portici*, and the engravings taken from them have been munificently presented to the different learned bodies of Europe. The plan, also, of many of the public buildings has been laid open, and especially that of the theatre. Sir W. Hamilton thinks that the matter which first issued from Vesuvius and covered Herculaneum was in the state of liquid mud, and that this has been the means of preserving the pictures, busts, and other relics, which otherwise must have been either entirely destroyed by the red hot liquid lava, or else have become one solid body along with it when it cooled.] *Seneca. Nat. Q.* 6, c. 1 and 26.—*Cic. Att.* 7, ep. 3.—*Mela*, 2, c. 4.—*Patere.* 2, c. 16.

HERCULES, a celebrated hero, who, after death, was ranked among the gods, and received divine honours. [vid. remarks at the end of this article.] According to the ancients there were many persons of the same name. Diodorus mentions three, Cicero six, and some authors extend the number to no less than forty-three. Of all these the son of Jupiter and Alcmena, generally called the Theban, is the most celebrated, and to him, as may easily be imagined, the actions of the others have been attributed. The birth of Hercules was attended with many miraculous and supernatural events: and it is reported that Jupiter, who introduced himself to the bed of Alcmena, was employed for three nights in forming a child whom he intended to be the greatest hero the world ever beheld. [vid. Alcmena.] Hercules was brought up at Tirynthus; or, according to Diodorus, at Thebes, and before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him. The child, not terrified at the sight of the serpents, boldly seized them in both his hands, and squeezed them to death, while his brother Iphiclus alarmed the house with his frightful shrieks. vid. Iphiclus. He was early instructed in the liberal arts, and Castor, the son of Tyndarus, taught him how to fight, Eurytus how to shoot with a bow and arrows, Autolicus to drive a chariot, Linus to play on the lyre, and Eumolpus to sing. He, like the rest of his illustrious contemporaries, soon after became the pupil of the centaur Chiron, and under him he perfected and rendered himself the most valiant and accomplished of the age. In the 18th year of his age, he resolved to deliver the neighbourhood of Mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, his supposed father, and which laid waste the adjacent country. He went to the court of Thespius, king of Thespiis, who shared in the general calamity, and he received there a tender treatment, and was entertained during fifty days. The fifty daughters of the king became all mothers by Hercules during his stay at Thespiis, and some say that it was effected in one night. After he had destroyed the lion of Mount Cithæron, he delivered his country from the annual tribute of an hundred oxen which it paid to Erginus. vid.

Erginus. Such public services became universally known, and Creon, who then sat on the throne of Thebes, rewarded the patriotic deeds of Hercules by giving him his daughter in marriage, and intrusting him with the government of his kingdom. As Hercules by the will of Jupiter was subjected to the power of Eurystheus, *vid.* Eurystheus, and obliged to obey him in every respect, Eurystheus, acquainted with his successes and rising power, ordered him to appear at Mycenæ and perform the labours which by priority of birth he was empowered to impose upon him. Hercules refused, and Juno, to punish his disobedience, rendered him so delirious that he killed his own children by Megara, supposing them to be the offspring of Eurystheus. *vid.* Megara. When he recovered the use of his senses, he was so struck with the misfortunes which had proceeded from his insanity, that he concealed himself and retired from the society of men for some time. He afterwards consulted the oracle of Apollo, and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that after he had achieved the most celebrated labours, he should be reckoned in the number of the gods. So plain and expressive an answer determined him to go to Mycenæ, and to bear with fortitude whatever gods or men imposed upon him. Eurystheus, seeing so great a man totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises the most difficult and arduous ever known, generally called the 12 labours of Hercules. The favours of the gods had completely armed him when he undertook his labours. He had received a coat of arms and helmet from Minerva, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from Vulcan a golden cuirass and brazen buskin, with a celebrated club of brass according to the opinion of some writers, but more generally supposed to be of wood, and cut by the hero himself in the forest of Nemæa.—The first labour imposed upon Hercules by Eurystheus, was to kill the lion of Nemæa, which ravaged the country near Mycenæ. The hero, unable to destroy him with his arrows, boldly attacked him with his club, pursued him to his den, and after a close and sharp engagement he choked him to death. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurystheus was so astonished at the sight of the beast, and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the walls. He even made himself a brazen vessel into which he retired whenever Hercules returned.—The second labour of Hercules was to destroy the Lernæan hydra, which had seven heads according to Apollodorus, 50 according to Simonides, and 100 according to Diodorus. This celebrated monster he attacked with his arrows, and soon after he came to a close engagement, and by means of his heavy

club he destroyed the heads of his enemy. But this was productive of no advantage, for as soon as one head was beaten to pieces by the club, immediately two sprang up, and the labour of Hercules would have remained unfinished had he not commanded his friend Iolas to burn with a hot iron, the root of the head which he had crushed to pieces. This succeeded, (*vid.* Hydra,) and Hercules became victorious, opened the belly of the monster, and dipped his arrows in the gall to render the wounds which he gave fatal and incurable.—He was ordered in his third labour to bring alive and unhurt into the presence of Eurystheus a stag, famous for its incredible swiftness, its golden horns, and brazen feet. This celebrated animal frequented the neighbourhood of Cœnoe, and Hercules was employed for a whole year continually pursuing it, and at last he caught it in a trap, or when tired, according to others, by slightly wounding it and lessening its swiftness. As he returned victorious, Diana snatched the goat from him, and severely reprimanded him for molesting an animal which was sacred to her. Hercules pleaded necessity, and by representing the commands of Eurystheus, he appeased the goddess and obtained the beast.—The fourth labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the centaurs, (*vid.* Centauri,) and caught the boar by closely pursuing him through the deep snow. Eurystheus was so frightened at the sight of the boar, that, according to Diodorus, he hid himself in his brazen vessel for some days.—In his fifth labour Hercules was ordered to clean the stables of Augias, where 3000 oxen had been confined for many years. (*vid.* Augias.)—For his sixth labour he was ordered to kill the carnivorous birds which ravaged the country near the lake Stymphalus in Arcadia. (*vid.* Stymphalus.)—In his seventh labour he brought alive into Peloponnesus a prodigious wild bull which laid waste the island of Crete.—In his eighth labour he was employed in obtaining the mares of Diomedes, which fed upon human flesh. He killed Diomedes, and gave him to be eaten by his mares, which he brought to Eurystheus. They were sent to Mount Olympus by the king of Mycenæ, where they were devoured by the wild beasts; or, according to others, they were consecrated to Jupiter, and their breed still existed in the age of Alexander the Great.—For his ninth labour he was commanded to obtain the girdle of the queen of the Amazons. (*vid.* Hippolite.)—In his tenth labour he killed the monster Geryon, king of Erythia, and brought to Argos his numerous flocks which fed upon human flesh. (*vid.* Geryon.)—The eleventh labour was to obtain apples from the garden of the Hesperides. (*vid.* Hesperides.)—The twelfth and last, and most dangerous of his labours, was to bring upon earth the three-headed dog Cerberus. This was cheerfully undertaken by Hercules, and he descended into hell by a cave on Mount Tænarus. He was permitted by

Pluto to carry away his friends Theseus and Pirithous, who were condemned to punishment in hell; and Cerberus also was granted to his prayers, provided he made use of no arms but only force to drag him away. Hercules, as some report, carried him back to hell after he had brought him before Eurystheus.—Besides these arduous labours, which the jealousy of Eurystheus imposed upon him, he also achieved others of his own accord, equally great and celebrated. (*vid.* Cacus, Antæus, Busiris, Eryx, &c.) He accompanied the Argonauts to Colchis before he delivered himself up to the king of Mycenæ. He assisted the gods in their wars against the giants, and it was through him alone that Jupiter obtained a victory. (*vid.* Gigantes.) He conquered Laomedon, and pillaged Troy. (*vid.* Laomedon.) When Iole, the daughter of Eurytus, king of Œthalia, of whom he was deeply enamoured, was refused to his entreaties, he became the prey of a second fit of insanity, and he murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. [*vid.* Iphitus.] He was some time after purified of the murder, and his insanity ceased; but the gods persecuted him more, and he was visited by a disorder which obliged him to apply to the oracle of Delphi for relief. The coldness with which the Pythia received him, irritated him, and he resolved to plunder Apollo's temple, and carry away the sacred tripod. Apollo opposed him, and a severe conflict was begun, which nothing but the interference of Jupiter with his thunderbolts could have prevented. He was upon this told by the oracle that he must be sold as a slave, and remain three years in the most abject servitude to recover from his disorder. He complied; and Mercury, by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he cleared all the country from robbers; and Omphale, who was astonished at the greatness of his exploits, restored him to liberty, and married him. Hercules had Agelaus and Lamon according to others, by Omphale, from whom Cræsus king of Lydia was descended. He became also enamoured of one of Omphale's female servants, by whom he had Alceus. After he had completed the years of his slavery, he retired to Peloponnesus, where he re-established on the throne of Sparta, Tyndarus, who had been expelled by Hippocoon. He became one of Dejanira's suitors, and married her after he had overcome all his rivals. [*vid.* Achelous.] He was obliged to leave Calydon, his father-in-law's kingdom, because he had inadvertently killed a man with a blow of his fist, and it was on account of this expulsion that he was not present at the hunting of the Calydonian boar. From Calydon he retired to the court of Ceyx, king of Trachinia. In his way he was stopped by the swollen streams of the Evenus, where the centaur Nessus attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. Hercules perceived the distress of Dejanira, and

killed the centaur, who as he expired gave her a tunic, which, as he observed, had the power of recalling a husband from unlawful love. [*vid.* Dejanira.] Ceyx, king of Trachinia, received him and his wife with great marks of friendship, and purified him of the murder which he had committed at Calydon. Hercules was still mindful that he had once been refused the hand of Iole, he therefore made war against her father Eurytus, and killed him with three of his sons. Iole fell into the hands of her father's murderer, and found that she was loved by Hercules as much as before. She accompanied him to Mount Œta, where he was going to raise an altar and offer a solemn sacrifice to Jupiter. As he had not then the tunic in which he arrayed himself to offer a sacrifice, he sent Lichias to Dejanira in order to provide himself a proper dress. Dejanira, informed of her husband's tender attachment to Iole, sent him a philter, or more probably the tunic, which she had received from Nessus, and Hercules, as soon as he had put it on, fell into a desperate distemper, and found the poison of the Lernean hydra penetrate through his bones. He attempted to pull off the fatal dress, but it was too late, and in the midst of his pains and tortures he inveighed in the most bitter imprecations against the credulous Dejanira, the cruelty of Eurystheus, and the jealousy and hatred of Juno. As the distemper was incurable, he implored the protection of Jupiter, and gave his bow and arrows to Philoctetes, and erected a large burning pile on the top of Mount Œta. He spread on the pile the skin of the Nemæan lion, and laid himself down upon it as on a bed, leaning his head on his club. Philoctetes, or according to others, Pan or Hyllus, was ordered to set fire to the pile, and the hero saw himself on a sudden surrounded with the flames without betraying any marks of fear or astonishment. Jupiter saw him from heaven, and told to the surrounding gods that he would raise to the skies the immortal parts of a hero who had cleared the earth from so many monsters and tyrants. The gods applauded Jupiter's resolution, the burning pile was suddenly surrounded with a dark smoke, and after the mortal parts of Hercules were consumed, he was carried up to heaven in a chariot drawn by four horses. Some loud claps of thunder accompanied his elevation, and his friends, unable to find either his bones or ashes, showed their gratitude to his memory by raising an altar where the burning pile had stood. Menæctius the son of Actor, offered him a sacrifice of a bull, a wild boar, and a goat, and enjoined the people of Opus yearly to observe the same religious ceremonies. His worship soon became as universal as his fame, and Juno, who had once persecuted him with such inveterate fury, forgot her resentment, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, either from the place where his worship was established, or from the labours which he achieved. His temples were nu-

merous and magnificent, and his divinity revered. No dogs or flies ever entered his temple at Rome, and that of Gades, according to Strabo, was always forbidden to women and pigs. The Phœnicians offered quails on his altars, and as it was supposed that he presided over dreams, the sick and infirm were sent to sleep in his temples, that they might receive in their dreams the agreeable presages of their approaching recovery. The white poplar was particularly dedicated to his service. Hercules is generally represented naked, with strong and well proportioned limbs; he is sometimes covered with the skin of the Nemean lion, and holds a knotted club in his hand, on which he often leans. Sometimes he appears crowned with the leaves of the poplar, and holding the horn of plenty under his arm. At other times he is represented standing with Cupid, who insolently breaks to pieces his arrows and his club, to intamate the passion of love in the hero, who suffered himself to be beaten and ridiculed by Omphale, who dressed herself in his armour while he was sitting to spin with her female servants. The children of Hercules are as numerous as the labours and difficulties which he underwent, and indeed they became so powerful soon after his death, that they alone had the courage to invade all Peloponnesus. (*vid. Heraclidæ.*) He was father of Deicoon and Therimachus, by Megara; of Ctesippus, by Atydamia; of Palemon, by Autonoe; of Eveser, by Parthenope; of Glycisonetes, Gyncus, and Odites, by Dejanira; of Thessalus, by Chalciopé; of Thestalus, by Epicaste; of Tlepolemus, by Astyoche; of Agathyrus, Gelon, and Scythia, by Echidna, &c. Such are the most striking characteristics of the life of Hercules, who is said to have supported for a while the weight of the heavens upon his shoulders, (*vid. Atlas*) and to have separated by the force of his arm the celebrated mountains which were afterwards called the boundaries of his labours. (*vid. Abyla.*) He is held out by the ancients as a true pattern of virtue and piety, and as his whole life had been employed for the common benefit of mankind, he was deservedly rewarded with immortality. His judicious choice of virtue in preference to pleasure, as described by Xenophon, is well known. [Hercules, according to the learned though singular theory of Dupuis, is no other than the *Sun*, and his twelve labours are only a figurative representation of the annual course of that luminary through the signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. From Meroe in Ethiopia, and Thebes in Upper Egypt, even to Britain and the icy regions of Scythia; from the ancient Taprobana and Palibothra in India, to Cadiz and the shores of the Atlantic; from the forests of Germany to the burning sands of Africa; every where, in short, where the benefits of the luminary of day are experienced, there we find established the name and

worship of a Hercules. Many ages before the period when Alcmena is said to have lived, and the pretended Tiryinthian hero to have performed his wonderful exploits, Egypt and Phœnicia, which certainly did not borrow their divinities from Greece, had raised temples to the Sun, under the name of Hercules, and had carried his worship to the isle of Thasos and to Cadiz. Here was consecrated a temple to the year, and to the months which divided it into twelve parts, that is, to the twelve labours or victories which conducted Hercules to immortality. It is under the name of Hercules Astrochyton (*Ἀστροχίτων*), or, the god clothed with a mantle of stars, that the poet Nonnus designates the Sun, adored by the Tyrians. "He is the same god," observes the poet, "whom different nations adore under a multitude of different names: Belus on the banks of the Euphrates, Ammon in Libya, Apis at Memphis, Saturn in Arabia, Jupiter in Assyria, Serapis in Egypt, Helios among the Babylonians, Apollo at Delphi, Esculapius throughout Greece," &c. Martianus Capella, in his hymn to the sun, as also Avonius and Macrobius, confirm the fact of this multiplicity of names given to a single star. The Egyptians, according to Plutarch, thought that Hercules had his seat in the sun, and that he travelled with it around the moon. The author of the hymns ascribed to Orpheus, fixes still more strongly the identity of Hercules with the sun. He calls Hercules, "the god who produced time, whose forms vary, the father of all things, and destroyer of all. He is the god who brings back by turns Aurora and the Night, and who moving onwards from east to west, runs through the career of his twelve labours, the valiant Titan, who chases away maladies and delivers man from the evils which afflict him." The Phœnicians, it is said, preserved a tradition among them that Hercules was the Sun, and that his twelve labours indicated the sun's passage through the twelve signs. Porphyry, who was born in Phœnicia, assures us that they there gave the name of Hercules to the Sun, and that the fable of the twelve labours represents the sun's annual path in the heavens. In like manner the scholiast on Hesiod remarks, "the zodiac, in which the Sun performs his annual course, is the true career which Hercules traverses in the fable of the twelve labours; and his marriage with Hebe, the goddess of youth, whom he espoused after he had ended his labours, denotes the renewal of the year at the end of each solar revolution." Among the different epochs at which the year in ancient times commenced among different nations, that of the summer solstice was one of the most remarkable. It was at this period that the Greeks fixed the celebration of their Olympic games, the establishment of which is attributed to Hercules. It was the origin of the most ancient era of the Greeks. If we fix from this point the departure of the Sun on his annual career, and compare the progress of that luminary through

the signs of the zodiac with the twelve labours of Hercules in the order in which they are sometimes handed down to us, a very striking coincidence is instantly observed. A few examples will be adduced. In the first month the Sun passes into the sign *Leo*; and in his first labour Hercules slew the Nemean lion. In the second month the Sun enters the sign *Virgo*, when the constellation of the *Hydra* sets; and in his second labour Hercules destroyed the Lernean hydra. In the third month the Sun enters the sign *Libra*, at the beginning of Autumn, when the constellation of the centaur rises, represented as bearing a wine-skin full of liquor, and a thyrsus adorned with vine leaves and grapes. At this same period what is termed by some a trionfiers the constellation of the boar rises in the evening; and in his third labour Hercules, after being hospitably entertained by a centaur, encountered and slew the other centaurs who fought for a cask of wine: he slew also in this labour the Erymanthian boar. In the fourth month the Sun enters the sign of *Scorpio*, when Cassiopeia rises, a constellation in which anciently a stag was represented; and in his fourth labour Hercules caught the famous stag with golden horns and brazen feet. In the fifth month the Sun enters the sign *Sagittarius*, consecrated to Diana, who had a temple at Stymphalus, in which were seen the birds called Stymphalides. At this same time rise the three birds, namely, the constellations of the vulture, swan, and eagle pierced with the arrows of Hercules; and in his fifth labour Hercules destroyed the harpies near lake Stymphalus, which are represented as three in number on the medals of Perinthus. In the sixth month the Sun passes into the sign *Capricornus*, who was, according to some, a grandson of the luminary. At this period the stream which flows from Aquarius sets; its source is between the hands of Aristæus, son of the river Peneus. In his sixth labour Hercules cleansed, by means of the Peneus, the stables of Augeas, son of Phœbus. A similar explanation may be given of the other labours of this demigod; but enough, it is conceived, has been advanced to show that the theory upon which these remarks have been based, although very questionable in some of its astronomical details is notwithstanding extremely plausible.] *Diod.* 1 and 4.—*Cic. de Nat. D.* 1, &c.—*Apollod.* 1 and 2.—*Paus.* 1, 3, 5, 9 and 10.—*Hesiod. in Scut. Herc.* &c.—*Hygin. fab.* 29, 32, &c.—*Ovid. Met.* 9, v. 26, &c.—*Herc.* 9. *Amor. Trist.* &c.—*Homer. Il.* 8, &c.—*Theocrit.* 24.—*Eurip. in Herc.*—*Vi g. Æn.* 8, v. 294.—*Lucan.* 3 and 6.—*Apollon.* 2.—*Dionys. Hal.* 1.—*Sophocl. in Trachin.*—*Plat. in Amphiv.*—*Senec. in Herc. ierunt.* &c.—*Plin.* 4, c. 6, l. 11, &c.—*Philost. Icon.* 2, c. 5.—*Herodot.* 1, c. 7, l. 2, c. 42, &c.—*Quint. Smy n.* 6, v. 207, &c.—*Callim. Hymn. in Dian.*—*Pindar. Olymp.* od. 5.—*Ital.* 1, v. 438.—*Stat.* 2, *Theb.* v. 564.—*Mela,* 2, c. 1.—*Lucian. Dial.*—*Lactant. de fals. Rel.*—*Strab.* 3, &c.—*Horat. Od. Sat.* &c.

HERCULEUM FRETUM, a name given to the strait which forms a communication between the Atlantic and Mediterranean.

HERCŪLIS CŪLŪMŪNÆ, two lofty mountains, situate one on the most southern extremity of Spain, and the other on the opposite part of Africa. They were called by the ancients *Abila* and *Calpa*. They are reckoned the boundaries of the labours of Hercules, and according to ancient tradition, they were joined together till they were severed by the arm of the hero, and a communication opened between the Mediterranean and Atlantic Seas. [*vid. Mediterraneum Mare.*] *Dionys. Perieg.*—*Sil.* 1, v. 142.—*Mela,* 1, c. 5, l. 2, c. 6.—*Plin.* 3, c. 1.—*Monæci Portus*, now *Monaco*, a sea-port town of Genoa. *Tacit. H.* 3, c. 42.—*Lucan.* 1, v. 405.—*Virg. Æn.* 6, v. 830.—*Labronis vel Liburni Portus*, a sea-port town [of Etruria,] now *Leghorn*.—*Promontorium*, a cape at the bottom of Italy, on the Ionian Sea, now *Spartivento*.—A small island on the coast of Spain, called also *Scombraria*, from the tunny fish (*Scombro*) caught there. *Strab.* 3.

HERCYNIA, [a very extensive forest of Germany, the breadth of which, according to Cæsar, was nine days' journey, while its length exceeded sixty. It extended from the territories of the Helvetii, Nemetes, and Rauraci, along the Danube to the country of the Daci and Anartes; then turning to the north it spread over many large tracts of land, and is said to have contained many animals unknown in other countries, of which Cæsar describes two or three kinds. Since the other forests of Germany were only branches of the Hercynian, some writers have considered it as covering nearly the whole of that extensive territory. On the country becoming more inhabited, the grounds were gradually cleared, and but few vestiges of the ancient forest remain in modern times. These now go by particular names, as the *Black Forest* which separates Alsace from Swabia; the *Steyger* in Franconia; the *Spissard* on the Main; the *Thuringer* in Thuringia; *Hesswald* in the dutchy of Cleves; the *Bohemerwald* which encompasses Bohemia, and was in the middle ages called *Hercynia Silva*; and the *Hartz* forest in Lunenburg. Some of the German writers at the present day derive the ancient name from the term *hart*, high; others suppose it to come from *hartz* resin, and consider the old name as remaining in the present *Hartz* forest. Pliny and Tacitus call the tract over which the ancient forest extended, *Hercynius Saltus*. In the writings of Eratosthenes, Ptolemy, and others of the Greek geographers, it is called the *Orcynian forest*.] *Cæs. Bell. G.* 6, c. 24.—*Mela.*—*Liv.* 5, c. 54.—*Tacit. G.* 30.

HERENNIVS SENECIO CAIVS, a man to whom Cicero dedicates his book *de Rhetoricâ*, a work attributed by some to Cornificius. —*Philo*, a Phœnician who wrote a book on Adrian's reign. He also composed a treatise divided into 12 parts, concerning the choice of books, &c.

HERMÆ, [statues of Mercury, which the Athenians had at the doors of their houses. They were made like terminal figures of stones, of a cubical form, and surmounted with a head of Mercury. From the Athenians Pausanias says that the form was borrowed by the rest of the Greeks. *Paus.* 4, 33.]—*Cic. ad Att.* 1, ep. 4 and 3.—*C. Nep. in Alcib.*

HERMÆA, a festival in Crete, where the masters waited upon the servants. It was also observed at Athens and Babylon. *Paus.* 3, c. 14.

HERMÆUM, a town of Arcadia.—A promontory at the east of Carthage, the most northern point of all Africa, now cape *Bon.* *Liv.* 29, c. 27.—*Strab.* 17.

[HERMIONES, one of the three great divisions of the Germanic tribes. They lay adjacent to the Danube.]

HERMAPHRODITUS, a son of Venus and Mercury, educated on Mount Ida by the Naiades. At the age of 15 he began to travel to gratify his curiosity. When he came to Caria, he bathed himself in a fountain, and Salmacis, the nymph who presided over it, became enamoured of him and attempted to seduce him. Hermaphroditus continued deaf to all entreaties and offers; and Salmacis, endeavouring to obtain by force what was denied to prayers, closely embraced him, and entreated the gods to make them two but one body. Her prayers were heard, and Salmacis and Hermaphroditus, now two in one body, still preserved the characteristics of both their sexes. Hermaphroditus begged the gods that all who bathed in that fountain might become effeminate. [The Abbé Banier explains this fable as follows, on the authority of Vitruvius. There was, it seems, a fountain in Caria, near Halicarnassus, the waters of which became the means of civilizing some of the adjacent barbarians. For, the latter having been expelled by the colony which the Argives had planted in that city, were obliged to come to this fountain to draw water; and this intercourse with the Greeks not only refined their manners, but by degrees infected them with the luxury of that voluptuous nation; and this, he observes, is what gave that fountain the character of having virtue to change the sex.] *Ovid. Met.* 4, v. 347.—*Hygin.* fab. 271.

HERMATHENA, [from *Ἑρμης* and *Ἀθηνᾶ*], a statue which represented Mercury and Minerva in the same body. This statue was generally placed in schools where eloquence and philosophy were taught, because these two deities presided over the arts and sciences. [M. Spon gives various figures of Hermathena in his "*Recherches Curieuses de l'Antiquité*," p. 98. They are a sort of statue raised on square pedestals after the manner of Hermæ, only that the attributes of Minerva are added to them.]

HERMES, the name of Mercury among the Greeks. [*vid. Mercurius.*]—An Egyptian philosopher. *vid. Mercurius Trismegistus.*

HERMESIANAX, an elegiac poet of Colo-

phon, son of Agoneus. He was publicly honoured with a statue. *Paus.* 6, c. 17.

HERMIAS, [a writer towards the close of the second century, and native of Galatia, who has left us a short but elegant discourse, entitled "*Irrisio philosophorum gentium.*"] The work shows that in the time of the writer Gentilism prevailed, and that it must have been written before the fall of paganism.] It was printed with Justin Martyr's works, fol. *Paris*, 1615 and 1636, and with the Oxford edition of Tatian, 8vo. 1700.

HERMIÖNE, a daughter of Mars and Venus, who married Cadmus. The gods, except Juno, honoured her nuptials with their presence, and she received, as a present, a rich veil and a splendid necklace which had been made by Vulcan. She was changed into a serpent with her husband Cadmus, and placed in the Elysian fields. [*vid. Harmonia.*] *Apollod.* 3.—*Ovid. Met.* 4, fab. 13.—A daughter of Menelaus and Helen. She was privately promised in marriage to Orestes the son of Agamemnon; but her father, ignorant of this pre-engagement, gave her hand to Pyrrhus the son of Achilles, whose services he had experienced in the Trojan war. Pyrrhus, at his return from Troy, carried home Hermione and married her. Hermione, tenderly attached to her cousin Orestes, looked upon Pyrrhus with horror and indignation. According to others, however, Hermione received the addresses of Pyrrhus with pleasure, and even reproached Andromache, his concubine, with stealing his affections from her. Her jealousy of Andromache, according to some, induced her to unite herself to Orestes, and to destroy Pyrrhus. She gave herself to Orestes after this murder, and received the kingdom of Sparta as a dowry. *Homer. Od.* 4.—*Eurip. in Andr. & Orest.*—*Ovid. Heroid.* 8.—*Propert.* 1.—A town of Argolis, now *Castri*. [It was particularly sacred to Ceres and Proserpine, and the temples of these deities served as an asylum. It was situate in the southern extremity of Argolis, off the Sinus Hermonicus.] The inhabitants lived by fishing. The descent to hell from their country was considered so short that no money, according to the usual rite of burial, was put into the mouth of the dead to be paid to Charon for their passage. *Plin.* 4, c. 5.—*Virg. in Ciri.* 472.—*Strab.* 8.—*Mela*, 2, c. 3.—*Ptol.* 8, c. 16.—*Paus.* 2, c. 34.

HERMIONICUS SINUS, a bay on the coast of Argolis near Hermione. *Strab.* 1 and 8.

HERMIFFUS, a freed man, disciple of Philo, in the reign of Adrian, by whom he was greatly esteemed. He wrote five books upon dreams.—A man who accused Aspasia, the mistress of Pericles, of impiety and prostitution. He was son of Lysis, and distinguished himself as a poet by 40 theatrical pieces and other compositions, some of which are quoted by Athenæus. *Plut.*—A peripatetic philosopher of Smyrna who flourished B. C. 210.

HERMOCRATES, a general of Syracuse

against Nicias the Athenian. His lenity towards the Athenian prisoners was looked upon as treacherous. He was banished from Sicily without even a trial, and he was murdered as he attempted to return back to his country, B. C. 408. *Plut. in Nic. &c.*

HERMODORUS, a philosopher of Ephesus, who is said to have assisted as interpreter the Roman decemvirs in the composition of the 10 tables of laws which had been collected in Greece. *Cic. Tusc. 5, c. 36.—Plin. 34, c. 5.*

HERMOGÉNÉS, an architect of Alabanda, in Caria, employed in building the temple of Diana at Magnesia. He wrote a book upon his profession.—A rhetorician in the second century, the best editions of whose *rhetorica* are that of Sturmius, 3 vols. 12mo. Argent. 1571, and Laurentius, Genev. 1614. He died A. D. 161, and it is said that his body was opened, and his heart found hairy and of an extraordinary size. At the age of 25, as is reported, he totally lost his memory.—A sophist of Tarsus, of such brilliant talents, that at the age of 15 he excited the attention and gained the patronage of the emperor M. Antoninus.

HERMOLAUS, a young Macedonian among the attendants of Alexander. As he was one day hunting with the king he killed a wild boar which was coming towards him. Alexander, who followed close behind him, was so disappointed because the beast had been killed before he could dart at him, that he ordered Hermolaus to be severely whipped. This treatment irritated Hermolaus, and he conspired to take away the king's life with others who were displeased with the cruel treatment he had received. The plot was discovered by one of the conspirators, and Alexander seized them, and asked what had impelled them to conspire to take his life. Hermolaus answered for the rest, and observed that it was unworthy of Alexander to treat his most faithful and attached friends like slaves, and to shed their blood without the least mercy. Alexander ordered him to be put to death. *Curt. 8, c. 6.*

HERMOPŒLIS, [or the city of Hermes, the name of two towns of Egypt. The first was in the Delta, east of the Canopic branch of the Nile, and north-east of Andropoli. For distinction sake the epithet *parva* was added to its name. Its position corresponds with that of the modern *Demenhur*.—The second was termed *Magna* or the great, and was situate in the Heptanomis, on the western bank of the Nile, opposite Antinoë. If a tradition of the country is to be credited, this city owed its origin to Ishmun, son of Misraim the ancestor of the Egyptian nation. The name of the place is now *Ashmuneim*.] *Plin. 5, c. 9.*

HERMOTIMUS, a famous prophet of Clazomenæ. It is said that his soul separated itself from his body, and wandered in every part of the earth to explain futurity, after which it returned again and animated his frame. His wife, who was acquainted with

the frequent absence of his soul, took advantage of it and burnt his body, as if totally dead, and deprived the soul of its natural receptacle. Hermotimus received divine honours in a temple at Clazomenæ, into which it was unlawful for women to enter. *Plin. 7, c. 52, &c.—Lucian.*

HERMUNDURI, [the first of the Hermionic tribes in Germany. They were a great and powerful nation, and lay to the east and north-east of the Allemanni. Tacitus says, that in process of time they became allies to the Romans who distinguished them above the other Germans by peculiar privileges.] *Tacit. Ann. 13, extr.*

HERMUS, [a considerable river of Asia Minor, rising in Phrygia, and flowing through the northern part of Lydia until it falls into the sea near Phocæa. It receives in its course the rivers Pactolus and Hyllus or Phrygius. The plains which this river watered were termed the plains of Hermus; and the gulf into which it discharged itself was anciently called the Hermæan gulf; but when Theseus, according to some accounts, a person of distinction in Thessaly, migrated hither and founded a town on this gulf called Smyrna after his wife, the gulf was termed Smyrnæus Sineus, or Gulf of Smyrna; a name which it still retains. The sands of the Hermus were fabled by the poets to have been covered with gold; they were probably auriferous. The modern name of the river is the *Sarabat*.] *Virg. G. 2, v. 37.—Lucan. 3, v. 210.—Martial. 8, ep. 73.—Sil. 1, v. 159.—Plin. 5, c. 29.*

HERNICI, a people of Campania, celebrated for their inveterate enmity to the rising power of Rome. [About the origin of this people little of a definite nature is known. It is uncertain whether they were descended from the Aborigines who had wandered into Latium, or whether they were a branch of the Samnites and Marsi, or of Pelasgic origin as Hyginus asserts. One thing, however, is certain, that they did not belong to the Latin race, although reckoned commonly as a part of Latium. *Macrob. Sat. 5, 18.—Dionys. Hal. 8, p. 537.] Liv. 9, c. 43 and 44.—Sil. 4, v. 226.—Juv. 14, v. 183.—Dionys. Hal. 8, c. 10.—Virg. Æn. 7, v. 684.*

HERO, a beautiful priestess of Venus at Sestos, greatly enamoured of Leander, a youth of Abydos. These two lovers were so faithful to one another that Leander in the night escaped from the vigilance of his family, and swam across the Hellespont, while Hero in Sestos, directed his course by holding a burning torch on the top of a high tower. After many interviews of mutual affection and tenderness, Leander was drowned in a tempestuous night as he attempted his usual course, and Hero in despair threw herself down from her tower and perished in the sea. [*vid. Leander.*] *Musæus de Leand. & Hero.—Ovid. Heroid. 17 and 18.—Virg. G. 3, v. 258.*

HERŒDES, surnamed the *Great* and *Ascalonita*, [second son of Antipater the Idumæan, was born B. C. 71. At the age of 25 he was

made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers, and the execution of their leader with several of his comrades. He was summoned before the Sanhedrim for having done this by his own authority and put these men to death without a trial, but through the strength of his party and zeal of his friends he escaped censure.] In the civil wars he followed the interest of Brutus and Cassius, and afterwards that of Antony. He was made king of Judæa by means of Antony, and after the battle of Actium he was continued in his power by his flattery and submission to Augustus. He rendered himself odious by his cruelty and died in the 70th year of his age, after a reign of 40 years. [It was this Herod to whom the Magi came with the well known enquiry respecting the new-born king of the Jews. Herod was then at Jericho, suffering from a languishing illness, of which he soon after died. His death was attended with circumstances of intense and richly merited suffering. His bowels ulcerated: he had continual pains in his abdomen: his legs swelled like those of dropsical persons, and an intolerable itching spread over his whole body. A little before his death he sent for all who were persons of any distinction in Judæa to come to him at Jericho. They were confined in a circus, and Herod, with tears, constrained his sister Salome and Alexas his brother-in-law to promise him that as soon as he was dead, they should all be massacred, that so the Jews throughout the land might, at least in appearance, shed tears at his death. This order, however, was not executed.]—[Antipas, a son of Herod the Great, whom his father, in his first will, declared his successor in the kingdom, but to whom he afterwards gave merely the office of tetrarch over Galilee and Peræa, while he appointed his other son Archelaus king of Judæa. Antipas, after being confirmed in these territories by Augustus, married the daughter of Aretas, king of Arabia. He divorced her, however, A. D. 33, that he might marry his sister-in-law Herodias, the wife of his brother Philip, who was still living. John the Baptist exclaiming against this incest was seized, and subsequently beheaded. Afterwards, A. D. 39, Herodias being jealous of the prosperity of her brother Agrippa, who from a private person had become king of Judæa, persuaded her husband Herod-Antipas to visit Rome, and desire the same dignity from Tiberius. Agrippa being apprised of his design, wrote to the emperor, accusing Antipas of being implicated in the affair of Sejanus, upon which he was banished to Lugdunum in Gaul. This is that Antipas who, being at Jerusalem at the time of our Saviour's suffering, ridiculed Jesus whom Pilate had sent to him, dressed him in mock attire, and sent him back to the Roman governor as a king, whose ambition gave him no umbrage. The year of his death is unknown, though it is certain that he and Herodias ended their days in exile, according to Josephus, in Spain.]

—[Agrippa, son of Aristobulus, and grandson of Herod the Great, born three years before the birth of our Saviour, and seven before the vulgar era. He was educated by his grandfather, and sent to Rome in order to ingratiate himself with Tiberius. The emperor conceived a great affection for him, and placed him near Drusus his son. After many vicissitudes of fortune occasioned principally by his own imprudence, he was made tetrarch of Batanæa and Trachonitis by Caligula, and king of Judæa by Claudius, whom he had aided by his advice in securing the imperial throne. He became upon this one of the greatest princes of the east. His death was sudden. Being seized in the theatre with tormenting pains in his bowels, and devoured by worms, he died at the end of five days. *vid. Agrippa.*]—Atticus. *vid. Atticus.*

HERODIANUS, a Greek historian [who flourished from the reign of Commodus to that of the third Gordian.] He was born at Alexandria, and he was employed among the officers of the Roman emperors. He wrote a Roman history in eight books, from the death of Marcus Aurelius to Maximinus. His style is peculiarly elegant, but it wants precision, and the work too plainly betrays that the author was not a perfect master of geography. He is accused of being too partial to Maximinus, and too severe upon Alexander Severus. His book comprehends the history of 68 or 70 years, and he asserts that he has been an eyewitness of whatever he has written. The best editions of his history are that of Politian, 4to. Dovan, 1525, who afterwards published a very valuable Latin translation, and that of Oxford, 8vo. 1708. [The most erudite and elaborate edition, however, is that projected by Leisner, and after his death in 1767, completed by Irmisch, Lips. 1789-1805, 5 vols. 8vo.]

HERODOTUS, a celebrated historian of Halicarnassus, whose father's name was Lyxes, and that of his mother Dryo. He fled to Samos when his country laboured under the oppressive tyranny of Lygdamis, and travelled over Egypt, Italy, and all Greece. He afterwards returned to Halicarnassus, and expelled the tyrant; he soon, however, left his native city again, being pursued by the hatred of some factious citizens. To procure a lasting fame, he publicly repeated at the Olympic games, the history which he had composed in his 39th year, B. C. 445. It was received with such universal applause that the names of the nine Muses were unanimously given to the nine books into which it is divided. [It was on this occasion that the young Thucydides, who was one of the spectators, was affected to tears. Herodotus read his history a second time at Athens during the festival of the Panathenæa. After this he departed with an Athenian colony to Magna Græcia. *vid. Thurium.* Here he revised and made additions to his work. Whether he died at Thurium or not is uncertain.] This celebrated composition, which has procured its author the title of father of history, is writ-

ten in the Ionic dialect. Herodotus is among the historians what Homer is among the poets and Demosthenes among the orators. His style abounds with elegance, ease, and sweetness; and if there is any of the fabulous or incredible, the author candidly informs the reader that it is introduced upon the narration of others. The work is an history of the wars of the Persians against the Greeks, from the age of Cyrus to the battle of Mycale in the reign of Xerxes, and besides this it gives an account of the most celebrated nations in the world. Herodotus had written another history of Assyria and Arabia, which is not extant. The *Life of Homer*, generally attributed to him, is supposed by some not to be the production of his pen. Plutarch has accused him of malevolence towards the Greeks; an imputation which can easily be refuted. [The chief inconvenience attending the perusal of his history is his discursive manner, some entire histories being introduced, as it were, by way of parenthesis, in the bodies of others. Notwithstanding all his faults, however, he is a most pleasing writer.] The two best editions of this great historian are that of Wesseling, fol. Amsterdam, 1763; and that of [Schweighæuser, Argent. et Paris, 1816, 6 vols. 8vo.] *Cic. de leg. 1, de oral. 2.—Dionys. Hal. 1.—Quintil. 10, c. 1.—Plut. de mal. Herod.*

HEROËS, a name which was given by the ancients to such as were born from a god, or to such as had signalized themselves by their actions, and seemed to deserve immortality by the service they had rendered their country. The heroes which Homer describes, such as Ajax, Achilles, &c. were of such a prodigious strength, that they could lift up and throw stones which the united force of four or five men of his age could not have moved. The heroes were supposed to be interested in the affairs of mankind after death, and they were invoked with much solemnity. As the altars of the gods were crowded with sacrifices and libations, so the heroes were often honoured with a funeral solemnity, in which their great exploits were enumerated. The origin of heroism might proceed from the opinions of some philosophers, who taught that the souls of great men were often raised to the stars, and introduced among the immortal gods. According to the notions of the stoics, the ancient heroes inhabited a pure and serene climate, situate above the moon.

HERON, two mathematicians, one of whom is called the *ancient* and the other the *younger*. The former, who lived about 100 years before Christ, was disciple of Ctesibius, and wrote a curious book translated into Latin, under the title of *Spiritualium Liber*, the only edition of which is that of Baldus, *Aug. Vind.* 1616,

HEROOPOLIS, [a city of Egypt, about equidistant from Pelusium, the apex of the Delta, and the city of Arsinoe, on the extremity of the western branch of the Sinus Arabicus. It gave to that branch the name of Sinus Heroopolites, now *Bahr-Assuez*. Heroopolis

was called *Pilhom* by the Egyptians, and was the residence of the ancient shepherd kings of Egypt.]

HEROPHILA, a sybil, who, as some suppose, came to Rome in the reign of Tarquin. (*vid. Sibyllæ.*) *Paus.* 10, c. 12.

HEROPHILUS, [a celebrated physician, a native of Chalcedon. Galen indeed has called him a Carthaginian; but in the book entitled "Introduction," which is ascribed to Galen, he is said to be of Chalcedon. Herophilus lived under Ptolemy Soter, and was contemporary with the philosopher Diodorus, and with the celebrated physician Erasistratus, with whose name his own is commonly associated in the history of anatomical science. As a physician, Herophilus is mentioned with praise, both by the ancient and the early modern writers. Cicero, Plutarch, and Pliny in particular, praise him. One writer, Fallopius, has even affirmed that his authority in anatomy was equal to the Gospel.]

HERSE, a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, in hopes of procuring an easy admission to Herse; but Aglauros, through jealousy, discovered the amour. Mercury was so offended at her behaviour, that he struck her with his caduceus and changed her into a stone. Herse became mother of Cephalus by Mercury, and after death she received divine honours at Athens. *Ovid. Met.* 2, v. 559, &c.

HERSILIA, one of the Sabines carried away by the Romans at the celebration of the Consualia. She was given and married to Romulus, though, according to some, she married Hostus, a youth of Latium, by whom she had Hostus Hostilius. After death she was presented with immortality by Juno, and received divine honours under the name of Ora. *Liv.* 1, c. 11.—*Ovid. Met.* 14, v. 332.

HERTHA and **HERTA**, a goddess among the Germans supposed to be the same as the earth. [Vossius conjectures that this goddess was Cybele, but incorrectly.] She had a temple and a chariot dedicated to her service in a remote island, and was supposed to visit the earth at stated times, when her coming was celebrated with the greatest rejoicings and festivity. [Some have supposed that Stonehenge was a temple consecrated to the goddess Hertha.] *Tacit. de Germ.*

HERULI, a savage nation in the northern parts of Europe, who attacked the Roman power in its decline. [According to Jornandes and Procopius, the Heruli were originally a Gothic nation. The former writer affirms that they first dwelt in Scandinavia, and being driven thence by the Danes, wandered eastward as far as the Palus Mæotis, and settled in that neighbourhood. Procopius represents them as in ancient times inhabiting the countries which lie beyond the Danube. Here they continued making frequent incursions into the empire, until the reign of Anastasius, when great numbers of them were cut off by the Lombards, and the

rest migrated to the west. They began to invade the empire about A. D. 526. They were a remarkably ferocious people.]

HESIODUS, a celebrated poet, [born at Cumæ in Æolis, but carried in his infancy to Asera in Bœotia, whence he is commonly styled the Ascræan bard.] His father's name was Dius, and his mother's Pyrimene. He lived in the age of Homer, and even obtained a poetical prize in competition with him, according to Varro and Plutarch. [This contest of Homer and Hesiod is an invention of a later age. The poem published under this title is a mere canto, formed from the works of the two poets, and was composed probably in the second or third century of the Christian era, if not later.] Quintilian, Philostratus, and others, maintain that Hesiod lived before the age of Homer; but Val. Paterculus, &c. support that he flourished about 100 years after him. Hesiod is the first who wrote a poem on agriculture. This composition is called *The Works and Days*; and, besides the instructions which are given to the cultivator of the field, the reader is pleased to find many moral reflections worthy of a refined Socrates or a Plato. [The *Works and Days* should very probably be considered merely as a fragment of a larger work which is lost, or, according to some critics, as composed of various detached pieces put together by some Diaseuastes. Twisten has even endeavoured to point out and distinguish these component parts.] His *Theogony* is a miscellaneous narration executed without art, precision, choice, judgment, or connection, yet it is the more valuable for the faithful account it gives of the gods of antiquity. [Even as early as the time of Pausanias, it was considered doubtful whether Hesiod wrote the *Theogony*. According to the theory of Hermann, it is a poem formed by the union of several minor compositions on the same subject, collected together by the ancient grammarians. What renders the *Theogony* very interesting is the circumstance of its being the oldest monument we have of the Greek mythology.] His *Shield of Hercules* is but a fragment of a larger poem, in which it is supposed he gave an account of the heroes descended from the Gods by mortal mothers. [The poem here alluded to was called the Heroogony. A minor composition respecting the battle between Hercules and Cynus, containing a description of the shield of that hero, is supposed to have been appended to it by some rhapsodist. It is from this small piece that the poem in question bears the name of the *Shield of Hercules*. Modern critics think that the Heroogony is made up of two poems cited by the ancients. One under the title of the *Catalogue of Women*, that is, of the females who have been the mothers of demigods; and the other under the title of Ἡσίοδος μεγάλας, so named because the history of each heroine in it commences, as the *Shield of Hercules*, with the words ἡ εἶν, "or such as." The *Catalogue* consisted of five cantos,

of which the *Hoias* formed the fourth.] Hesiod, without being master of the fire and sublimity of Homer, is admired for the elegance of his diction, and the sweetness of his poetry. Besides these poems he wrote others, now lost. Pausanias says, that in his age, Hesiod's verses were still written on tablets in the temple of the Muses, of which the poet was a priest. If we believe *Clem. Alexand.* 6, *Strom.* the poet borrowed much from *Musæus*. One of Lucian's dialogues bears the name of *Hesiod*, and in it the poet is introduced as speaking of himself. Virgil, in his *Georgics*, has imitated the compositions of Hesiod, and taken his *opera* and *dies* for a model, as he acknowledges. Cicero strongly commends him, and the Greeks were so partial to his poetry and moral instructions, that they ordered their children to learn all by heart. Hesiod was murdered by the sons of Ganyctor of Naupactum, and his body was thrown into the sea. Some dolphins brought back the body to the shore, which was immediately known, and the murderers were discovered by the poet's dogs, and thrown into the sea. If Hesiod flourished in the age of Homer, he lived 907 B. C. The best editions of this poet are that of Robinson, 4to. Oxon, 1737, that of Loesner, 8vo. Lips. 1778, and that of Parma, 4to. 1785. *Cic. Fam.* 6, ep. 18.—*Paus.* 9, c. 3, &c.—*Quintil.* 10, c. 1.—*Paterc.*—*Varro.*—*Plut. de 7 Sep. & de Anim. Sag.*

HESIONE, a daughter of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. It fell to her lot to be exposed to a sea-monster, to whom the Trojans yearly presented a marriageable virgin, to appease the resentment of Apollo and Neptune, whom Laomedon had offended; but Hercules promised to deliver her, provided he received as a reward six beautiful horses. Laomedon consented, and Hercules attacked the monster just as he was going to devour Hesione, and he killed him with his club. Laomedon, however, refused to reward the hero's services; and Hercules, incensed at his treachery, besieged Troy, and put the king and all his family to the sword, except Podarces, or Priam, who had advised his father to give the promised horses to his sister's deliverer. The conqueror gave Hesione in marriage to his friend Telamon, who had assisted him during the war, and he established Priam upon his father's throne. The removal of Hesione to Greece proved at last fatal to the Trojans; and Priam, who remembered with indignation that his sister had been forcibly given to a foreigner, sent his son Paris to Greece to reclaim the possession of Hesione, or more probably to revenge his injuries upon the Greeks by carrying away Helen, which gave rise soon after to the Trojan war. Lycophron mentions, that Hercules threw himself, armed from head to foot, into the mouth of the monster to which Hesione was exposed, and that he tore his belly to pieces, and came out safe only with the loss of his hair, after a confinement of three days. *Homer. Il.* 5, v. 636.—

Diod. 4.—Apollod. 2, c. 5, &c.—Ovid. Met. 11, v. 212.—The wife of Nauplius.

HESPERIA, a large island of Africa, once the residence of the Amazons. *Diod. 3.*—A name common both to Italy and Spain. It is derived from Hesper or Vesper, the setting sun, or the evening, whence the Greeks called Italy Hesperia, because it was situate at the setting sun, or in the west. The same name, for similar reasons, was applied to Spain by the Latins. [The Greeks styled Italy Hesperia; the Romans on the contrary applied this name to Spain, sometimes, for distinction sake, this latter country was called Hesperia *Ultima.*] *Virg. Æn. 1, v. 634, &c.—Horat. 1, od. 34, v. 4, l. 1, od. 27, v. 28.—Sil. 7, v. 15.—Ovid. Met. 11, v. 258.*—A daughter of the Cebrenus. *Ovid. Met. 11, v. 769.*

HESPERIDES, three celebrated nymphs, daughters of Hesperus. Apollodorus mentions four, Ægle, Erythia, Vesta, and Arethusa: and Diodorus confounds them with the Atlantides, and supposes that they were the same number. They were appointed to guard the golden apples which Juno gave to Jupiter on the day of their nuptials; and the place of their residence, placed beyond the ocean by Hesiod, is more universally believed to be near Mount Atlas in Africa, according to Apollodorus. This celebrated place or garden abounded with fruits of the most delicious kind, and was carefully guarded by a dreadful dragon which never slept. It was one of the labours of Hercules to procure some of the golden apples of the Hesperides. The hero, ignorant of the situation of this celebrated garden, applied to the nymphs in the neighbourhood of the Po for information, and was told that Nereus, the god of the sea, if properly managed, *vid.* Nereus, would direct him in his pursuits. Hercules seized Nereus as he was asleep, and the sea-god, unable to escape from his grasp, answered all the questions which he proposed. Some say that Nereus sent Hercules to Prometheus, and that from him he received all his information. When Hercules came into Africa, he repaired to Atlas, and demanded of him three of the golden apples. Atlas unloaded himself, and placed the burden of the Heavens on the shoulders of Hercules, while he went in quest of the apples. At his return Hercules expressed his wish to ease his burden by putting something on his head, and when Atlas assisted him to remove his inconvenience, Hercules artfully left the burden, and seized the apples which Atlas had thrown on the ground. According to other accounts, Hercules gathered the apples himself, without the assistance of Atlas, and he previously killed the watchful dragon which kept the tree. These apples were brought to Eurystheus, and afterwards carried back by Minerva into the garden of the Hesperides, as they could be preserved in no other place. Hercules is sometimes represented gathering the apples, and the dragon which guarded the tree appears bowing down his head, as having received a mortal wound. This mon-

ster, as it is supposed, was the offspring of Typhon, and it had a hundred heads and as many voices. This number, however, is reduced by some to only one head. Those that attempt to explain mythology, observe that the Hesperides were certain persons who had an immense number of flocks, and that the ambiguous word *μικρον*, which signifies an apple and a sheep, gave rise to the fable of the golden apples of the Hesperides. *Diod. 4.* [Pliny and Solinus will have the dragon to have been no other than an arm of the sea, wherewith the garden was encompassed and protected. Some place the gardens of the Hesperides at *Lorach*, a city of Fez; others at *Berenice*, the modern *Bernic*; others are for the province of *Sina* in Morocco. Dupuis, who makes Hercules to have been the Sun, and refers his twelve labours to the passage of that luminary through the signs of the zodiac, explains the fable of the Hesperides as follows. In the twelfth month, making the first coincide with Leo, the sun enters the sign Cancer. At this period the constellation of Hercules ingeniculus descends towards the western regions, called Hesperia, followed by the polar dragon, the guardian of the apples of the Hesperides. On the celestial sphere Hercules tramples the dragon under foot, which falls towards him as it sets. Hence the fable.] *Ovid. Met. 4, v. 637, &c. l. 9, v. 90.—Hygin. fab. 30.—Apollod. 3, c. 5.—Hesiod. Theog. v. 215. &c.*

[**HESPERIDUM** *Insulæ*, are generally thought to correspond with the *Cape de Verd* islands; but as these are too far from the coast, they possibly may have been rather the small islands called *Bisagos*, lying a little above *Sierra Leone*. In these some place the gardens of the Hesperides, which others will have to be on the continent.]

HESPERIS, *vid.* Hesperus.—A town of Cyrenaica, now *Bernic* or *Bengazi*, where most authors have placed the garden of the Hesperides. [According to Pliny, Ptolemy, and Ammianus Marcellinus, the name of this city originally was *Berenice*, and afterwards changed to *Hesperis*.]

HESPERUS, a son of Japetus, brother to Atlas. He came to Italy, and the country received the name *Hesperia* from him, according to some accounts. He had a daughter called *Hesperis*, who married Atlas, and became mother of seven daughters, called *Atlantides* or *Hesperides*. *Diod. 4.*—The name of Hesperus was also applied to the planet Venus, when it appeared after the setting of the sun. It was called *Phosphorus* or *Lucifer* when it preceded the sun. *Cæc. de Nat. D. 2, c. 2.—Senec. de Hippol. 749. Id. in med. 71.*

HESUS, a deity among the Gauls, the same as the Mars of the Romans. *Lucan. 1, v. 445.*

HESYCHIUS, [a native of Alexandria. He is placed by different writers in the 4th and at the end of the 6th century. He is celebrated as a lexicographer, and has been supposed by some to be the same person as the patriarch of Jerusalem of that name. From the

insertion of scriptural words in his lexicon, it is inferred that he was a Christian, though critics have thought that these might have been added by another hand. His work is a Greek lexicon or vocabulary, which has been esteemed one of the most valuable treasures of the Greek language. The best edition is that of Alberti, Lugd. Bat. 2 vols. folio. 1746.]

HETRŪRIA and **ETRURIA**, [a celebrated country of Italy, lying to the west of the Tiber. Herodotus represents the inhabitants as of Lydian descent, an opinion which is followed by Cicero, Strabo, Velleius Paterculus, Seneca, Pliny, Plutarch, and Servius. Dionysius of Halicarnassus, on the contrary, considers this account of the origin of the Etrurians as entirely fabulous, principally on the ground that Xanthus, the chief historian of Lydia, says nothing of any colony having emigrated to Italy. He conceives the Etrurians to have been the Aborigines or natives of the country. He admits, however, that a tribe of Pelasgi passed from Thessaly to the mouth of the Po, many ages previous to the Trojan war, and, thence directing their course to the south, aided the Etrurians in their wars with the Siculi; that subsequent to this they were again dispersed in consequence of disease and famine, but a few still remained behind, and, being incorporated with the ancient inhabitants, bestowed on them whatever in language or customs appeared to be common to the Etrurians with the other nations of Pelasgic descent. The theory of Mannert admirably reconciles these conflicting opinions, and furnishes what may be regarded as the true history of the origin of the Etrurians. According to this writer, the Pelasgi being driven out of Thessaly by the Hellenes under Deucalion, about four or five ages previous to the Trojan war, retired in a great measure to Epirus, whence numbers of them crossed over into Italy. Here they formed an union with the Aborigines, and invaded with them the territories of the Umbri, which extended at that early period from sea to sea. From the Umbri they wrested the city of Cortona with its adjacent territory, which a part of them selected as the place of their abode. The remainder moved onward to the south, aided their allies the Aborigines in their wars with the Siculi, the primitive possessors of what was afterwards called Latium, drove these Siculi to the southern extremities of Italy, and spread themselves over the fertile plains of Latium and Campania. In the mean time that portion of the Pelasgi expelled from Thessaly which had not retired to Epirus, had emigrated to the coast of Asia Minor. It is here that Homer makes mention of them among the allies of the Trojans, and of their capital city Larissa, called so evidently from the city of the same name in Thessaly, their ancient capital. From the Æolic writer Meæcrates of Elea, we learn that they had possessed themselves of the entire coast of what was subsequently termed Ionia, and Strabo assures us that the Greek colonies which came afterwards to these shores, induced the Pe-

lasgi to look elsewhere for new places of abode. It was these *Pelasgi* then who migrated to Italy from the coast of Asia. A migration by the *Lydians* at that early period was utterly impossible, for they were as yet an *inland* people, at a distance from the shores of the Ægean, and only became acquainted at a subsequent period with maritime affairs. When these Pelasgi from Asia had reached the shores of Italy, they united with their brethren who were already in that country, and the foundation was thus laid for the Etrurian nation. It appears from good authorities that the true name of the Pelasgi was Tyrseni or Raseni, and it will be found upon examination that the appellations of Pelasgi and Tyrseni were perfectly synonymous in the ancient writers. Sophocles, for example, names the Argives Pelasgic Tyrseni. Myrsilus asserts that the Pelasgi erected the ancient wall around the Acropolis of Athens, which is therefore styled by Callimachus, as quoted in the scholia to the "Birds" of Aristophanes, the Pelasgic wall of the Tyrseni. Those Pelasgi, moreover, who retired from Attica to Lemnos are called by Apollonius of Rhodes Tyrseni, and Thucydides informs us that the Pelasgi on the coast of Thrace were the same nation with the Tyrseni who once inhabited Attica. Thus much for the origin of the Etrurian nation. In the career of prosperity and renown this singular people advanced with almost gigantic strides. They spread from the mouth of the Po far to the south into Campania, while on the other side they pushed their conquests north even to the Alps. They soon became a civilized, polished, and highly prosperous nation, and their glory was at its height before Rome was yet founded. Their form of government was a sort of federative one, resembling in some degree that of the Swiss Cantons. They were divided into 12 states, each of which was governed by a Lucumo. Their names were Veientes, Clusini, Perusini, Cortoneses, Arretini, Vetulonii, Volaterrani, Russellani, Volscinii, Tarquinii, Falisci, and Cæratini. They fell at last beneath the superior power of Rome, and never recovered their defeat at the Lake Vadimonis.] *Plin.* 3, c. 4.—*Strab.* 5.—*Plut. in Rom.*—*Mela*, 2, c. 4.

HIBERNIA and **HYBERNIA**, a large island at the west of Britain, now called *Ireland*. [*vid. Ierne.*] *Juv.* 2, v. 160.—*Strab.* 4.—*Orpheus.*—*Aristot.*

HIERA, one of the Lipari islands, called also *Theresia*, now *Vulcano*. *Paus.* 10, c. 11.

HIERAPŌLIS, [a city of Syria, near the Euphrates, south of Zeugma. It derived its Greek name, (Holy City) from the circumstance of the Syrian goddess Atergatis being worshipped there. By the Syrians it was called *Bambyce* or *Mabog*. It is now *Membiz*.]—[A city in the south-western angle of Phrygia, near the confines of Lydia, and north-west of Laodicea. It is now called by the Turks *Bambuk-Calasi*, or the castle of Cotton, because the neighbouring rocks resembled that substance in their whiteness.]

HERICHTUS, (*untis*) the name of Jericho in the Holy Land, called the city of Palm-trees. [*vid.* Jericho.] *Plin.* 5, c. 14.—*Tact.* H. 5, c. 6.

HIÉRO 1st, a king of Syracuse, after his brother Gelon, who rendered himself odious in the beginning of his reign by his cruelty and avarice. He made war against Theron, the tyrant of Agrigentum, and took Himera. He obtained three different crowns at the Olympic games, two in horse-races, and one at a chariot-race. Pindar has celebrated him as being victorious at Olympia. In the latter part of his reign the conversation of Simonides, Epicharmus, Pindar, &c. softened in some measure the roughness of his morals and the severity of his government, and rendered him the patron of learning, genius, and merit. He died, after a reign of 18 years, B. C. 467, leaving the crown to his brother Thrasybulus, who disgraced himself by his vices and tyranny. *Diod.* 11.—The second of that name king of Syracuse, was descended from Gelon. He was unanimously elected king by all the states of the island of Sicily, and appointed to carry on the war against the Carthaginians. He joined his enemies in besieging Messana, which had surrendered to the Romans, but he was beaten by Appius Claudius, the Roman consul, and obliged to retire to Syracuse, where he was soon blocked up. Seeing all hopes of victory lost, he made peace with the Romans, and proved so faithful to his engagements during the fifty-nine years of his reign, that the Romans never had a more firm, or more attached ally. He died in the 94th year of his age, about 225 years before the Christian era. He was universally regretted, and all the Sicilians showed by their lamentations, that they had lost a common father and a friend. He liberally patronized the learned, and employed the talents of Archimedes for the good of his country. He wrote a book on agriculture, now lost. He was succeeded by Hieronymus. *Ælian.* V. H. 4, 8.—*Justin.* 23, c. 4.—*Flo.* 2, c. 2.—*Liv.* 16.

HIÉROCLÉS, a persecutor of the Christians under Dioclesian, who pretended to find inconsistencies in Scripture, and preferred the miracles of Thyaneus to those of Christ. His writings were refuted by Lactantius and Eusebius.—A Platonic philosopher, who taught at Alexandria, and wrote a book on providence and fate, fragments of which are preserved by Photius; a commentary on the golden verses of Pythagoras; and facetious moral verses. He flourished A. D. 485. The best edition is that of Ashton and Warren, 8vo London, 1742.

HIÉRONICA LEX, by Hiero, tyrant of Sicily, to settle the quantity of corn, the price and time of receiving it between the farmers of Sicily and the collector of the corn tax at Rome. This law, on account of its justice and candour, was continued by the Romans when they became masters of Sicily.

HIÉRONYMUS, a tyrant of Sicily who succeeded his father or grandfather Hiero, when only 15 years old. He rendered himself odious by his cruelty, oppression, and debauchery.

He abjured the alliance of Rome, which Hiero had observed with so much honour and advantage. He was assassinated, and all his family was overwhelmed in his fall, and totally extirpated, B. C. 214.—An historian of Rhodes, who wrote an account of the actions of Demetrius Poliorcetes, by whom he was appointed over Bœotia, B. C. 254. *Plut. in Dem.*—An Athenian set over the fleet while Conon went to the king of Persia.—A Christian writer, commonly called *St. Jerome*, born in Pannonia, and distinguished for his zeal against heretics. He wrote commentaries on the prophets, St. Matthew's Gospel, &c. a Latin version, known by the name of *Vulgate*, polemical treatises, and an account of ecclesiastical writers, before him. Of his works, which are replete with lively animation, sublimity, and erudition, the best edition is that of Vallar-ius, fol. Veronæ, 1734 to 1740, ten vols. Jerome died A. D. 420, in his 91st year.

HIÉROSOLYMA, [a celebrated city of Palestine, and capital of Judea. It was anciently denominated Jebus or Salem. The Jebusites held it until the time of David, when it was taken possession of by the tribe of Benjamin, who allowed the ancient inhabitants to remain. It was then called by the Hebrews Jeruschalaim or Jeruschalem, *the vision of peace, or the possession of the inheritance of peace.* The name Hierosolyma was applied to it by the Greeks and Romans. It was built on several hills, the largest of which was Mount Sion, which formed the southern part of the city. A valley toward the north separated this from Acra the second or lower city, on the east of which was Mount Moriah, the site of the temple of Solomon. North-east of Mount Moriah was the Mount of Olives, on the south was the valley of Hinnom, and at the north Mount Calvary, the scene of our Lord's crucifixion.] It was taken by Pompey, who, on that account, is surnamed *Hierosolymarus*. Titus also took it and destroyed it the 8th of September A. D. 70, according to Josephus, 2177 years after its foundation. In the siege by Titus, 110,000 persons are said to have perished, and 97,000 to have been made prisoners, and afterwards either sold for slaves, or wantonly exposed for the sport of their insolent victors to the fury of wild beasts. [The ardent zeal of the Jewish nation for their holy city and temple soon caused both to be again rebuilt, but fresh commotions compelled the emperor Adrian to interfere, and ordain that no Jew should remain in, or even approach near Jerusalem on pain of death. On the ruins of their temple the same emperor caused a temple in honour of Jupiter Capitolinus to be erected, and the image of a hog to be cut in stone over the doorway, as a standing insult to the religious feelings of this unfortunate people. The name of the city also was changed to *Ælia Capitolina*, the first part of the name alluding to the family of the Roman emperor. This latter name became afterwards the ordinary name of the city, and Jerusalem became nearly

obsolete. Upon the ascension to the throne, however, of the Christian emperors, the name revived. Jerusalem thus restored, was much less in its compass than the ancient city, Mount Sion and Bezetha being excluded.] *Joseph. Bell. J. 7, c. 16, &c.—Cic. ad Attic. 2, ep. 9.—Flacc. 28.*

HILARIUS, a bishop of Poitiers in France, who wrote several treatises, the most famous of which is on the Trinity, in 12 books. The only edition is that of the Benedictine monks, fol. Paris, 1693. Hilary died A. D. 372, in his 80th year.

HILLEVIÖNES, a people of Scandinavia; [according to Ptolemy, they occupied the only known part of this country. Among the various names of countries and people reported by Jornandes, we still find, observes D'Anville, *Hallin*; and that which is contiguous to the province of Skane is still called *Halland*.] *Plin. 4, c. 13.*

HIMÉRA, a city of Sicily built by the people of Zancle, and destroyed by the Carthaginians 240 years after. *Strab. 6.*—There were two rivers of Sicily of the same name, the one, now *Fiume de Termini*, falling at the east of Panormus into the Tuscan Sea, with a town of the same name at its mouth, and also celebrated baths. [The place is now called *Termini* from the *thermæ* or warm baths.] *Cic. Verr. 4, c. 33.* The other, now *Fiume Salso*, running in a southern direction, and dividing the island almost into two parts. [This river separated the Syracusan from the Carthaginian dependencies in Sicily.] *Liv. 24, c. 6, 1. 25, c. 49.*—The ancient name of the Euerotas. *Strab. 6.—Mela. 2, c. 7.—Polyb.*

HIMILCO, a Carthaginian, sent to explore the western parts of Europe. *Fest. Avien.*—A son of Amilcar, who succeeded his father in the command of the Carthaginian armies in Sicily. He died with his army, by a plague, B. C. 398. *Justin. 19, c. 2.*

HIPPARCHUS, a son of Pisistratus, who succeeded his father as tyrant of Athens, with his brother Hippias. He patronized some of the learned men of his age, and distinguished himself by his fondness for literature. The seduction of a sister of Harmodius raised him many enemies, and he was at last assassinated by a desperate band of conspirators, with Harmodius and Aristogiton at their head 513 years before Christ. *Ælian. V. H. 8, c. 2.*—[An ancient astronomer, born at Nicæa in Bithynia, and flourished between the 154th and 163d Olympiads. He was the first person who attempted to count the number of the fixed stars, and his catalogue is still preserved in Ptolemy's *Almagest*, where they are set down with their longitudes and apparent magnitudes. According to Pliny he foretold the course of the sun and moon for 600 years; he predicted the times of eclipses, and taught mankind that they ought not to be alarmed at the recurrence of such phenomena. Thales was the first among the Greeks who could foretell the approach of an eclipse. Sulpicius Gallus among the Romans began to be successful in that kind of prediction. Hippar-

chus came after these, and greatly improved that science, making Ephemerides and other learned and useful helps to astronomy. He discovered a new star, and is memorable for having been the first who discovered the precession of the equinoxes.] He makes no mention of comets. From viewing a tree on a plain from different situations, which changed its apparent position, he was led to the discovery of the parallax of the planets, or the distance between their real or apparent position, viewed from the centre, and from the surface of the earth. He determined longitude and latitude, and fixed the first degree of longitude at the Canaries. He likewise laid the first foundations of trigonometry, so essential to facilitate astronomical studies. After a life of labour in the service of science and astronomy, and after publishing several treatises and valuable observations on the appearance of the heavens, he died 125 years before the Christian era. *Plin. 2, c. 26, &c.*

HIPPÄSUS, [a native of Metapontum and follower of the Pythagorean doctrine. He is said to have excelled in the application of mathematical principles to music, statics, and mensuration. In common with others of the same sect he held that fire was the originating cause of all things. He taught also that the universe is finite, is always changing, and undergoes a periodical conflagration.] *Diog.*

HIPPÄS, a philosopher of Elis, who maintained that virtue consisted in not being in want of the assistance of men. At the Olympic games he boasted that he was master of all the liberal and mechanical arts; and he said that the ring upon his finger, the tunic, cloak, and shoes, which he then wore, were all the work of his own hands. *Cic. de Orat. 3, c. 32.*—A son of Pisistratus, who became tyrant of Athens after the death of his father, with his brother Hipparchus. He was willing to revenge the death of his brother who had been assassinated, and for this violent measure he was driven from his country. He fled to king Darius in Persia, and was killed at the battle of Marathon, fighting against the Athenians, B. C. 490. He had five children by Myrrhine, the daughter of Callias. *Herodot. 6.—Thucyd. 7.*

HIPPUS, a surname of Neptune, from his having raised a horse (*ἵππος*) from the earth in his contest with Minerva concerning the giving a name to Athens.

HIPPO [REGIUS, a city of Africa, in that part of Numidia called the western province. It was situate near the sea, on a bay in the vicinity of the promontory of Hippus. It was called Hippo Regius, not only in opposition to Hippo Zarytus mentioned below, but also from its having been one of the royal cities of the Numidian kings; for, according to Silius Italicus, it was one of their favourite seats. Of this city St. Augustine was bishop. The ruins are spread at the present day over the neck of land that lies between the rivers *Boo-jemah* and *Seibouse*. Near the ancient site is a town named *Bona*.]—[Zarytus, a town of Africa, on the coast, to the west of Utica.

It was thus termed to distinguish it from the one above mentioned, and the name has reference to its situation among artificial canals which afforded the sea an entrance to a navigable lagune adjacent. It is now *Benzert*, corrupted by mariners into *Biserte*.]

HIPPOCENTAURI, a race of monsters who dwell in Thessaly. *vid.* Centauri.

HIPPOCRATES, a celebrated physician of Cos, one of the Cyclades. [He was of the family of the Asclepiades, the descendants of Æsculapius; his father Heraclides being the seventeenth lineal descendant from that personage, and the sixteenth from Podalirius, who, with his brother Machaon, followed the army of the Greeks to the Trojan war.] He studied physic, in which his grandfather Nebrus was so eminently distinguished; and he improved himself by reading the tablets in the temples of the gods, where each individual had written down the diseases under which he had laboured, and the means by which he had recovered. He delivered Athens from a dreadful pestilence in the beginning of the Peloponnesian war, and he was publicly rewarded with a golden crown, the privileges of a citizen of Athens, and the initiation at the grand festivals. Skilful and diligent in his profession, he openly declared the measures which he had taken to cure a disease, and candidly confesses that of 42 patients which were intrusted to his care, only 17 had recovered, and the rest had fallen a prey to the distemper in spite of his medical applications. He devoted all his time for the service of his country; and when Artaxerxes invited him, even by force of arms, to come to his court, Hippocrates firmly and modestly answered, that he was born to serve his countrymen, and not a foreigner. He enjoyed the rewards which his well-directed labours claimed, and while he lived in the greatest popularity, he was carefully employed in observing the symptoms and the growth of every disorder, and from his judicious remarks, succeeding physicians have received the most valuable advantages. The experiments which he had tried upon the human frame increased his knowledge, and from his consummate observations, he knew how to moderate his own life as well as to prescribe to others. He died in the 99th year of his age, B. C. 361, free from all disorders of the mind and body; and after death he received, with the name of *Great*, the same honours which were paid to Hercules. His writings, few of which remain, have procured him the epithet of divine, and show that he was the Homer of his profession. According to Galen, his opinion is as respectable as the voice of an oracle. He wrote in the Ionic dialect, at the advice of Democritus, though he was a Dorian. His memory is still venerated at Cos, and the present inhabitants of the island show a small house which Hippocrates, as they mention, once inhabited. The best editions of his works are that of Fæsius, Genæ, fol. 1657; of Linden, 2 vols. 8vo. Amst. 1665; and that of Mac-

kus, 2 vols. fol. Viennæ, 1743. His treatises, especially the *Aphorisms*, have been published separately. [The learned Coray published a translation in French of the medical works of Hippocrates, at Toulouse in 1801, in 4 vols. 8vo. and also a translation of his treatise on airs, waters, and places, at Paris, 1801, in 2 vols. 8vo. enriched with a critical, historical, and medical commentary.] *Plin.* 7, c. 37.—*Cic. de Orat.* 3.

HIPPOCRÈNE, a fountain of Bœotia, near Mount Helicôn, sacred to the muses. It first rose from the ground, when struck by the feet of the horse Pegasus, whence the name *ἵππου ἕρην*, the horse's fountain. [*vid.* Aganippe and Helicôn.] *Ovid.* 5, *Met.* v. 256.

HIPPODÁME and **HIPPODAMIA**, a daughter of Cœnomaus, king of Pisa, in Elis, who married Pelops son of Tantalus. Her father, who was either enamoured of her himself, or afraid lest he should perish by one of his daughter's children, according to an oracle, refused to marry her, except to him who could overcome him in a chariot-race. As th beauty of Hippodamia was greatly celebrated, many courted her, and accepted her father's conditions, though death attended a defeat. Thirteen had already been conquered, and forfeited their lives, when Pelops came from Lydia and entered the lists. Pelops purposely bribed Myrtilus, the charioteer of Cœnomaus, and ensured himself the victory. In the race, Cœnomaus mounted on a broken chariot, which the corrupted Myrtilus had previously provided for him, was easily overcome, and was killed in the course; and Pelops married Hippodamia, and avenged the death of Cœnomaus, by throwing into the sea the perfidious Myrtilus, who claimed for the reward of his treachery, the favour which Hippodamia could grant only to her husband. Hippodamia became mother of Atreus and Thyestes, and it is said that she died of grief for the death of her father, which her guilty correspondence with Pelops and Myrtilus had occasioned. *Virg. G.* 3, v. 7.—*Huglin.* fab. 34 and 253.—*Paus.* 5, c. 14, &c.—*Diod.* 4.—*Ovid. Heroid.* 8 and 17.—A daughter of Adrastus, king of Argos, who married Pirithous, king of the Lapithæ. The festivity which prevailed on the day of her marriage was interrupted by the attempts of Eurytus to offer her violence. (*vid.* Pirithous.) She is called *Ischomache* by some, and *Deidamia* by others. *Ovid. Met.* 12.—*Plut. in Thes.*

HIPPODRŌMUS, [a place wherein chariot and horse-races were performed and horses exercised. The term comes from *ἵππος*, equus, and *δρομος*, cursus.]

HIPPŌLYTE, a queen of the Amazons, given in marriage to Theseus by Hercules who had conquered her, and taken away her girdle by order of Eurystheus. (*vid.* Hercules.) She had a son by Theseus, called Hippolytus. *Plut. in Thes.*—*Propert.* 4, el. 3.—The wife of Acastus, who fell in love with Peleus, who was in exile at her husband's court. She accused him of incontinence, and of attempts upon her virtue, before Acastus, only because

he refused to gratify her desires. She is also called Astyoehia. (*vid.* Acastus.)—A daughter of Cretheus. *Apollod.*

HIPPOLÝTUS, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes. His step-mother Phædra fell in love with him, and when he refused to pollute his father's bed, she accused him of offering violence to her person before Theseus. Her accusation was readily believed, and Theseus entreated Neptune severely to punish the incontinence of his son. Hippolytus fled from the resentment of his father, and, as he pursued his way along the sea-shore, his horses were so frightened at the noise of sea-calves, which Neptune had purposely sent there, that they ran among the rocks till his chariot was broken and his body torn to pieces. Temples were raised to his memory, particularly at Træzene, where he received divine honours. According to some accounts, Diana restored him to life. *Ovid. Fast.* 3, v. 268. *Met.* 15, v. 469. —*Verg. Æn.* 7, v. 761 &c.—A Christian writer in the third century, [the disciple of Irenæus and instructor of Origen. The seat of his principal labours in propagating the gospel, in which cause his zeal rendered him very celebrated, was at Rome. were it is probable he suffered martyrdom. This took place in the year 230, under Alexander Severus. Some ascribe it, however, to the persecution under Maximinus, five years later, and others to the Decian persecution about the year 250.] His works have been edited by Fabricius, Hamb. fol. 1716.

HIPPOMÉDON, a son of Nisimachus and Mythis, who was one of the seven chiefs who went against Thebes. He was killed by Ismarus, son of Acastus. *Apollod.* 3, c. 6.—*Paus.* 2, c. 36.

HIPPOMENES, a son of Macareus and Melepe, who married Atalanta (*vid.* Atalanta) with the assistance of Venus. These two fond lovers were changed into lions by Cybele, whose temple they had profaned in their impatience to consummate their nuptials. *Ovid. Met.* 10, v. 585, &c.

HIPPOMOLGI, a people of Scythia, who, as the name implies, lived upon the milk of horses. Hippocrates has given an account of their manner of living. *De aqua & aer.* 44.—*Dionys. Perieg.*

HIPPONA, a goddess who presided over horses. Her statues were placed in horses' stables. *Juv.* 8, v. 157.

HIPPONAX, a Greek poet, born at Ephesus 540 years before the Christian era. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty or vigour of his lines. His satirical railery obliged him to fly from Ephesus. As he was naturally deformed, two brothers, Buphalus and Anthermus, made a statue of him which, by the deformity of its features, exposed the poet to universal ridicule. Hipponax resolved to avenge the injury, and he wrote such bitter invectives and satirical lampoons against them that they hanged themselves in despair. *Cic. ad famil.* 7, ep. 24.

HIPPÓNÍUM, [called also Viba Valentia, and now *Bivona*, a town of Italy, on the western coast of the territory of the Bruttii, southwest from Scylacium.] Here Agathocles built a dock. *Strab.*

HIPPÓPÓDES, a people of Scythia, who have horses' feet. [The Hippopodes are mentioned by Dionysius, Mela, Pliny, and St. Augustine. The truth appears to be, that they had this appellation given them on account of their swiftness of foot.] *Dionys. Per.* 310.—*Mela*, 3, 6.—*Plin.* 4.

HIPPÓTAS or **HIPPÓTES**, a Trojan prince changed into a river. (*vid.* Crinissus.)—The father of Æolus, who from thence is called Hippotades. *Hom. Od.* 10, v. 2.—*Ovid. Her.* 18, v. 46. *Met.* 14, v. 224.

HIPPÓTHOON, a son of Neptune and Alope, daughter of Cercyon, exposed in the woods by his mother, that her amours with the god might be concealed from her father. Her shame was discovered, and her father ordered her to be put to death. Neptune changed her into a fountain, and the child was preserved by mares, whence his name, and when grown up, placed on his grandfather's throne by the friendship of Theseus. *Hygin. fab.* 187.—*Paus.* 1, c. 38.

HIPPÜRIS, one of the Cyclades. *Mela.* 2, c. 7.

HIRA, [or Alexandria, now *Mesjid-ali*, or *Meham-ali*, a town of Asia in Babylonia, situate on a lake, a short distance from the western bank of the Euphrates. It was the residence of a dynasty of princes who served the Persians and Parthians against the Romans. They are called in history by the general name of Alamundari, after the term Al-Mondar, common to many of these princes at the fall of their dynasty under the Mahometan power. The body of Ali was here interred; and hence from the sepulchre of the caliph came the modern name.]

HIRPINI, [a people of Italy, who formed a part of the Samnites, and were situate to the south of Samnium proper. As the term *Hirpinus* signified in the Samnite dialect a wolf, they are said to have been thus called from their having followed the tracks of these animals in migrating to this quarter. Towards the end of the second Punic war they began to be distinguished from the rest of the Samnites. Their territory comprehended the towns of Beneventum, Caudium, Abellinum, and Compsa.] *Sil.* 8, v. 560.

HIRTIA LEX de magistratibus, by A. Hirtius. It required that none of Pompey's adherents should be raised to any office or dignity in the state.

HIRTIVS AULUS, a consul with Pansa, who assisted Brutus when besieged at Mutina by Antony. They defeated Antony, but were both killed in battle B. C. 43. [Hirtius and Pansa were the last of the free Roman consuls elect. Hirtius is the author of a supplementary part of Cæsar's commentaries. He wrote the 8th book of the Gallic war, and those of the Alexandrine and African wars. Of the two latter he received his informa-

tion in part from Cæsar's own mouth. His style is good, but his narrative is considered less clear than that of Cæsar himself.]

HISPALIS, [a famous city of Spain, situate on the Bætis, and corresponding to the modern *Seville*. Mannert thinks that it was the same as the ancient Tartessus. The name is supposed to be of Phœnician origin, and, according to Isidorus, has reference to the city's being founded on *piles* or *stakes* of wood, on account of the insecurity of the ground where it stood. Some ascribe the origin of the place to Hercules; probably, however, it was a Phœnician colony. It was a place of great commerce, the Bætis being navigable in ancient times for the largest ships up to the city. Now, however, vessels drawing more than ten feet of water are compelled to unload 3 miles below the town, and the largest vessels stop at the mouth of the river. When Hispalis became a Roman colony the name was changed to *Julia Romulensis*.] *Plin.* 3, c. 3.—*Cæs. Fam.* 10, ep. 32.

HISPANIA, [an extensive country, forming a kind of peninsula, in the S. W. of Europe. It was bounded on the north by the Pyrenees and *Sinus Cantabricus* or *Bay of Biscay*, on the west by the Atlantic, on the south by Atlantic, *Fretum Herculeum*, or *Straits of Gibraltar*, and Mediterranean, which last bounds it also on the east. The name *Hispania* is evidently of Phœnician origin, and is said by Bochart to come from the oriental term *Span* or *Spahn*, signifying a *rabbit*, from the vast numbers of these animals which it was found to contain. The Romans borrowed this name from the Carthaginians, through whom they first became acquainted with the country. The Greeks called it *Iberia*, but attached at different periods different ideas to the name. Up to the time of the Achæan league and their more intimate acquaintance with the Romans, they understood by this name all the sea-coast from the pillars of Hercules to the mouth even of the *Rhodanus* or *Rhone* in Gaul; the coast of Spain on the Atlantic, they called *Tartessus*. The interior of the country they termed *Celtice* (*Κελτική*), a name which they applied in fact to the whole north-western part of Europe. The Greeks in after ages understood by *Iberia* the whole of Spain. The name *Iberia* is derived from the *Iberi*, of whom the Greeks had heard as one of the most powerful nations of the country.] Spain was first known to the merchants of Phœnicia, and from them passed to the Carthaginians, to whose power it long continued in subjection. The Romans became sole masters of it at the end of the second Punic war, and divided it at first into *Citerior* and *Ulterior*. [*Hispania Citerior* was afterwards called *Tarraconensis*, from *Tarraco* its capital, and extended from the foot of the Pyrenees to the mouth of the *Durius* or *Douro*, on the Atlantic shore; comprehending all the north of Spain, together with the south as far as a line drawn below *Carthago Nova*

or *Carthagena*, and continued in an oblique direction to *Salamantica* or *Salamanca* on the *Durius*. *Hispania Ulterior* was divided into two provinces, *Bætica*, on the south of Spain between the *Anas* or *Gaudiana* and *Citerior*, and above it *Lusitania*, corresponding in a great degree, though not entirely, to modern *Portugal*. This change took place under Augustus. In the age of Dioclesian and Constantine, *Tarraconensis* was subdivided into a province toward the limits of *Bætica*, and adjacent to the Mediterranean, called *Carthaginiensis*, from its chief city *Carthago Nova*, and another, north of *Lusitania*, called *Gallicia* from the *Calliaci*.] The inhabitants were naturally warlike, and they often destroyed a life which was become useless, and even burdensome, by its infirmities. Spain was famous for its rich mines of silver, which employed 40,000 workmen, and daily yielded to the Romans no less than 20,000 drachms. These have long since failed, though in the flourishing times of Rome, Spain was said to contain more gold, silver, brass, and iron, than the rest of the world. It gave birth to *Quintilian*, *Lucan*, *Martial*, *Mela*, *Silius*, *Seneca*, &c. *Justin.* 44.—*Strab.* 3.—*Mela*, 2, c. 6.—*Plin.* 3, c. 1 and 20.

HISPANUS, a native of Spain; the word *Hispaniensis* was also used, but generally applied to a person living in Spain but not born there. *Martial.* 12, *præf.*

HISTILÆOTIS, a country of Thessaly, situate below Mount Olympus and Mount Ossa, anciently called *Doris*, from *Dorus* the son of *Deucalion*, and inhabited by the *Pelasgi*. The *Pelasgi* were driven from the country by the *Cadmeans*, and these last were also dispossessed by the *Perrhæbears*, who gave to their newly acquired possessions the name of *Histiæotis*, or *Estiæotis*, from *Estiæa*, or *Histiæa*, a town of *Eubœa*, which they had then lately destroyed, and whose inhabitants they had carried to Thessaly with them. *Strab.*—*Herodot.* 4.—A small country of *Eubœa*, of which *Histiæa*, or *Estiæa*, was the capital.

[**HISTILÆA**, *vid.* *Oreus*.]

HISTIAEUS, [a tyrant of *Miletus*, who, when the *Scythians* had almost persuaded the *Ionian* princes to destroy the bridge over the *Ister*, in order that the *Persian* army might perish, opposed the plan, and induced them to abandon the design. His argument was, that if the *Persian* army was destroyed and the power of *Darius* brought to an end, a popular government would be established in every *Ionian* city and the tyrants expelled. He was held in high estimation on this account by *Darius*, and rewarded with a grant of land in *Thrace*. But *Megabyzus* having convinced the king that it was bad policy to permit a *Grecian* settlement in *Thrace*, *Darius* induced *Histiæus*, who was already founding a city there, to come to *Susa*, having allured him by magnificent promises. Here he was detained under various pretences, the king being afraid of his influence and turbulent spirit at home. *Histiæus*, tired

of this restraint, urged by means of secret messengers, his nephew Aristagoras to effect a revolt of the Ionians. This was done, and Histiaeus was sent by Darius to stop the revolt. He put himself at the head of an army of Ionians and Æolians, and attacked the Persians, but being made prisoner was crucified by Artaphernes at Sardis. *Herod. 4, 137, 5, 11, &c.*

HOMEROMASTIX, a surname given to Zoilus the critic. [*vid. Zoilus.*]

HOMERUS, a celebrated Greek poet, the most ancient of all the profane writers. [*vid. end of this article.*] The age in which he lived is not known, though some suppose it to be about 163 years after the Trojan war, or, according to others, 160 years before the foundation of Rome. According to Paterculus, he flourished 963 years before the Christian era, or 884, according to Herodotus, who supposed him to be contemporary with Hesiod. The Arundelian Marbles fix his era 907 years before Christ, and make him also contemporary with Hesiod. This diversity of opinions proves the antiquity of Homer; and uncertainty prevails also concerning the place of his nativity. No less than seven illustrious cities disputed the right of having given birth to the greatest of poets, as it is well expressed in these lines:

*Smyrna, Chios, Colophon, Salamis, Rhodos,
Argos, Athenæ,*

Orbis de patriâ certat, Homere, tuâ.

[A Greek epigram of Antipater Sidonius, gives the places somewhat differently.

Ἑπτα πόλεις μὲνεντο σοφῆν διὰ γίγνην Ὀμηροῦ.
Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος,
Ἀθηναί.]

He was called *Melesigenes*, because supposed to be born on the borders of the river Meles. There prevailed a report that he had established a school at Chios in the latter part of his life, and indeed, this opinion is favoured by the present inhabitants of the island, who still glory in showing to travellers the seats where the venerable master and his pupils sat in the hollow of a rock, at the distance of about four miles from the modern capital of the island. These difficulties and doubts have not been removed, though Aristotle, Herodotus, Plutarch, and others, have employed their pen in writing his life. In his two celebrated poems called the *Iliad* and *Odyssey*, Homer has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, the fire, sweetness, and elegance of his poetry. He deserves a greater share of admiration when we consider that he wrote without a model, and that none of his poetical imitators have been able to surpass, or, perhaps, to equal their great master. If there are any faults found in his poetry, they are to be attributed to the age in which he lived, and not to him; and we must observe, that the world is indebted to Homer for his happy successor Virgil. In his *Iliad*, Homer has described the resentment of Achilles, and

its fatal consequences in the Grecian army before the walls of Troy. In the *Odyssey*, the poet has for his subject the return of Ulysses into his country, with the many misfortunes which attended his voyage after the fall of Troy. These two poems are each divided into 24 books, the same number as the letters of the Greek alphabet, and though the *Iliad* claims an uncontested superiority over the *Odyssey*, yet the same force, the same sublimity and elegance, prevail, though divested of its more powerful fire; and Longinus, the most refined of critics, beautifully compares the *Iliad* to the mid-day, and the *Odyssey* to the setting sun; and observes, that the latter still preserves its original splendour and majesty, though deprived of its meridian heat. The poetry of Homer was so universally admired, that, in ancient times, every man of learning could repeat with facility any passage in the *Iliad* or *Odyssey*; and, indeed, it was a sufficient authority to settle disputed boundaries, or to support any argument. The poems of Homer are the compositions of a man who travelled and examined with the most critical accuracy whatever deserved notice and claimed attention. Modern travellers are astonished to see the different scenes which the pen of Homer described about 3000 years ago still existing in the same unvaried form, and the sailor, who steers his course along the Ægean, sees all the promontories and rocks which appeared to Nestor and Menelaus when they returned victorious from the Trojan war. The ancients had such veneration for Homer, that they not only raised temples and altars to him, but offered sacrifices, and worshipped him as a god. The inhabitants of Chios celebrated festivals every fifth year in his honour, and medals were struck, which represented him sitting on a throne, holding his *Iliad* and *Odyssey*. In Egypt his memory was consecrated by Ptolemy Philopator, who erected a magnificent temple, within which was placed a statue of the poet beautifully surrounded with a representation of the seven cities which contended for the honour of his birth. The inhabitants of Cos, one of the Sporades, boasted that Homer was buried in their island; and the Cyprians claimed the same honour, and said that he was born of Themisto, a female native of Cyprus. Alexander was so fond of Homer, that he generally placed his compositions under his pillow, with his sword; and he carefully deposited the *Iliad* in one of the richest and most valuable caskets of Darius, observing that the most perfect work of human genius ought to be preserved in a box the most valuable and precious in the world. It is said, that Pisis-tratus, tyrant of Athens, was the first who collected and arranged the *Iliad* and *Odyssey* in the manner in which they now appear to us; and that it is to the well-directed pursuits of Lycurgus that we are indebted for their preservation. Many of the ancients have written the life of Homer, yet their inquiries and labours have not much contributed to prove the native place, the parentage, and

connections of a man whom some have represented as deprived of sight. Besides the Iliad and Odyssey, Homer wrote, according to the opinion of some authors, a poem upon Amphiarus's expedition against Thebes, besides the Phocæis, the Cercopes, the small Iliad, the Epiclides, and the Batrachomyomachia, and many hymns to some of the gods. The merit of originality is taken very improperly, perhaps, from Homer, by those who suppose, with Clemens Alex. 6 *Strom.* that he borrowed from Orpheus, or that, according to Suidas, (*voce Corinnus*) he took his plan of the Iliad from Corinnus, an epic poet, who wrote on the Trojan war at the very time the Greeks besieged that famed city. Agathon, an ancient painter, according to Ælian, represented the merit of the poet in a manner as bold as it is indelicate. Homer was represented as vomiting, and all other poets as swallowing what he ejected. Of the numerous commentaries published on Homer, that of Eustathius, bishop of Thessalonica, is by far the most extensive and erudite. [Homer most probably flourished about 1000 or 1100, A. C. Hesychius, among other derivations for the name of this poet, (*Ὅμηρος*), deduces it by metathesis from *Μηρος*, one who cannot see, and considers it as a mere appellation for a person that is blind. Igen, a German scholar, derives it from *ὄμου*, together, and *ἀγω*, to fit, whence comes *ὄμνησεν*, synonymous with *ὑπαείδειν*, and hence *Ὅμηρος* means a poet who accompanies the lyre with his voice, "*cantor qui citharam pulsans ὑποκαλον αὐδα*." M. Girardet is inclined to deduce it from the Hebrew plural form *omerim*, i. e. words, considering that appellation as being commonly given to poetical narrations of important events; these narrations in fact being called *επιη*, words, even by the Greeks, whence the name Epopee. This last etymology appears to harmonise with the singular theory of Bentley, who wrote a dissertation for the purpose of proving that Solomon, king of Israel, was the author of the Iliad and Odyssey, and that he composed these poems after his apostacy from God. The dissertation was never printed, but exists, in manuscript, in the British Museum. The two principal questions which have been started in relation to this poet are the following: 1. Did Homer commit the Iliad and Odyssey to writing? 2. Did he compose these two poems entirely himself, or are they not rather to be regarded as made up of various minor poems by different authors, united and formed into one connected whole by some skilful grammarian? A few remarks will be here offered upon each of these long agitated topics. And first, as to the question whether writing was known in the time of Homer. The historian Josephus states positively that Homer did not write his poems, but that they were preserved during many ages by oral tradition. This passage of the Jewish historian had never been regarded with much attention, being considered as the testimony of an author of too modern a date, until cited by Wood in his

"Essay on the original genius and writings of Homer." In this work an attempt is made to prove that writing was not known in the time of Homer. Wood regards as a decisive proof of the fact which he supports, the circumstance of no mention being made of the art of writing either in the Iliad or Odyssey, although frequent opportunities occur where the poet might have easily and naturally alluded to it. To this it may be replied that two passages occur in the Iliad in which allusion is actually made to marks or characters, and in the last of the two evidently to alphabetic writing. In the 7th Book of the Iliad, v. 175, the Grecian chiefs draw lots to ascertain who shall engage in combat with Hector. Each chief marked his lot for the purpose of recognising it when drawn. The lot of Ajax came out first, and being showed by the herald to all the chiefs, was at last claimed by the hero above mentioned. We have here an approximation to writing. The second passage is, however, decisive. It occurs in the 6th Book of the Iliad, v. 168, and relates to the story of Bellerophon. Prætus, it is there said, not wishing to kill Bellerophon, and yet desiring his destruction, sent him to Lycia unto the father-in-law of the former, and gave him a folded tablet in which he had written many things calculated to induce Jobates to effect the destruction of the bearer. Were the contents of this tablet mere arbitrary symbols, or were they hieroglyphics, or in fact alphabetic characters, that is, actual writing? Abandoning even the argument which might be drawn from the use of the word *γεγραμμεν* in the original, enough remains to prove that alphabetic writing is here meant. If the tablet contained merely symbols, why were they many in number? One or two certainly would have sufficed. The multiplication of written symbols is only another name for writing. Again, if symbols or hieroglyphics were employed by Prætus on this occasion, they must have been very plain and direct, speaking at once to the eye, or also they could not have answered the end for which they were made. If they were thus plain and significant, why entrust them to the hands of Bellerophon himself? Would he not have immediately perceived the snare that was laid for him? But, it may be replied, the tablet was folded. To this we rejoin that the very folding of it must have excited the suspicion of Bellerophon, who would soon have been induced to examine its contents, and finding the symbols there, would not have been the bearer of the fatal package. If it contained letters, however, no examination on his part would lead to any discovery, for these letters were most probably *Pelasgic*, Prætus and Jobates being of *Pelasgic* origin, while Bellerophon was descended from Sisyphus, and of a different race. But the strongest argument is to be drawn from the use of the term *θυμοφθορα* in the original. This is commonly rendered "deadly things." Prætus did indeed write "deadly things," and yet this is not all which the term in question im-

plies. According to its very composition, (*ἄνευ* and *ἄνευ*) it has a manifest allusion to the effect produced upon the feelings of an individual in rendering him *evil disposed* and *hostile* towards another. For the truth of this assertion we refer to the writings of Homer himself. Wherever the term *ἄνευ* is used by him, it carries along with it more or less of this peculiar force, and even when joined by the poet to the word *ἄνευ*, it means poisons which bereave one of the exercise of his understanding, and which consequently are deadly. Now it certainly would have been impossible for Prætus so to express or arrange his pretended symbols as to excite hostile feelings against Bellerophon in the breast of Jobates. The conclusion from all this is inevitable, namely, that alphabetic writing and no other is alluded to in the passage we have been considering. If alphabetic writing was unknown in the time of Homer, what manner of person must he have been? Certainly something more than human, for alone and unaided he composes two poems of about 30,000 verses, he fixes in them the foundations of the language, he observes with admirable accuracy the unity of design, and all this by the aid of his memory alone. Does not the vast number of historical and religious traditions of which his poems are the depository, the variety of knowledge of almost every kind which they more or less contain, the rich abundance of thought and imagery which they unfold, and on which every succeeding age has drawn for more than 2000 years, does not all this prove that Homer lived in an enlightened age? And yet how could that age have been an enlightened one unless acquainted with the use of alphabetic writing. Where is the difficulty or improbability of this supposition, when 500 years before Homer Cadmus brought letters into Greece? It may be stated still farther that the catalogue of the ships which forms the half of the second book of the Iliad, and in which are named the commanders of more than 1300 vessels, with their genealogies, their wives, their children, together with many cities and countries, must from the very nature of the case have been reduced to writing, and thus handed down to posterity; and, in order to compose it, access must have been had to the written memoirs of families. This same catalogue moreover was regarded as an historical document of such exactness and accuracy, that, according to Aristotle and Eustathius, it was often quoted in controversies that arose respecting the limits and boundaries of states. Surely such deference never would have been paid to it had it been handed down by oral communication. To have been regarded as authentic and worthy of reliance it must have been in writing. Thus much for the first question we proposed to consider. Besides Wood, many others have contended against the side which we have espoused. Wolf, a celebrated German critic, published in 1794 an edition of Homer with learned progomena, in which he

maintains that the Iliad and Odyssey were not reduced to writing, though he admits that writing was used in Greece before the time of Homer; not, however, in the common affairs of life until the time of the Olympiads, but only in inscriptions. Of the same opinion was the illustrious Heyne. The second question which we propose to consider is a much more important one. Did Homer write *all* of the Iliad and Odyssey? Perrat and Hedelin (better known under the name of the Abbé d'Aubignac), seem to have been the first that started the question and maintained the negative. The latter writer, however, pushed the matter to an absurd extreme in maintaining that such a poet as Homer never existed, and that his name is merely synonymous with *singer*. A similar hypothesis, though less exaggerated, was maintained by an Italian critic, Gian-Battista Vico, who borrowed the idea from the learned Bentley. The most powerful advocate, however, for this side of the question is to be found in Wolf, who endeavours with rare and singular erudition in his prolegomena to Homer, to prove that the Iliad and Odyssey should be regarded as two collections of poems by various authors, and that only a part of each belong to Homer himself. He lays great stress upon the improbability of a single poet's ever having conceived the plan of two poems of such great length, when the common mode of reciting poetical productions in those days, namely, by detached portions, must have caused him to foresee that these two poems could never be chanted each from beginning to end at one and the same time. He endeavours likewise to show the impossibility of executing so vast a plan without the aid of writing; but this argument, after what has been advanced above, must be regarded as untenable. The hypothesis of Wolf, however, relies chiefly for support and confirmation upon the discrepancies which the German critic thinks he discovers between various parts of the Iliad and Odyssey. He calls in historical facts to the aid of this last position. The poems of Homer, brought into Greece by Lycurgus, were chanted in the latter country by rhapsodists, who wandered over the face of the land reciting, wherever they stopped, detached portions of these poems, and this species of division had no analogy with that which we at present know. The rhapsodists were accustomed to select certain parts which formed a complete action, and recite these by themselves; as, for example, "The pestilence of the Grecian Camp," "The dream of Agamemnon," &c. Under the Pisistratidæ, all these scattered fragments were collected together and united into two great poems. Such at least is the assertion of Cicero, although R. P. Knight remarks that Herodotus and Thucydides, Plato and Aristotle, who have so often spoken both of Homer as well as of Pisistratus and his sons, are entirely silent on this head. It is maintained, moreover, that from time to time

these poems we retouched, arranged, added to, and continued, by the Diaseuastæ, who obtained their name from their employment; and that it was finally owing to the care of the Alexandrian grammarians in the third and fourth centuries A. C. that the poems in question owed the form they at present possess. Such is a brief outline of the theory of Wolf. He is opposed, however, by numerous authorities, both ancient and modern, and in particular by the well known remark of Aristotle that the Iliad and Odyssey are complete models of unity of design, as far as this could have been effected. The chief opponent of Wolf has been the Baron de Sainte-Croix. According to this writer, if there were the least foundation for the hypothesis of Wolf, we should certainly not find Lycurgus, Pisistratus, and his son Hipparchus, ascribing entire poems to Homer when others had been the authors of them. They were undoubtedly better qualified to judge of these matters than even the most sagacious critic of modern times, and supposing, after all, that they were deceived, is it likely that Aristotle, Crates, Aristophanes, Aristarchus, Longinus, in a word the most celebrated critics of antiquity, would fall into the same error? How could the Iliad have been written by many hands and yet the unity of the whole poem so admirably preserved? And what must have been the fertility of talent in that early age, when many poets could be found to bear each his part in the composition of a work which has baffled the imitation as much as it has excited the admiration and surprise of every succeeding age? If we reject, however, the hypothesis of Wolf, another remains which carries with it a more plausible appearance. Eustathius informs us that as early as the time of Aristophanes of Byzantium, doubts existed as to the authenticity of the last book of the Odyssey and a part of the preceding one. This grammarian believed that the Odyssey ended with the 296th verse of the 23d Book, and that all which followed was by a strange hand. His reason undoubtedly was because this last appeared unworthy of the poet. Thus, some good manuscripts have a mark at this part of the poem, indicating that what follows does not belong to the Odyssey. It must be confessed that there are very strong grounds for admitting this hypothesis. The fable of the Odyssey ends, in fact, at the moment when Ulysses regains possession of his palace and wife, and enjoys repose from his labours. The verses which precede the 296th terminate the poem, moreover, by one of those melancholy reflections, which, in the opinion of critics, ought to be found at the end of Epopees, in order to leave in the breast of the reader a feeling of sadness. But of all hypotheses the boldest is that of Bryant. M. Lechevalier having published his "Researches on the situation of ancient Troy, and on the scene of the Iliad in general," the learned English scholar favoured the world with his "Essay concerning the

war of Troy and the expedition of the Grecians, described by Homer," in which he maintained the singular theory that *Troy never existed*, and that the expedition of the Greeks against that city is a mere fable. This hypothesis has fallen into well merited oblivion. The system of Wolf, already shaken by the arguments of Sainte-Croix, has found still more formidable antagonists in two of the countrymen of Bryant. One of these, Richard Payne Knight, in his learned prolegomena to Homer, appears to us to have set the question entirely at rest. The other, Granville Peun, undertakes to establish the unity of design in the Iliad, a ground which even Knight himself had abandoned as untenable. The reader is referred to his "Examination of the primary argument of the Iliad," in which he will find it ably maintained that the poem is to be taken as a whole, and that its primary and governing argument is "the sure and irresistible power of the divine will exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy." The best editions of Homer's Iliad and Odyssey may, perhaps, be found to be Barnes, 2 vols. 4to. Cantab. 1711; that of Glasgow, 2 vols. fol. 1758; that of Berglerus, 2 vols. 12mo. Amst. 1767; that of Dr. Clarke of the Iliad, 2 vols. 4to. 1729, and of the Odyssey, 1740; and that of Oxford, 5 vols. 8vo. 1780. containing the scholia, hymns, and an index. [Decidedly the best edition of the Iliad, however, is that of Heyne, in 8 vols. 8vo. Lips. et Lond. 1802, and the next to it are that of Wolf, Lips. 1804-7, 4 vols. 8vo. and that of Villoison, Venet. 1788, fol. An edition of the Odyssey, which promises to be a valuable one, is now publishing in Germany, edited by Dr. Crusius.] *Herodot.* 2, c. 53. — *Theocr.* 16. — *Aristot. Poet.* — *Strab.* — *Dio. Chrys.* 33. *Orat.* — *Paus.* 2, 9, 10. — *Herodot.* 3. — *Ælian.* V. H. 13. — *Val. Max.* 8, c. 8. — *Quintil.* 1, 8, 10, 12. — *Paterc.* 1, c. 5. — *Dionys. Hal.* — *Plut. in Alex.* &c. — One of the Greek poets called Pleiades, born at Hierapolis, B. C. 263. He wrote 45 tragedies, all lost. — There were seven other poets of inferior note, who bore the name of Homer.

[*HOMONADA*, a strong fortress of Cilicia Trachea on the confines of Isauria. This place Mannert makes to belong to Pisidia. The Homonadenses were a wild and plundering people, and greatly infested the neighbouring country. They were subdued, however, by the Roman commander Quiri us, who blocked up the passages of the mountains and reduced them by famine. It is now *Ermek*, and presents the appearance of a castle hewn out of a rock.]

HONOR, a virtue worshipped at Rome. Her first temple was erected by Scipio Africanus, and another was afterwards built by Claud. Marcellus. [The temples of Honour are said to have had no entrance but through the temple of Virtue, in order to teach men that true honour was only to be acquired by

the practice of virtue.] *Cic. de Nat. D.* 2, p. 23.

HONORIUS, [a Roman emperor of the west, second son of Theodosius the Great, who succeeded to the throne of the west as Arcadius his brother to that of the east. The government, during his minority, was placed in the hands of the illustrious general Stilicho, whose daughter he married in 398. As his character opened he appeared ill adapted to his high station, addicted to puerile amusements, and void of talents. The revolt of the Goths and the invasion of Italy by Alaric so alarmed him that he fled to Liguria, and was for a time besieged in a town there by the Goths. Stilicho came to his relief, and by the defeat of Alaric, also freed Italy from present danger. After this he fixed his residence at Ravenna, and was completely governed by his ministers. He died of a dropsy in the 39th year of his age.] Under him and his brother the Roman power was divided into two different empires. The successors of Honorius, who fixed their residence at Rome, were called the emperors of the west, and the successors of Arcadius, who sat on the throne of Constantinople were distinguished by the name of emperors of the eastern Roman empire. This division of power proved fatal to both empires, and they soon looked upon one another with indifference, contempt, and jealousy.

HORAPOLLO, or Horus Apollo, [a grammarian of Egypt, who taught first at Alexandria and afterwards at Constantinople, in the reign of Theodosius. There remain of his writings two books on the Egyptian Hieroglyphics, printed by Aldus in Greek in 1505. They were afterwards translated into Latin, and several times re-printed. The best edition is that of De Pauw, Traj. ad Rhen. 1727.]

HORÆ, three sisters, daughters of Jupiter and Themis, according to Hesiod, called Euphonia, Dice, and Irene. They were the same as the seasons who presided over the spring, summer, and winter, and were represented by the poets as opening the gates of heaven and of Olympus. *Homer. Il.* 5, v. 749.—*Paus.* 5, c. 11.—*Hesiod. Theog.* v. 902

HORATIA, the sister of the Horatii, killed by her brother for mourning the death of the Curatii. *Cic. de Inv.* 2, c. 20.

HORATIUS COCLES. *vid.* Cocles.—**Q. FLACCUS**, a celebrated poet, born at Venusia. His father was a freedman, and though poor in his circumstances, he liberally educated his son, and sent him to learn philosophy at Athens, after he had received the lessons of the best masters at Rome. Horace followed Brutus from Athens, and the timidity which he betrayed at the battle of Philippi so effectually discouraged him, that he forever abandoned the profession of arms; and at his return to Rome, applied himself to cultivate poetry. His rising talents claimed the attention of Virgil and Varius, who recommended him to the care of Mæcenas and Augustus, the most

celebrated patrons of literature. Under the fostering patronage of the emperor and of his minister, Horace gave himself up to indolence and refined pleasure. He was a follower of Epicurus, and, while he liberally indulged his appetites, he neglected the calls of ambition, and never suffered himself to be carried away by the tide of popularity or public employments. He even refused to become secretary of Augustus, and the emperor was not offended at his refusal. He lived at the table of his illustrious patrons as if he were in his own house; and Augustus, while sitting at his meals with Virgil at his right hand and Horace at his left, often ridiculed the short breath of the former, and the watery eyes of the latter, by observing that he sat between tears and sighs, *Ego sum inter suspiria & lacrymas*. Horace was warm in his friendship, and, if ever any ill-judged reflection had caused offence, the poet immediately made every concession which could effect a reconciliation, and not destroy the good purposes of friendly society. Horace died in the 57th year of his age, B. C. 8. His gaiety was suitable to the liveliness and dissipation of a court: and his familiar intimacy with Mæcenas has induced some to believe that the death of Horace was violent, and that he hastened himself out of the world to accompany his friend. The 17th ode of his second book, which was written during the first illness of Mæcenas, is too serious to be considered as a poetical rhapsody or unmeaning effusion; and, indeed the poet survived the patron only three weeks, and ordered his bones to be buried near those of his friend. He left all his possessions to Augustus. The poetry of Horace, so much commended for its elegance and sweetness, is deservedly censured for the licentious expressions and indelicate thoughts which he too frequently introduces. In his odes he has imitated Pindar and Anacreon; and if he has confessed himself to be inferior to the former, he has shown that he bears the palm over the latter, by his more ingenious and refined sentiments, by the ease and melody of his expressions, and by the pleasing variety of his numbers. In his satires and epistles, Horace displays much wit, and much satirical humour, without much poetry; and his style, simple and unadorned, differs little from prosaic composition. In his art of poetry he has shown much taste and judgment, and has rendered in Latin hexameters, what Aristotle had, some ages before, delivered to his pupils in Greek prose; the poet gives judicious rules and useful precepts to the most powerful and opulent citizens of Rome, who, in the midst of peace and enjoyment, wished to cultivate poetry and court the muses. [*vid.* the end of this article.] The best editions of Horace will be found to be that of Basil, fol. 1580, illustrated by eighty commentators, and that of Baxter, improved by Gesner, and after him by Zeunius, *Lips.* 1815, in 8vo. A new edition of this last appeared in 1822, from the Leipsic press, edited by Böthe, which is in many res-

pects superior to the old one. [The edition of Doering, Gotha, 1824, is, however, decidedly the best. It was reprinted at Glasgow in 1826, in one vol. 8vo. Much discussion has been elicited by the composition of Horace which is commonly styled his "*Art of Poetry*." Quintilian cites it by this title, and he is followed by many of the ancient grammarians and scholiasts; but this circumstance does not by any means prove that Horace himself gave it the name. It is well known how little the ancients cared for exactness in citations of this nature, which they regarded as of not the least importance. The opinions of commentators on the object which Horace had proposed to himself in publishing this work, may be arranged into three classes. The ancient grammarians and the first editors of the poet, believed it to have been the intention of Horace not to give a complete theory of the poetic art, but merely some detached precepts in relation to it. The scholiasts Acron and Porphyrio divided the poem into rules or sections, confessing at the same time that these divisions were defective as regards ed connection with each other. Lambinus, Julius Cæsar, Scaliger, and Gerard Vossius were of the same opinion. Daniel Heinsius and the President Bouhier were persuaded that it was the wish of Horace to give an abridgment of the Art of Poetry, and that the confusion which exists in his poem has been caused by the copyists. They have reported consequently to various transpositions in order to bring back the poem to its original state. Dacier believed that the work was left unfinished; while Hardouin, faithful to his general system, will not have Horace to be the author of it. A second class of commentators, on the other hand, perceive in this poem a complete theory of the poetic art, as well as the most perfect union between its several component parts. Among the defenders of this opinion, the ablest and most judicious is Regelsberger, who published, in 1797, a German translation of the work. A third class of commentators is composed of those who, acknowledging in the work neither plan nor unity, still suppose that there lies hid under it a particular intention, and that the object of it is restrained to some special idea. Baxter was the first who suspected that the poem in question was a satire directed against the Roman stage. His idea was developed and enlarged upon by Hurd, in his learned commentary, and also by Sanadon, who states that Horace expresses in this production the indignation with which certain bad poets of the day had inspired him. It has likewise been adopted by Engel, a German critic, who believes the particular end of the poem to have been a criticism of the poets and pretended connoisseurs of the day in general, and of the dramatic writers in particular. This hypothesis has been developed and modified with rare erudition, by Wieland. He is perhaps the first who divined the true relation which existed between the object of the poem and the young Piso, to whom it is

addressed. According to him, it is a simple epistle, in which the poet, urged on perhaps in private by the request of a father who was dissatisfied with the direction which the studies of his son, destined for a brilliant career, had assumed, by his passing rapidly in succession from one object to another, displays to the young man's view the difficulties of poetry and the dangers resulting from giving ourselves up to its cultivation, unless we are directly qualified for the task. Colman, who published in 1783, in London, an edition of this poem, accompanied with notes, adopts the hypothesis of Wieland. He admits at the same time that the bent of the young Piso's mind carried him towards dramatic poetry. Ast, a German scholar, has advanced a third hypothesis. He believes that Horace in composing this piece had in view the Phædrus of Plato, and that, as in this dialogue the philosopher ridicules the rhetoricians, so Horace wished to indulge in raillery at the worthless poets of his time. Finally, de Bosch, in his notes to the Anthology, supposes that the poem was not actually addressed to a Piso, but that the poet made use of this name by way of prosopopeia.] *Suet. in Aug.—Ovid. Trist.* 4, el. 10, v. 49. — Three brave Romans, born at the same birth, who fought against the three Curiatii, about 667 years before Christ. This celebrated fight took place between the hostile camps of the people of Alba and Rome, and on their success depended the victory. In the first attack two of the Horatii were killed, and the only surviving brother, by joining artifice to valour, obtained an honourable trophy: by pretending to fly from the field of battle, he easily separated his antagonists, and, in attacking them one by one, he was enabled to conquer them all. As he returned victorious to Rome, his sister reproached him with the murder of one of the Curiatii, to whom she was promised in marriage. He was incensed at the rebuke, and killed his sister. This violence raised the indignation of the people; he was tried and capitally condemned. His eminent services, however, pleaded in his favour; the sentence of death was exchanged for a more moderate but more ignominious punishment, and he was only compelled to pass under the yoke. A trophy was raised in the Roman forum, on which he suspended the spoils of the conquered Curiatii. *Cic. de Invent.* 2, c. 26.—*Liv.* 1, c. 24, &c.—*Dionys. Hal.* 3, c. 3.—A Roman consul, who defeated the Sabines.—A consul, who dedicated the temple of Jupiter Capitolinus. During the ceremony he was informed of the death of his son, but he did not forget the sacred character he then bore for the feelings of a parent, and continued the dedication after ordering the body to be buried. *Liv.* 2.

HORMISDAS, [or Hormouz, a king of Persia who succeeded to the throne in the year 579 of the Christian era, after the death of his father, Chosroes the Great. While directed by prudent counsellors he governed wisely.

but when left to himself became a cruel tyrant. He was despoised and put to death by his subjects.]

HORESTI, [a people of Scotland, mentioned by Tacitus. In Agricola's time, they seem to have been the inhabitants of what is now Angus. They were probably incorporated with, or subdued by, the Vacouagi, before Ptolemy wrote his geography. Manner locates them near the *Firth of Tay*.] *Tacit. Ag.* 38

HORTENSIA, a celebrated Roman lady, daughter of the orator Hortensius, whose eloquence she had inherited in the most eminent degree. When the triumvirs had obliged 14,000 women to give upon oath an account of their possessions, to defray the expenses of the state, Hortensia undertook to plead their cause, and was so successful in her attempt, that 1000 of her female fellow-sufferers escaped from the avarice of the triumvirate. [The harangue she delivered on this occasion was extant in the time of Quintilian, who speaks of it with applause.] *Val. Mar.* 3, c. 3.

HORTENSIALEX, by Q. Hortensius, the dictator, A. U. C. 367. It ordered the whole body of the Roman people to pay implicit obedience to [the plebiscita, or laws enacted by the commons at the Comitia Tributa.] The nobility, before this law was enacted, had claimed an absolute exemption.—[Another, that the *nundinæ*, or market-days, which used to be held as *feriæ*, or holy days, should be *fasti* or court days; in order that the country people, who came to town for market, might then get their law-suits determined.]

HORTA, a divinity among the Romans, who presided over youth, and patronised all exhortations to virtue and honourable deeds. She is the same as Hersilia [Her temple was never shut, to admonish the young that they should always be disposed, with particular vigilance, to watch over themselves as regards the practice of virtue.]

Q. HORTENSIVS, a celebrated orator, who began to distinguish himself by his eloquence in the Roman forum, at the age of nineteen. [He was born of a plebeian family A. U. 640, eight years before Cicero. He served at first as a common soldier, and afterwards as military tribune in the social war. In the contest between Marius and Sylla he remained neuter, and was one of the twenty questors established by Sylla A. U. 674. He afterwards obtained in succession the offices of ædile, prætor, and consul, the last of these A. U. 685. As an orator he for a long time balanced the reputation of Cicero, but, as his orations are lost, we can only judge of him by the account which his rival gives of his abilities. "Nature had given him," says Cicero in his Brutus, (c. 38,) "so happy a memory that he never had need of committing to writing any discourse which he had meditated, while after his opponent had finished speaking, he could recall word by word, not only what the other had said, but also the

authorities which had been cited against himself. His industry was indefatigable. He never let a day pass without speaking in the forum, or preparing himself to appear on the morrow; oftentimes he did both. He excelled particularly in the art of dividing his subject, and in then reuniting it in a luminous manner, calling in at the same time even some of the arguments which had been urged against him. His diction was noble, elegant, and rich, his voice strong and pleasing, his gestures carefully studied. Thus far Cicero's account of him. It is very probable that much of his reputation was owing to the imposing nature of his forensic displays, since Cicero himself confesses that his orations when read were inferior to what they appeared when spoken, and Quintilian considers the praise which Cicero has bestowed upon them as greatly exceeding the true limit. It is very creditable to both Cicero and Hortensius that they became eventually and continued very warm friends.] Hortensius was very rich, and not less than 10,000 casks of Arvisian wine were found in his cellar after his death. He had written pieces of amorous poetry, and annals, all lost. *Cic. in Brut. ad Attic. de Orat. &c.—Varro de R. R.* 3, c. 5.—[A friend of Cato Uticensis, *vid. Cato*.]—A Roman who first introduced the eating of peacocks at Rome. This was at the feast he gave when he was created augur.

HORUS, a son of Isis, one of the deities of the Egyptians.

HOSPITALIS, a surname of Jupiter among the Romans, as the god of hospitality.

HOSTILIA, [a village on the Padus or Po, now *Ostiglia*, in the vicinity of Cremona. *Facit. Ann.* 2, c. 40—*Plin.* 21, c. 12.

HOSTIVS HOSTILIUS, a warlike Roman, presented with a crown of boughs by Romulus for his intrepid behaviour in battle. *Dionys Hal.*—A Latin poet, in the age of J. Cæsar, who composed a poem on the wars of Istria. *Macrob. Sat.* 6, c. 3 and 5.

HUNNI, [one of the northern nations, which, under their king Attila, committed dreadful ravages in the Roman empire. They seem to have been of Tartar origin, and their ancient, perhaps their original seat, was immediately on the north side of the great wall of China. After this empire had long been exposed to their inroads, they were driven from their country by other Tartar nations, and moving on to the west, first made the Goths and then the Romans feel their savage fury. Their empire ended with Attila. In the year 888, they had obtained a settlement in Pannonia, to which country they gave the name of *Hungary*. Some authors state that the rage of the ancient Huns were all cut off in the long war waged against them by Charlemagne, and that the country was afterwards peopled by the neighbouring nations, to whom the present Hungarians owe their origin.]

HYACINTHIA, an annual solemnity at Amyclæ in Laconia, in honour of Hyacinthus.

and Apollo. It continued for three days, during which time the grief of the people was so great for the death of Hyacinthus, that they did not adorn their hair with garlands during their festivals, nor eat bread, but fed only upon sweetmeats. They did not even sing paeans in honour of Apollo, or observe any of the solemnities which were usual at other sacrifices. On the second day of the festival, there were a number of different exhibitions. Youths, with their garments girt about them, entertained the spectators, by playing sometimes upon the flute or upon the harp, and by singing anapaestic songs, in loud-echoing voices, in honour of Apollo. Others passed across the theatre mounted upon horses richly adorned, and at the same time, choirs of young men came upon the stage singing their uncouth rustic songs, and accompanied by persons who danced at the sound of vocal and instrumental music, according to the ancient custom. Some virgins were also introduced in chariots of wood, covered at the top, and magnificently adorned. Others appear in race chariots. The city began then to be filled with joy, an immense number of victims were offered on the altars of Apollo, and the votaries liberally entertained their friends and slaves. During this latter part of the festivity, all were eager to be present at the games, and the city was almost desolate, and without inhabitants. *Athen. 4.*—*Ovid. Met. 10, v. 219.*—*Paus. 3, c. 1 and 19.*

HYACINTHUS, a son of Amyclas and Diomedes, greatly beloved by Apollo and Zephyrus. He returned the former's love; and Zephyrus, incensed at his coldness and indifference, resolved to punish his rival. As Apollo, who was intrusted with the education of Hyacinthus, once played at quoit with his pupil, Zephyrus blew the quoit, as soon as it was thrown by Apollo upon the head of Hyacinthus, and he was killed with the blow. Apollo was so disconsolate at the death of Hyacinthus, that he changed his blood into a flower, which bore his name, and placed his body among the constellations. The Spartans also established yearly festivals in honour of the nephew of their king. [*vid. Hyacinthia.*] *Paus. 3, c. 19.*—*Ovid. Met. 10, v. 185, &c.*—*Apollod. 3, &c.*

HYADES, five daughters of Atlas, king of Mauritania, who were so disconsolate at the death of their brother Hyas, who had been killed by a lioness, that they pined away and died. They became stars after death, and were placed [on the head of] Taurus, one of the 12 signs of the Zodiac. They received the name of Hyades from their brother Hyas. Their names are Phaola, Ambrosia, Eudora, Coronis, and Polyxo. To these some have added Thione and Prodice, and they maintained, that they were daughters of Hyas and Æthra, one of the Oceanides. Euripides calls them daughters of Erectheus. The ancients supposed that the rising and setting of the Hyades was always attended with much rain, whence the name (*ὕω plu.*) [Hence Horace (*Od. 1, 3, 14.*) calls them *tristes Hyadas*, the

rainy Hyades. The Latins called them also *Sucule*, swine, "because," it is said, "the continual rain which they cause, makes the roads so miry that they seem to delight in dirt like swine." It is better to say at once that the Roman name was founded upon an ignorance of the true derivation of the term Hyades, as if it came *απο των υων* from *swine*, and not from *υων*, to rain.] *Ovid. Fast. 5, v. 165.*—*Hygin. fab. 182.*—*Eurip. in Ion.*

HYAMPOLIS, a city of Phocis, on the Cephissus, founded by the Hyantes. *Herodot. 8.*

HYANTHES, [the name of an ancient people of Bœotia, who succeeded the Ectenes in the possession of that country when the latter were exterminated by a plague.] Cadmus is sometimes called *Hyanthius*, because he is king of Bœotia. *Ovid. Met. 3, v. 147.*

HYANTIS, an ancient name of Bœotia.

HYAS, a son of Atlas, of Mauritania, by Æthra. His extreme fondness for shooting proved fatal to him, and in his attempts to rob a lioness of her whelps he was killed by the enraged animal. Some say that he died by the bite of a serpent, and others that he was killed by a wild boar. His sisters mourned his death with such constant lamentations, that Jupiter, in compassion of their sorrow, changed them into stars. [*vid. Hyades.*] *Hygin. fab. 192.*—*Ovid. Fast. 5, v. 170.*

HYBLA, [the name of three towns in Sicily; *Hybla major, minor, and parva.* The first was situate near the south of Mount Ætna, on a hill of the same name with the city; near it ran the river Simœthus. This was the Hybla so famous in antiquity for its honey and bees.—The second place was called also *Hæra*; it was situate in the southern part of Sicily, and is placed in the itinerary of Antonine, on the route from Agrigentum to Syracuse. On D'Anville's map it is north of Camerina. This is now *Calata Girona.*—The last place was a maritime one on the eastern coast of Sicily, below Syracuse. It was also denominated *Galaotis*, but more frequently *Megara*, whence the gulf to the south of it was called *Megarensis sinus.*] *Paus. 5, c. 23.*—*Strab. 6.*—*Mela, 2, c. 7.*—*Cic. Verr. 3, c. 43, l. 5, c. 25.*—*Sil. 14, v. 26.*—*Stat. 14, v. 201.*

HYDARNES, one of the seven noble Persians who conspired to destroy the usurper Smerdis, &c. *Herodot. 3 and 6.*—*Strab. 11.*

HYDASPES, [a river of India, and one of the tributaries of the Indus. D'Anville makes it to be the modern *Shautrou*, *Mannert*, however, decides in favour of the *Behut*. Alexander crossed this river to give battle to Porus.]

HYDRA, a celebrated monster, which infested the neighbourhood of the lake Lerna in Peloponnesus. [*vid. the end of this article.*] It was the fruit of Echidna's union with Typhon. It had an hundred heads, according to Diodorus; fifty, according to Simonides; and nine, according to the more received opinion of Apollodorus, Hyginus, &c. As soon as one of these heads was cut off, two immediately grew up if the wound

was not stopped by fire. It was one of the labours of Hercules to destroy this dreadful monster, and this he easily effected with the assistance of Iolaus, who applied a burning iron to the wounds as soon as one head was cut off. While Hercules was destroying the hydra, Juno, jealous of his glory, sent a sea-crab to bite his foot. This new enemy was soon despatched; and Juno, unable to succeed in her attempts to lessen the fame of Hercules, placed the crab among the constellations, where it is now called Cancer. The conqueror dipped his arrows in the gall of the hydra, and from that circumstance, all the wounds which he gave proved incurable and mortal. [This Hydra with many heads is said to have been only a multitude of serpents which infested the marshes of Lerna near Mycenæ, and which seemed to multiply as they were destroyed. Hercules, with the assistance of his companions, cleared the country of them, by burning the reeds in which they lodged. See also Dupuis's explanation in the remarks appended to the article Hercules.] *Hesiod. Theog.—Apollod. 2, c. 5.—Paus. 5, c. 17.—Ovid. Met. 9, v. 69.—Horat. 4, od. 4, v. 61.—Virg. Æn. 6, v. 276, l. 7, v. 658.*

HYDRAOTES, [a tributary to the Indus. D'Anville takes it to be the modern *Biah*. Rennell, however, makes the Hyphasis the *Biah*; the Hydraotes appears to be the modern *Rauwee*.]

HYDROPHORIA, a festival observed at Athens, called *απο του φορειν υδαρ*, from carrying water. It was celebrated in commemoration of those who perished in the deluge of Deucalion and Ogyges.

HYDRUNTUM and HYDRUS, a city of Calabria, 50 miles south of Brundisium. As the distance from thence to Greece was only 60 miles, Pyrrhus, and afterwards Varro, Pompey's lieutenant, meditated the building here a bridge across the Adriatic. Though so favourably situated, Hydrus, now called *Otranto*, is but an insignificant town, scarce containing 3000 inhabitants. *Plin. 3, c. 16.—Cic. 15, Att. 21, l. 16, ep. 5.—Lucan. 5, v. 375.*

HYEMPSAL, a son of Micipsa, brother to Adherbal, murdered by Jugurtha, after the death of his father. [The more correct orthography is Hiempsal.] *Sallust. de Jug. Bell.*

HYGEIA or HYGIEA, the goddess of health, daughter of Æsculapius, held in great veneration among the ancients. Her statues represented her with a veil, and the matrons usually consecrated their locks to her. She was also represented on monuments as a young woman holding a serpent in one hand, and in the other a cup, out of which the serpent sometimes drank, [and sometimes twined around the whole body of the goddess.] According to some authors, Hygeia is the same as Minerva, who received that name from Pericles, who erected to her a statue, because in a dream she had told him the means of curing an architect, whose assist-

ance he wanted to build a temple. *Plut. in Pericl.—Paus. 1, c. 23.*

C. JUL. HYGINUS, [one of the ancient grammarians. He is mentioned by Suetonius as a native of Spain, though some have supposed him an Alexandrian, and to have been brought to Rome after the capture of that city by Cæsar. He was appointed keeper of the Palatine library, and received pupils for instruction. He was intimately acquainted with Ovid and other literary characters of the day, and was said to be the imitator of Cornelius Alexander a Greek grammarian. He wrote the lives of illustrious men which are referred to by Aulus Gellius; a volume of examples; and a copious treatise on the cities of Italy. Other works have been attributed to him; but the only pieces that have come down to us are entitled, "Poeticon Astronomicon," "De mundi et spheræ ac utriusque partium Declaratione," and a book of fables. The best edition of this writer is that of Munker, in the *Mythographi Latini*, Amstel. 1681, 8vo.] His compositions have been greatly mutilated, and their incorrectness and their bad Latinity have induced some to suppose that they are spurious. *Sueton. de Gram.*

HYLACTOR, one of Actæon's dogs, from his barking (*ὕλακτα, latro*.) *Ovid. Met. 3.*

HYLAS, a son of Thiodamas, king of Mysia and Menodice, stolen way by Hercules, and carried on board the ship Argos to Colchis. On the Asiatic coast the Argonauts landed to take a supply of fresh water, and Hylas, following the example of his companions, went to the fountain with a pitcher, and fell into the water and was drowned. The poets have embellished this tragical story, by saying, that the nymphs of the river, enamoured of the beautiful Hylas, carried him away; and that Hercules, disconsolate at the loss of his favourite youth, filled the woods and mountains with his complaints, and at last abandoned the Argonautic expedition to go and seek him. *Apollod. 1, c. 9.—Hygin. fab. 14, 271.—Virg. Ecl. 6.—Propert. 1, el. 20.*—A river of Bithynia. [It flows into the Sinus Cianus, near the town of Cius, and to the south-west of the lake Ascianus and the city of Nicæa. The inhabitants of Cius celebrated yearly a festival in honour of Hylas, who was carried off by the nymphs, as is above mentioned, in the neighbourhood of this river. The river was named after him. At this celebration it was usual to call with loud cries upon Hylas.] *Plin. 5, c. 32.*

HYLLUS, a son of Hercules and Dejanira, who, soon after his father's death, married Iole. He, as well as his father, was persecuted by the envy of Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, and killed with his own hand Eurystheus, and sent his head to Alcmena.

his grandmother. Some time after he attempted to recover the Peloponnesus with the Heraclidæ, and was killed in single combat by Echemus, king of Arcadia. [*vid. Heraclidæ, Hercules.*] *Herodot.* 7, c. 204, &c.—*Strab.* 9.—*Diod.* 4.—*Ovid Met.* 9, v. 279.—[A river of Lydia which falls into the Hermus. It is mentioned by Homer, (*Il.* 20, v. 392.) *Strabo* states that it was named in his time Phrygius. *Pliny* calls it the Phryx, makes it distinct from the Hyllus, and adds that it gave name to the Phrygian nation, and separated Phrygia from Caria, all which is a manifest error on the part of the Roman writer.] *Liv.* 37, c. 38.—*Herodot.* 1, c. 180.

HYMÉNÆUS and **HYMEN**, the god of marriage among the Greeks, was son of Bacchus and Venus, or, according to others, of Apollo and one of the muses. *Hymenæus*, according to the more received opinions, was a young Athenian of extraordinary beauty, but ignoble origin. He became enamoured of the daughter of one of the richest and noblest of his countrymen, and, as the rank and elevation of his mistress removed him from her presence and conversation, he contented himself to follow her wherever she went. In a certain procession, in which all the matrons of Athens went to Eleusis, *Hymenæus*, to accompany his mistress, disguised himself in woman's clothes, and joined the religious troop. His youth, and the fairness of his features, favoured his disguise. A great part of the procession was seized by the sudden arrival of some pirates, and *Hymenæus*, who shared the captivity of his mistress, encouraged his female companions, and assassinated their ravishers while they were asleep. Immediately after this, *Hymenæus* repaired to Athens, and promised to restore to liberty the matrons who had been enslaved, provided he was allowed to marry one among them who was the object of his passion. The Athenians consented, and *Hymenæus* experienced so much felicity in his marriage state, that the people of Athens instituted festivals in his honour, and solemnly invoked him at their nuptials, as the Latins did their *Thalassius*. *Hymen* was generally represented as crowned with flowers, chiefly with marjoram or roses, and holding a burning torch in one hand, and in the other a vest of purple colour. It was supposed that he always attended at nuptials; for, if not, matrimonial connections were fatal, and ended in the most dreadful calamities; and people ran about, calling aloud, *Hymen! Hymen!* &c. *Ovid. Medea. Met.* 12, v. 215.—*Virg. Æn.* 1, &c.—*Catull.* ep. 62.

HYMETTUS, [a mountain of Attica, south-east of Athens, and celebrated for its excellent honey. According to Mr. *Hobhouse*, *Hymettus* approaches to within three miles of Athens, and is divided into two ranges; the first running from east-north-east to south-west, and the second forming an obtuse angle with the first, and having a direction from west-north-west to east-south-east. The first is called *Trelo Vouni*, the second *Lambra*

Vouni. The same writer states, that *Hymettus* is neither a high nor a picturesque mountain, but a flat ridge of bare rocks. The sides about half way up are covered with brown shrubs and heath, whose flowers scent the air with delicious perfume. The honey of *Hymettus* is still held in high repute at Athens, being distinguished by a superior flavour and a peculiar aromatic odour, which plants in this vicinity also possess. *Hobhouse's Journey*, vol. 1, p. 320.—*Strab.* 6.—*Ital.* 2, v. 228, l. 14, v. 200.—*Plin.* 36, c. 3.—*Horat.* 2, od. 18, v. 3, l. 2. *Sat.* 2, v. 15.—*Cic.* 2, *fin.* 34.

HYPERA or **IPPEA**, now [*Berghi*,] a town of Lydia, sacred to Venus, between Mount *Tmolus* and the *Caystrus*. *Strab.* 13.—*Ovid. Met.* 11, v. 152.

HYPÂNIS, a river of European Scythia, now called *Bog*, which falls into the *Borysthenes*, [after a south-east course of about 400 miles,] and with it into the *Euxine*. *Herodot.* 4, c. 52, &c.—*Ovid. Met.* 15, v. 285.—A river of India, [the same as the *Hypaphis*.—Another rising in the Mount *Caucasus* and falling into the *Palus Mæotis*. *vid. Vardanus.*] *Cic. Tusc.* 2, c. 39.

HYPATES, a river of Sicily, near *Camarina*. *Ital.* 14, v. 231.

HYPĀTA, a town of Thessaly, [on the *Sperchius*, west of *Anticyra*. It is now *Neopatra*.] *Liv.* 41, c. 25

HYPATIA, a native of Alexandria, celebrated for her beauty, her virtues, and her great erudition. She was assassinated 414 A. D.

HYPĒRĒBŌRĒI, [*vid. the end of this article,*] a nation in the northern parts of Europe and Asia, who were said to live to an incredible age, even to a thousand years, and in the enjoyment of all possible felicity. The sun was said to rise and set to them but once a year, and therefore perhaps they are placed by *Virgil* under the north pole. The word signifies *people who inhabit beyond the wind Boreas*. Thrace was the residence of *Boreas*, according to the ancients. Whenever the *Hyperboreans* made offerings they always sent them towards the south, and the people of *Dodona* were the first of the Greeks who received them. The word *Hyperboreans* is applied, in general, to all those who inhabit any cold climate. [The term *Hyperborean* has given rise to various opinions. *Pelloutier* makes the people in question to have been the Celtic tribes near the Alps and Danube. *Pliny* places them beyond the *Rhipean Mountains* and the N. E. wind, "*ultra aquilonis intra*." Mention is made of them in several passages of *Pindar*, and the scholiast on the 8th *Olympic*, v. 63, observes, *ὡς ὑπερβορέους, ἔνθα ἰστέρος τὰς πηγὰς ἔχει*, "to the *Hyperboreans*, where the *Ister* has its rise." *Protarchus*, who is quoted by *Stephanus* under the word "*ὑπερβορέων*," states that the Alps and *Rhipean Mountains* were the same, and that all the nations dwelling at the foot of this chain were called *Hyperboreans*. It would appear from these and other authorities that the term *Hyperborean* was applied by the ancient wri-

ters to every nation situated much to the north. But whence arise the highly coloured descriptions which the ancients have left us of these same Hyperboreans? It surely could not be that rude and barbarous tribes gave occasion to those beautiful pictures of human felicity on which the poet of former days delighted to dwell. "On sweet and fragrant herbs they feed, amid verdant and grassy pastures, and drink ambrosial dew, divine potation: all resplendent alike in cœveal youth, a placid serenity for ever smiles on their brows, and lightens in their eyes; the consequence of a just temperament of mind and disposition, both in the parents and in the sons, disposing them to do what is just, and to speak what is wise. Neither diseases nor wasting old age infest this holy people; but without labour, without war, they continue to live happily, and to escape the vengeance of the cruel Nemesis." Thus sang Orpheus and Pindar. If an opinion might be ventured it would be this, that all the tradition respecting the Hyperborean race, which are found scattered among the works of the ancient writers, point to an early and central seat of civilization, whence learning and the arts of social life diverged over the world. Shall we place this seat of primitive refinement in the North? But, it may be replied, the earliest historical accounts which we have of those regions, represent them as plunged in the deepest barbarism. The answer is an easy one. Ages of refinement may have rolled away, and been succeeded by ages of ignorance. Who will venture to deny that the northern regions of Europe must not at an early period have enjoyed a milder climate, when the vast quantities of amber found in the environs of the Baltic clearly show that the forests, now imbedded in the earth, in which amber is produced, could not have existed in that quarter, if a very elevated temperature had not prevailed. We will abandon, however, this argument, strong as it is, and pursue the inquiry on other and clearer grounds. The term Hyperborean means a nation or people who dwell beyond the wind Boreas. The name Boreas is properly applied by the Greeks to the wind which blows from the north-north-east, (*vid.* Schneider Lex. ad voc.) and is the same with the Aquilo of the Latins. Of this latter wind Pliny remarks, "*stat inter Septentrionem et Ortum solstitialem,*" and Forcellini, (*Lex. Tot. Lat.*) observes that it is often confounded with, and mistaken for, the North. The term Hyperborei then, if we consider its true meaning, refers to a people dwelling far to the north-east of the Greeks, and will lead us at once to the plains of central Asia, the cradle of our race. Here it was that man existed in primeval virtue and happiness, and here were enjoyed those blessings of existence, the remembrance of which was carried by the various tribes that successively migrated from this common home, into every quarter of the earth. Hence it is that even among the Oriental nations so many traces

are found of their origin being derived from some country to the north. Adelung has adopted the opinion which assigns central Asia as the original seat of the human species, and has mentioned a variety of considerations in support of it. He observes that the central plain of Asia being the highest region in the globe, must have been the first to emerge from the universal ocean, and therefore first became capable of affording a habitable dwelling to terrestrial animals and to the human species; hence, as the subsiding waters gradually gave up the lower regions to be the abode of life, they may have descended, and spread themselves successively over their new acquisitions. The desert of Kobi, which is the summit of the central steppe, is the most elevated ridge in the globe. From its vicinity the great rivers of Asia take their rise and flow towards the four cardinal points. The Selinga, the Ob, the Irthig, the Lena, and the Jenisei, send their water to the Frozen Ocean; the Iaik flows towards the setting sun; the Amu and Hoang-ho, and the Indus, Ganges, and Burrampooter, towards the east and south. On the declivities of these high lands are the plains of Thibet, lower than the frozen region of Kobi, where many fertile tracts are well fitted to become the early seat of animated nature. Here are formed not only the vine, the olive, rice, the legumina, and other plants, on which man has in all ages depended, in a great measure, for his sustenance, but all those animals run wild upon these mountains, which he has tamed and led with him over the whole earth, as the ox, the horse, the ass, the sheep, the goat, the camel, the hog, the dog, the cat, and even the gentle rein-deer, who accompanies him to the icy polar tracts. In Cashmere plants, animals, and men exist in the greatest physical perfection. A number of arguments are suggested in favour of this opinion. Baily has referred the origin of the arts and sciences, of astronomy and of the old lunar zodiac, as well as of the discovery of the planets to the most northerly tract of Asia. His attachment to Buffon's hypothesis of the central fire and the gradual refrigeration of the earth, has driven him indeed to the banks of the Frozen Ocean, but his arguments apply more naturally to the centre of Asia. In our Scriptures moreover the second origin of mankind is referred to a mountainous region eastward of Shinar, and the ancient books of the Hindoos fix the cradle of our race in the same quarter. The Hindoo paradise is on Mount Meru, which is on the confines of Cashmere and Thibet. *vid.* Müller's Universal History, vol. 1, p. 19, in notis.] *Plin.* 4, c. 12, l. 6, c. 17.—*Mela*, 3, c. 5.—*Virg. G.* 1, v. 240, l. 3, v. 169 and 381.—*Herodot.* 4, c. 13, &c.—*Cic. N. D.* 3, c. 23, l. 4, c. 12.

HYPERÆA and **HYPERIA**, a fountain of Thessaly, with a town of the same name. *Strab.* 9.—Another in Messenia, in Peloponnesus. *Flav.* 1, v. 375.

HYPERIDES, an Athenian orator, disciple to Plato and Socrates, and long the rival of

Demosthenes. His father's name was Glau-
cippus. He distinguished himself by his elo-
quence, and the active part he took in the
management of the Athenian republic. Af-
ter the unfortunate battle of Cranon, he was
taken alive, and, that he might not be com-
pelled to betray the secrets of his country, he
cut off his tongue. He was put to death by
order of Antipater, B. C. 322. Only one
of his numerous orations remains, admired
for the sweetness and elegance of its style.
It is said, that Hyperides once defended the
courtezan Phryne, who was accused of im-
piety, and that, when he saw his eloquence
ineffectual, he unveiled the bosom of his
client, upon which her judges, influenced by
the sight of her beauty, acquitted her. *Plut.*
in Demost.—*Cic. in Orat.* 1, &c.—*Quintil.*
10, &c.

HYPERION, a son of Cœlus and Terra,
who married Thea, by whom he had Aurora,
the sun and moon. Hyperion is often taken
by the poets for the sun itself. [The mean-
ing of the name is, "He who moves on high."
It is very remarkable that a term of precise-
ly similar import, *Ikare*, is applied to the same
luminary by the Iroquois of our own coun-
try.] *Hesiod. Theog.*—*Apollod.* 1, c. 1 and 2.
—*Homer. hymn. ad Ap.*

HYPERMNESTRA, one of the fifty daugh-
ters of Danaus, who married Lynceus, son of
Ægyptus. She disobeyed her father's bloody
commands, who had ordered her to murder
her husband the first night of her nuptials,
and suffered Lynceus to escape unhurt from
the bridal bed. Her father summoned her
to appear before a tribunal for her disobe-
dience, but the people acquitted her, and Da-
naus was reconciled to her and her husband,
to whom he left his kingdom at his death.
Some say that Lynceus returned to Argos
with an army, and that he conquered and put
to death his father-in-law, and usurped his
crown. *vid. Danaides. Paus.* 2, c. 19.—
Apollod. 2, c. 1.—*Ovid. Heroid.* 14.

[**HYPHASIS**, a tributary of the Indus, now
the *Caul*. It was the limit of Alexander's
conquests, and he erected altars on its banks
in memory of his expedition.

HYPSA, now *Belici*, a river of Sicily, fall-
ing into the Crinusis, and then into the Medi-
terranean near Selinus. *Ital.* 14, v. 228.

HYPSICRATES, a Phœnician, who wrote
an history of his country in the Phœnician
language. This history was saved from the
flames of Carthage, when that city was taken
by Scipio, and translated into Greek.

HYPSPYLE, a queen of Lemnos, daughter
of Thoas and Myrine. During her reign,
Venus, whose altars had been universally
slighted, punished the Lemnian women, and
rendered their mouths and breath so ex-
tremely offensive to the smell, that their hus-
bands abandoned them and gave themselves
up to some female slaves whom they had taken
in a war against Thrace. This contempt
was highly resented by all the women of Lem-
nos, and they resolved on revenge, and all
unanimously put to death their male relations:

Hypspyle alone excepted, who spared the
life of her father Thoas. Soon after this
cruel murder, the Argonauts landed at Lem-
nos, in their expedition to Colchis, and re-
mained for some time in the island. During
their stay the Argonauts rendered the Lem-
nian women mothers, and Jason, the chief of
the Argonautic expedition, left Hypspyle
pregnant at his departure, and promised her
eternal fidelity. Hypspyle brought forth
twins, Euneus and Nebrophonus, whom some
have called Deiphilus or Thoas. Jason for-
got his vows and promises to Hypspyle, and
the unfortunate queen was soon after forced
to leave her kingdom by the Lemnian wo-
men, who conspired against her life, still
mindful that Thoas had been preserved by
means of his daughter. Hypspyle, in her
flight, was seized by pirates, and sold to Ly-
curgus, king of Nemæa. She was intrusted
with the care of Archemorus, the son of Ly-
curgus; and when the Argives marched
against Thebes, they met Hypspyle, and
obliged her to show them a fountain where
they might quench their thirst. To do this
more expeditiously, she laid down the child
on the grass, and in her absence he was killed
by a serpent. Lycurgus attempted to re-
venge the death of his son, but Hypspyle
was screened from his resentment by Adras-
tus the leader of the Argives. *Ovid. Hero-
id.* 6.—*Apollon.* 1.—*Stat.* 5.—*Theb.*—*Flac.* 2.
—*Apollod.* 1, c. 9, 1. 3, c. 6.—*Hygin. fab.* 15,
74, &c. *vid. Archemorus.*

HYRCANIA, [a large country of Asia, situ-
ate to the south of the eastern part of the
Caspian Sea. This country was mountain-
ous, covered with forests and inaccessible to
cavalry. It had a capital called Hyrcania,
now *Jorjan* or *Corcan*. The eastern part of
Hyrcania was called Parthiene, the original
seat of the Parthians.] *Virg. Æn.* 4, v. 367.
—*Cic. Tuscul.* 1, c. 45.—*Strab.* 2 and 11.

HYRANUM MARE. *vid. Caspium mare.*

HYRIA, [a town built by the Cretans, who
assumed the name of Japyges Messapii. It
was situate in the interior of the country, be-
tween Tarentum and Brundisium. Strabo
calls it Ouria, and the Latins Uria. It is
now *Dria*.]

HYRIEUS and **HYREUS**, a peasant, or,
some say, a prince of Tanagra, son of Nep-
tune and Alcyone, who kindly entertained
Jupiter, Neptune, and Mercury, when trav-
elling over Bœotia. Being childless, he asked
of the gods to give him a son without his
marrying, as he promised his wife, who was
lately dead, and whom he tenderly loved,
that he never would marry again. The gods,
to reward the hospitality of Hyreus, made
water in the hide of a bull, which had been
sacrificed the day before to their divinity,
and they ordered him to wrap it up and bu-
ry it in the ground for nine months. At the
expiration of the nine months, Hyreus open-
ed the earth, and found a beautiful child in
the bull's hide, whom he called Orion. *vid. Orion.*

HYRTIUS, a Trojan of Mount Ida, father
to Nisus, one of the companions of Æneas.

Virg. Æn. 9, v. 177 and 406. Hence the patronymic of *Hyrtacides* is applied to Nisus. It is also applied to Hippocoon. *Id.* 5, v. 492.

HYSIA, a town of Bœotia, built by Nycteus, Antiope's father.—A village of Argos.—A city of Arcadia.

HYSTASPES, a noble Persian, of the family of the Achæmenides. His father's name was Arsames. His son Darius reigned in Persia after the murder of the usurper Smerdis. It

is said by Ctesias that he wished to be carried to see the royal monument which his son had built between two mountains. The priests who carried him, as reported, slipped the cord with which he was suspended in ascending the mountain, and he died of the fall. Darius is called Hystaspis, or, the son of Hystaspes, to distinguish him from his royal successors of the same name. *Herodot.* 1, c. 209, l. 5, c. 83.—*Ctesias Fragm.*

IACCHUS, a surname of Bacchus, *ab iacere*, from the noise and shouts which the Bacchaniacs raised at the festivals of this deity. *Virg. Ecl.* 6, G. 1, v. 166.—*Ovid. Met.* 4, 15.—Some suppose him to be a son of Ceres because in the celebration of the Eleusinian mysteries, the word Iacchus was frequently repeated. [They who make the Grecian mythology of Oriental origin, discover in the attributes of the Hindoo Deity Iswara a manifest resemblance to those of Bacchus. The attendants of Iswara were termed Iacchi, from whom he derived the name of Iaccheo, lord of the Iacchi, corrupted by the nations of the west into Iacchus. *vid.* remarks under the article Bacchus.] *Herodot.* 8, c. 65.—*Paus.* 1, c. 2.

IALYSUS, [a town of the island of Rhodes, 30 stadia from the city of Rhodes. Its vicinity to the capital proved so injurious to its growth that it became reduced in Strabo's time to a mere village.] It was built by Ialysus, of whom Protagenes was making a beautiful painting when Demetrius Poliorcetes took Rhodes. *Ovid. Met.* 7, fab. 9.—*Plin.* 3, c. 6.—*Cic.* 2, *ad Attic.* ep. 21.—*Plut. in Dem.*—*Ælian.* 12, c. 5.

IAMBE, a servant maid of Metanira, wife of Celeus, king of Eleusis, who tried to exhilarate Ceres, when she travelled over Attica in quest of her daughter Proserpine. From the jokes and stories which she made use of, free and satirical verses have been called *Iambics*. [Some derive the name of Iambic verse from *ιαμβίζειν*, *maledicere*; this however is rather a derivation itself from *ιαμβος*. According to others, it comes from Iambe, a young female, who, having been severely attacked in some satirical verses, put an end to her existence. Archilochus is generally regarded as the inventor of Iambic measure.] *Apollod.* 1, c. 5.

IAMBLICUS, [an ancient philosopher, a native of Syria, and educated at Babylon. Upon Trajan's conquest of Assyria he was reduced to slavery, but, recovering his liberty, he afterwards flourished under the emperor Antoninus. His treatise in the Greek language, on the loves of Simonides and Rhodane, in 16 books, is said to have been lodged in MS. in the library of the Escurial, and to have been destroyed by fire in 1671. A fragment of it was preserved by Leo Allatius, accompanied with his own Latin version, in his

selections from the MSS. of Greek rhetoricians and sophists, Rome, 1641, in 8vo.]—[A native of Chalcis in Syria, who flourished about the beginning of the fourth century. He was a disciple of Porphyry, and was eminently versed in the mysteries of the Plotinian system. These he taught with great success, and attracted to himself a large number of hearers. He commanded the reverence of his followers by high pretensions to theological powers, which he professed to receive by intercourse with invisible beings. He wrote various works, and among the rest, a life of Pythagoras interspersed with trifling and fabulous accounts of the actions of that philosopher, which some think was intended to be opposed to the miracles of our Saviour. The rest of his writings now extant are, "An exhortation to the study of philosophy," "Three Books on Mathematical learning," "A commentary upon Nicomachus," "A treatise upon the mysteries of the Egyptians," &c. The best edition of the last named work is that of Gale, Oxon. 1678, fol. and of the life of Pythagoras, that of Kuster, Amstel. 1707, 4to. Iamblichus was a great favourite with the emperor Julian, who ranked him equal with Plato. The style of Iamblichus is inaccurate and inelegant, and he borrows largely from others, especially Porphyry. He is supposed to have died A. D. 333.]

IAMIDÆ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, which remained among his posterity. *Paus.* 6, c. 2.

JANICŪLUM and **JANICULARIUS MONS**, one of the seven hills at Rome, joined to the city by Ancus Martius, and made a kind of citadel, to protect the place against an invasion. This hill, (*vid.* Janus,) which was on the opposite shore of the Tiber, was joined to the city by the bridge Sublicius, the first ever built across that river, and perhaps in Italy. It was less inhabited than the other parts of the city, on account of the grossness of the air, though from its top, the eye could have a commanding view of the whole city. It is famous for the burial of king Numa and the poet Italicus. Porsenna, king of Etruria, pitched his camp on Mount Janiculum, and the senators took refuge there in the civil wars, to avoid the resentment of Octavius. [From its sparkling sands it got the name of Mons Au-

teus, corrupted into Montorius.] *Liv.* 1, c. 33, &c.—*Dio.* 47.—*Ovid.* 1, *Fast.* v. 246.—*Virg.* 8, v. 358.—*Mart.* 4, ep. 64, l. 7, ep. 16.

JANUS, the most ancient king who reigned in Italy. He was a native of Thessaly, and son of Apollo, according to some. He came to Italy, where he planted a colony and built a small town on the river Tiber, which he called Janiculum. Some authors make him son of Cœlus and Hecate; and others make him a native of Athens. During his reign, Saturn, driven from heaven by his son Jupiter, came to Italy, where Janus received him with much hospitality, and made him his colleague on the throne. Janus is represented with two faces, because he was acquainted with the past and the future; or, according to others, because he was taken for the sun who opens the day at his rising, and shuts it at his setting. [Some say that he was thus exhibited because, upon his sharing the kingdom with Saturn, he caused medals to be struck, having on one side a head with two faces, to denote that his power was divided between Saturn and himself, and that his dominions were to be governed by the counsels of both. Plutarch states as a reason for his being thus represented, that it was thereby intimated that this prince and his people had passed from a wild and rustic to a civilized life. The truth is, Janus was nothing more than a representation of the year, and the name appears to be a very good derivation for the Latin term *annus*.] Some statues represent Janus with four heads. He sometimes appeared with a beard, and sometimes without. In religious ceremonies, his name was always invoked the first, because he presides over all gates and avenues, and it is through him only that prayers can reach the immortal gods. From that circumstance he often appears with a key in his right hand, and a rod in his left. Sometimes he holds the number 300 in one hand, and in the other 65, to show that he presides over the year, of which the first month bears his name. Some suppose that he is the same as the world, or Cœlus; and from that circumstance, they call him Eanus, *ab eundo*, because of the revolution of the heavens. He was called by different names, such as *Consivius a consvrendo*, because he presided over generation; *Quirinus* or *Martialis*, because he presided over war. He is also called *Patulcius & Clausius*, because the gates of his temples were opened during the time of war, and shut in time of peace. He was chiefly worshipped among the Romans, where he had many temples, some erected to Janus Bifrons, others to Janus Quadrifrons. The temples of Quadrifrons were built with four equal sides, with a door and three windows on each side. The four doors were the emblems of the four seasons of the year, and the three windows in each of the sides the three months in each season, and all together, the twelve months of the year. Janus was generally represented in statues as a young man. After death Janus was ranked among the gods, for his populari-

ty, and the civilization which he had introduced among the wild inhabitants of Italy. His temple, which was always open in times of war, was shut only three times during above 700 years, under Numa, 234 B. C. and under Augustus; and during that long period of time, the Romans were continually employed in war. *Ovid. Fast.* 1, v. 65, &c.—*Virg. Æn.* 7, v. 607.—*Varro de L. L.* 1.—*Macrob. Sat.* 1.—A street at Rome, near the temple of Janus. It was generally frequented by usurers and money-brokers, and booksellers also kept their shops there. *Horat.* 1, ep. 1.

JAPËTUS, a son of Cœlus or Titan, by Terra, who married Asia, or, according to others, Clymene, by whom he had Atlas, Menœtius, Prometheus, and Epimetheus. The Greeks looked upon him as the father of all mankind, and therefore from his antiquity old men were frequently called Japeti. His sons received the patronymic of *Iapetionides*. [He is the same with Japheth, the son of Noah.] *Ovid. Met.* 4, v. 631.—*Hesiod. Theog.* 136 and 508.—*Apollod.* 1, c. 1.

JAPÏDES, [a people of Dalmatia, who dwelt contiguous to Istria, under the range of Mount Albus, and whose country answers to a province of Croatia called *Murlakia*.] *Liv.* 43, c. 5.—*Tibull.* 4, v. 109.—*Cic. Balb.* 14.

JAPYGIA, [a division of Italy, forming what is called the heel. It was called also Messapia, and contained two nations, the Calabri on the north-east, and the Salentini on the south-west side. The country was so called from the Iapyges. These appear to have been a race of Illyrian origin, who in a very remote age settled along the entire coast of the Tarentine gulf, but who in after days were compelled to restrict themselves to narrower limits.] *Plin.* 3, c. 11.—*Strab.* 6.

[JAPYGIUM, *vel Salentinum Promontorium*, now Cape *de Leuca*, at the southern extremity of Iapygia.]

JAPYX, a son of Dædalus, who conquered a part of Italy, which he called *Iapygia*. *Ovid. Met.* 14, v. 458.—A wind which blows from Apulia, and is favourable to such as sailed from Italy towards Greece. It was nearly the same as the Caurus of the Greeks. *Horat.* 1, od. 3, v. 4, l. 3, od. 7, v. 20.

JARBAS, a son of Jupiter and Garamantis king of Gætulia, from whom Dido bought land to build Carthage. He courted Dido, but the arrival of Æneas prevented his success, and the queen, rather than marry Jarbas, destroyed herself. *vid. Dido. Virg. Æn.* 4, v. 36, &c.—*Justin.* 18, c. 6.—*Ovid. Fast.* 3, v. 552.

JARCHAS and JARCHAS, a celebrated Indian philosopher. His seven rings were famous for their power of restoring old men to the bloom and vigour of youth, according to the traditions of *Philostr. in Apoll.*

JASIDES, a patronymic given to Palinurus as descended from a person of the name of Jasius. *Virg. Æn.* 5, v. 843.—Also of Jasius. *Id.* 12, v. 392.

JASION and IASIU, a son of Jupiter and

Electra, one of the Atlantides, who reigned over part of Arcadia, where he diligently applied himself to agriculture. He married the goddess Cybele, or Ceres, and all the gods were present at the celebration of his nuptials. He had by Ceres two sons, Philomelus and Plutus, to whom some have added a third, Corybas, who introduced the worship and mysteries of his mother in Phrygia. He had also a daughter, whom he exposed as soon as born, saying that he would raise only male children. The child, who was suckled by a she-bear and preserved, rendered herself famous afterwards under the name of Atalanta. Jason was killed with a thunderbolt of Jupiter, and ranked among the gods after death, by the inhabitants of Arcadia. *H. siod. Theog.* 970.—*Virg. Æn.* 3, v. 168.—*Hygin. Poet.* 2, c. 4.

IÄSIS, a name given to Atalanta, daughter of IASUS.

JÄSON, a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson the son of Cretheus, and Tyro the daughter of Salmoneus. Tyro, before her connection with Cretheus the son of Æolus, had two sons, Pelias and Neleus by Neptune. Æson was king of Iolchos, and at his death the throne was usurped by Pelias, and Æson, the lawful successor, was driven to retirement and obscurity. The education of young Jason was intrusted to the care of the centaur Chiron, and he was removed from the presence of the usurper, who had been informed by an oracle that one of the descendants of Æolus would dethrone him. After he had made the most rapid progress in every branch of science, Jason left the centaur, and by his advice went to consult the oracle. He was ordered to go to Iolchos his native country, covered with the spoils of a leopard, and dressed in the garments of a Magnesian. In his journey he was stopped by the inundation of the river Evenus or Eupeus, over which he was carried by Juno, who had changed herself into an old woman. In crossing the streams he lost one of his sandals, and at his arrival at Iolchos, the singularity of his dress and the fairness of his complexion, attracted the notice of the people, and drew a crowd around him in the market-place. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolchos with one foot bare and the other shod, the appearance of Jason, who had lost one of his sandals, alarmed him. His terrors were soon after augmented. Jason, accompanied by his friends, repaired to the palace of Pelias, and boldly demanded the kingdom which he had unjustly usurped. The boldness and popularity of Jason intimidated Pelias; he was unwilling to abdicate the crown, and yet he feared the resentment of his adversary. As Jason was young and ambitious of glory, Pelias, at once to remove his immediate claims to the crown, reminded him that Æetes king of Colchis had severely treated and inhumanly murdered their common relation Phryxus. He observed that

such a treatment called aloud for punishment, and that the undertaking would be accompanied with much glory and fame. He farther added, that his old age had prevented him from avenging the death of Phryxus, and that if Jason would undertake the expedition, he would resign to him the crown of Iolchos when he returned victorious from Colchis. Jason readily accepted a proposal which seemed to promise such military fame. His intended expedition was made known in every part of Greece, and the youngest and bravest of the Greeks assembled to accompany him, and share his toils and glory. They embarked on board a ship called Argo, and after a series of adventures, they arrived at Colchis. (*vid.* Argonautæ.) Æetes promised to restore the golden fleece, which was the cause of the death of Phryxus, and of the voyage of the Argonauts, provided they submitted to his conditions. Jason was to tame bulls who breathed flames, and who had feet and horns of brass, and to plough with them a field sacred to Mars. After this he was to sow in the ground the teeth of a serpent from which armed men would rise, whose fury would be converted against him who ploughed the field. He was also to kill a monstrous dragon who watched night and day at the foot of the tree on which the golden fleece was suspended. All were concerned for the fate of the Argonauts; but Juno, who watched with an anxious eye over the safety of Jason, extricated them from all these difficulties. Medea, the king's daughter, fell in love with Jason, and as her knowledge of herbs, enchantments, and incantation was uncommon, she pledged herself to deliver her lover from all his dangers if he promised her eternal fidelity. Jason, not insensible to her charms and to her promise, vowed eternal fidelity in the temple of Hecate, and received from Medea whatever instruments and herbs could protect him against the approaching dangers. He appeared in the field of Mars, he tamed the fury of the oxen, ploughed the plain, and sowed the dragon's teeth. Immediately an army of men sprang from the field, and ran towards Jason. He threw a stone among them, and they fell one upon the other till all were totally destroyed. The vigilance of the dragon was lulled to sleep by the power of herbs, and Jason took from the tree the celebrated golden fleece, which was the sole object of his voyage. These actions were all performed in the presence of Æetes and his people, who were all equally astonished at the boldness and success of Jason. After this celebrated conquest, Jason immediately set sail for Europe with Medea, who had been so instrumental in his preservation. Upon this Æetes desirous to revenge the perfidy of his daughter Medea, sent his son Absyrtus to pursue the fugitives. Medea killed her brother, and strewed his limbs in her father's way, that she might more easily escape, while he was employed in collecting the mangled body of his son. (*vid.* Absyrtus.) The return of the Argonauts in Thessaly was celebrated with uni-

versal festivity; but Æson, Jason's father, was unable to attend on account of the infirmities of old age. This obstruction was removed, and Medea, at the request of her husband, restored Æson to the vigour and sprightliness of youth. (*vid. Æson.*) Pelias, the usurper of the crown of Iolchos, wished also to see himself restored to the flower of youth, and his daughters, persuaded by Medea, who wished to avenge her husband's wrongs, cut his body to pieces, and placed his limbs in a caldron of boiling water. Their credulity was severely punished. Medea suffered the flesh to be consumed to the bones, and Pelias was never restored to life. This inhuman action drew the resentment of the populace upon Medea, and she fled to Corinth with her husband Jason, where they lived in perfect union and love during ten successive years. Jason's partiality for Glauce, the daughter of the king of the country, afterwards disturbed their matrimonial happiness, and Medea was divorced that Jason might more freely indulge his amorous propensities. This infidelity was severely revenged by Medea, (*vid. Glauce.*) who destroyed her children in the presence of their father. (*vid. Medea.*) After his separation from Medea, Jason lived an unsettled and melancholy life. As he was one day reposing himself by the side of the ship which had carried him to Colchis, a beam fell upon his head, and he was crushed to death. This tragical event had been predicted to him before by Medea, according to the relation of some authors. Some say that he afterwards returned to Colchis, where he seized the kingdom, and reigned in great security. *Eurip. in Med.*—*Ovid. Met.* 7, fab. 2, 3, &c.—*Diod.* 4.—*Faus.* 2 and 3.—*Apollod.* 1, c. 9.—*Cic. de Nat.* 3.—*Ovid. Trist.* 3, el. 9.—*Strab.* 7.—*Apoll.*—*Flacc.*—*Hygin.* 5, &c.—*Pindar.* 3, *Nem.*—*Justin.* 42, c. 2, &c.—*Senec. in Med.*—*Tzetz. ad Lycophr.* 175, &c.—*Athen.* 13.—A native of Argos, who wrote an history of Greece in four books, which ended at the death of Alexander. He lived in the age of Adrian.

JASONIDÆ, a patronymic of Thoas and Euneus, sons of Jason and Hypsipyle.

IASSUS, [a city of Asia Minor, situate on a small island very near the coast of Caria, and giving to the adjacent bay the name of Sinus Iassius. It was a rich and flourishing city, and the inhabitants were chiefly occupied with fisheries along the adjacent coasts. It is now in ruins, though many vestiges remain of it. The name of the place is *Askem-Calesi.* *Plin.* 5, c. 28.—*Liv.* 32, c. 33, l. 37, c. 17.]

IAXARTES, [a large river of Asia, rising in the chain of Mons Imaus, and flowing into the *Sea of Aral*, after a course of 1682 English miles. It is now the *Syr-Daria*. The Greeks confounded this river with the Tanais in the time of Alexander, partly out of flattery to that monarch, and partly from an ignorance of its true course. Even Ptolemy, in a later age, makes it flow into the Caspian. He was unacquainted with the existence of the *Sea of Aral*. Herodotus is thought to

allude to this sea when he speaks of the Araxes, with the exception of a single branch, losing itself amid bogs and marshes.] *Curt.* 6 and 7.—*Plin.* 6, c. 16.—*Arrian.* 4, c. 15.

IAZIGES, [a people of Scythia. Of these there were the lazyges Mæotæ, who occupied the northern coast of the Palus Mæotis; the lazyges Metanastæ, who inhabited the angular territory formed by the Tibiscus, the Danube, and Dacia: they lived in the vicinity of Dacia, and are called by Pliny, Sarmates. The Iazyges Basili, or Royal, were a people of Sarmatia, joined by Strabo, to the lazyges on the coast of the Euxine, between the Tyras and the Borysthenes. Ptolemy speaks only of the Metanastæ, who were probably the most considerable of the three. The territory of this latter people, was, towards the decline of the empire, occupied by the Vandals, and afterwards became a part of the empire of the Goths. About the year 350 they were expelled by the Huns. It has since formed a part of Hungary, and of the *Bannat of Temeswar.*] *Tacit. A.* 12, c. 29.—*Ovid. Trist.* 2, v. 191.—*Pont.* 4, el. 7, v. 9.

IBERIA, [a country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti* and *Georgia*. The name of Imeriti is an evident derivation from the ancient one; Georgia is called by the Russians Grusia, and by the Persians Gurgistan. According to some modern authors, who derive the name from the river *Kur*, the country ought rather to be called Korgia, or Kurgia.] Pompey invaded it, and made great slaughter of the inhabitants, and obliged them to surrender by setting fire to the woods where they had fled for safety. *Plut. in Luc. Anton.* &c.—*Dio.* 36.—*Flor.* 3.—*Flacc.* 5, v. 166.—*Apian. Parth.*—An ancient name of Spain. *vid. Hispania.* [See an explanation of the name in the remarks under Hispania.] *Lucan.* 6, v. 258.—*Horat.* 4, od. 14, v. 50.

[IBERI, a powerful nation of Spain, situate along the Iberus, and who, mingling with Celtic tribes, took the name of Celtiberi. They are thought to have come originally from Iberia in Asia.]

IBERUS, [one of the largest rivers in Spain. It rises among the Cantabri, near the town of Juliobriga, and flows with a south-eastern course into the Mediterranean Sea. The chain of Mons Idubeda, along which it runs for a great part of its course, prevents it from taking a western course along with the other rivers of Spain. It is now the *Ebro*, and is in general very rapid and unfit for navigation, being full of rocks and shoals. This river was made the boundary between the Carthaginian and Roman possessions in this country after the close of the first Punic war. *Lucan.* 4, v. 335.—*Plin.* 3, c. 3.—*Horat.* 4, od. 14, v. 50.]—[A river of Iberia in Asia, flowing from Mount Caucasus into the *Cyrus*, probably the modern *Iora.*] *Strab.* 3.

IBIS, a poem of the poet Callimachus, in which he bitterly satirizes the ingratitude of

his pupil the poet Apollonius. Ovid has also written a poem which bears the same name, and which, in the same satirical language, seems, according to the opinion of some, to inveigh bitterly against Hyginus, the supposed hero of the composition. *Suidas*.

IBYCUS, a lyric poet of Rhegium about 540 years before Christ. He was murdered by robbers, and at the moment of death he implored the assistance of some cranes which at that moment flew over his head. Some time after as the murderers were in the market-place, one of them observed some cranes in the air, and said to his companions, *αἱ τιτανὸν ἐκδικοῦσι τὰ φόνον*, there are the birds that are avengers of the death of Ibycus. These words, and the recent murder of Ibycus, raised suspicions in the people: the assassins were seized and tortured, and they confessed their guilt. *Cic. Tusc.* 4, c. 43.—*Ælian. V. H.*—The husband of Chloris, whom Horace ridicules, 3 od. 15.

ICARIA, a small island in the Ægean Sea, between Chios, Samos, and Myconus, where the body of Icarus was thrown by the waves, and buried by Hercules. [This island was deserted in Strabo's time, as it is said to be at the present day. Its modern name is *Ni-caria*.] *Ptol.* 5, c. 2.—*Mela*, 2, c. 7.—*Strab.* 10 and 14.

ICARIS and **ICARIOTIS**, a name given to Penelope as daughter of Icarus.

ICARIUM MARE, [a part of the Ægean Sea near the islands of Mycone and Gyaros. The ancient mythologists deduce the name from Icarus who fell into it and was drowned. Bochart, however, says that this part of the Ægean was so called from the isle Icaria or Icaure, which in the Phœnician tongue signifies *fishy*.]

ICARIUS, an Athenian, father of Erigone. He gave wine to some peasants who drank it with the greatest avidity, ignorant of its intoxicating nature. They were soon deprived of their reason, and the fury and resentment of their friends and neighbours were immediately turned upon Icarus, who perished by their hands. After death he was honoured with public festivals, and his daughter was led to discover the place of his burial by means of his faithful dog Mœra. Erigone hung herself in despair, and was changed into a constellation called Virgo. Icarus was changed into the star Bootes, and the dog Mœra into the star Canis. *Hygin. fab.* 130.—*Apollod.* 3, c. 14.—A son of Cœbalus of Lacedæmon. He gave his daughter Penelope in marriage to Ulysses king of Ithaca, but he was so tenderly attached to her, that he wished her husband to settle at Lacedæmon. Ulysses refused, and when he saw the earnest petitions of Icarus, he told Penelope, as they were going to embark, that she might choose freely either to follow him to Ithaca, or to remain with her father. Penelope blushed in the deepest silence, and covered her head with her veil. Icarus upon this permitted his daughter to go to Ithaca, and immediately erected a temple to the goddess of

modesty, on the spot where Penelope had covered her blushes with her veil. *Homer. Od.* 16, v. 435.

ICARUS, a son of Dædalus, who, with his father, fled with wings from Crete to escape the resentment of Minos. His flight being too high proved fatal to him, the sun melted the wax which cemented his wings, and he fell into that part of the Ægean Sea which was called after his name. [Icarus and Dædalus, in escaping from the pursuit of Minos are thought to have elevated their cloaks on oars and thus used them as sails, whence the fable of wings. The son is imagined to have exercised less skill than the father in the management of his bark, and in consequence to have been wrecked on the coast of Icaria. But, *vid. Icaria*.] (*vid. Dædalus*.) *Ovid. Met.* 8, v. 178, &c.—A mountain of Attica.

ICÆLOS, one of the sons of Somnus, who changed himself into all sorts of animals, whence the name (*ικελος, similis*.) *Ovid. Met.* 11, v. 640.

ICENI, [a people of Britain, north of the Trinobantes. They inhabited what answers now to the counties of *Suffolk, Norfolk, Cambridge, and Huntingdon*. This nation is called by several different names, as *Simeni* by Ptolemy, *Cenimagni* by Cæsar, &c. They at first submitted to the Roman power, but afterwards revolting in the reign of Claudius, were defeated in a great battle by Ostorius Scapula, the second Roman governor of Britain, A. D. 50, and reduced to a state of subjection. They again revolted under the command of the famous Boadicea, but were entirely defeated with great slaughter by Suetonius Paulinus, A. D. 61, and totally subjugated. Their capital was *Venta Icenorum*, now *Caister*, about three miles from *Norwich*.] *Tacit. Ann.* 12, e. 31.—*Cæs. G.* 5, c. 21.

ICHNÆ, a town of Macedonia, [placed by Pliny on the coast near the *Axius*,] whence *Themis* and *Nemesis* are called *Ichnæa*. *Homer. in Apoll.*

ICHNŪSA, an ancient name of Sardinia, which it received from its likeness to a human foot, [*ἰχθυος, vestigium*.] *Paus.* 10, c. 17.—*Ital.* 12, v. 358.—*Plin.* 3, c. 7.

ICHTHYOPHAGI, a people of Æthiopia, [along the coast of the *Sinus Arabicus*,] who received this name from their eating fishes. [There was also a nation of the same name along the coast of *Gedrosia*. The skins of the largest fishes served them for clothing, while the ribs contributed to the construction of their cabins.] *Diod.* 3.—*Strab.* 2 and 15.—*Plin.* 6, c. 23, l. 15, c. 7.

L. ICILIUS, a tribune of the people who made a law A. U. C. 397, by which Mount *Aventine* was given to the Roman people to build houses upon. *Liv.* 3, c. 54.—A tribune who made a law A. U. C. 261, that forbade any man to oppose or interrupt a tribune while he was speaking in an assembly. *Liv.* 2, c. 58.—A tribune who signalized himself by his inveterate enmity against the Roman senate. He took an active part in the

management of affairs after the murder of Virginia, &c.

ICIUS, [*vid.* Itius Portus.]

ICONIUM, [the capital city of Lycaonia, now *Koniak*. It is mentioned in the Acts of the Apostles, 13, 51. The city derived its name, according to the ancients, from a small image (*εικονιον*) of Medusa, erected here by Perseus. In accordance with this idea, Stephanus Byzantinus asserts, that the name should be written in Greek with a diphthong *ii*, and we do in fact find it so written in Eustathius and in the Byzantine historians, as well as on medals.] *Plin.* 5, c. 27.

ICULISMA, a town of Gaul, now *Angoulesme*, on the Charante.

IDA, a nymph of Crete who went into Phrygia, where she gave her name to a mountain of that country. *Virg. Æn.* 8, v. 177. —A celebrated mountain, or more properly a ridge of mountains in Troas, chiefly in the neighbourhood of Troy. [Damm derives the name from *idun*, to see, a derivation which has reference to the view which this mountain affords of the circumjacent country. "That which the ancient geographers called Ida," observes Mr. Hobhouse, "is a chain of hills extending north-north-east from *Baba*, or *Lectum*, and divided into several ridges, two summits of which overlook the whole sloping country towards Tenedos." Gargarus, which is mentioned by Homer, seems to have been a height of Ida, the roots of which formed the promontory of Lectum.] The abundance of its waters became the source of many rivers, and particularly of the Simois, Scamander, Æsepus, Granicus, &c. It was on Mount Ida that the shepherd Paris adjudged the prize of beauty to the goddess Venus. It was covered with green woods, and the elevation of its top opened a fine extensive view of the Hellespont and the adjacent countries, from which reason the poets say that it was frequented by the gods during the Trojan war. *Strab.* 13.—*Mela*, 1, c. 18.—*Homer. Il.* 14, v. 283.—*Virg. Æn.* 3, 5, &c.—*Ovid. Fast.* 4, v. 79.—*Horat.* 3, od. 11.—A mountain of Crete, the highest in the island, where it is reported that Jupiter was educated by the Corybantes, who, on that account, were called *Idæi*. *Strab.* 10.

IDÆA, the surname of Cybele, because she was worshipped on Mount Ida. *Lucret.* 2, v. 611.

IDÆIUS, the country round Mount Ida. *Lycan.* 3, v. 204.

IDALIUM, a mountain of Cyprus, at the foot of which is Idalium, a town with a grove sacred to Venus, who was called *Idalæa*. [In this grove, according to some, Adonis was killed. Idalium appears to have been situate to the north-west of the promontory Pedalium. "We think," says D'Anville, "that we discover Idalium, as well by the pleasantness of its situation, as by the analogous name of *Dalim*."] *Virg. Æn.* 1, v. 685.—*Catull.* 37 and 62.—*Propert.* 2, el. 13.

IDAS, a son of Aphareus and Arane, famous for his valour and military glory. He was

among the Argonauts, and married Marpessa, the daughter of Evenus, king of Ætolia. Marpessa was carried away by Apollo, and Idas pursued his wife's ravisher with bows and arrows, and obliged him to restore her. (*vid.* Marpessa.) According to Apollodorus, Idas with his brother Lynceus associated with Pollux and Castor to carry away some flocks; but when they had obtained a sufficient quantity of plunder, they refused to divide it into equal shares. This provoked the sons of Leda: Lynceus was killed by Castor, and Idas, to revenge his brother's death, immediately killed Castor, and in his turn perished by the hand of Pollux. According to Ovid and Pausanias, the quarrel between the sons of Leda and those of Aphareus arose from a more tender cause: Idas and Lynceus, as they say, were going to celebrate their nuptials with Phœbe and Hilaria the two daughters of Leucippus; but Castor and Pollux, who had been invited to partake the common festivity, offered violence to the brides, and carried them away. Idas and Lynceus fell in the attempt to recover their wives. *Homer. Il.* 9.—*Hygin.* fab. 14, 100, &c.—*Ovid. Fast.* 5, v. 700.—*Apollod.* 1 and 3.—*Paus.* 4, c. 2, and 1. 5, c. 18.

IDEX, a small river of Italy, now *Idice*, near Bononia.

IDISTAVISUS, a plain where Germanicus defeated Arminius. [The name appears to have some affinity to the German word *wiese*, signifying a meadow. Mannert supposes the field of battle to have been on the east of the *Weser*, south of the city of *Minden*. *Mannert. Anc. Geogr.* vol. 3, p. 85.]—*Tacit. A. 2*, c. 16.

IDMON, son of Apollo and Asteria, or, as some say, of Cyrene, was the prophet of the Argonauts. He was killed in hunting a wild boar in Bithynia, where his body received a magnificent funeral. He had predicted the time and manner of his death. *Apollod.* 1, c. 9.—*Orpheus*.

IDOMENEUS, succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war with a fleet of 90 ships. During this celebrated war, he rendered himself famous by his valour, and slaughtered many of the enemy. At his return he made a vow to Neptune, in a dangerous tempest, that if he escaped from the fury of the seas and storms he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. This was no other than his son, who came to congratulate his father upon his safe return. Idomeneus performed his promise to the god, and the inhumanity and rashness of his sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and migrated in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called Salentum. He died in an extreme old age, after he had had the satisfaction of seeing his new kingdom flourish, and his subjects happy. According to the Greek scholiast of Lycophron, v. 1217, Idomeneus, during

his absence in the Trojan war, intrusted the management of his kingdom to Leucos, to whom he promised his daughter Clisithere in marriage at his return. Leucos at first governed with moderation; but he was persuaded by Naupilus, king of Eubœa, to put to death Meda, the wife of his master, with her daughter Clisithere, and to seize the kingdom. After these violent measures, he strengthened himself on the throne of Crete; and Idomeneus, at his return, found it impossible to expel the usurper. *Ovid. Met.* 13, v. 358.—*Hygin.* 92.—*Homer. Il.* 11, &c. *Od.* 19.—*Paus.* 5, c. 25.—*Virg. Æn.* 3, v. 122.—A Greek historian of Lampsacus, in the age of Epicurus. He wrote an history of Samothrace, the life of Socrates, &c.

IDŌTHEA, a daughter of Prœtus, king of Argos. She was restored to her senses with her sisters, by Melampus. (*vid.* Prœtides.) *Homer. Od.* 11.

IDUBĒDA, [a range of mountains in Spain, commencing among the Cantabri, and extending nearly in a south-eastern direction through Spain, until it terminates on the Mediterranean coast, near Saguntum, which lay at its foot. Such, at least, is its extent according to Strabo. Ptolemy, however, gives merely a part of it, from Cæsar Augusta, or *Saragossa*, to Saguntum.] *Strab.* 3.

IDŪME and IDŪMĒA, [a country of Asia on the confines of Palestine and Arabia, or rather comprehending parts of each, having Egypt on the west and Arabia Petrea on the south and east. Its extent varied at different periods of time. Esau or Edom, from whom it derived its name, and his descendants, settled along the mountains of Seir on the east and south of the Dead Sea, from whence they spread themselves by degrees through the western part of Arabia Petrea, and quite to the Mediterranean. In the time of Moses, Joshua, and even of the Jewish kings, they were hemmed in by the Dead Sea on one side, and the Sinus Ælanitis on the other; but during the Jewish captivity they advanced farther north into Judea, and spread themselves as far as Hebron in the tribe of Judah, till at length, going over to the religion of the Jews, they became incorporated with them as one nation. Strabo divides it into Eastern and Southern Idumœa, with reference to its situation from Palestine. The capital of the former was Bozra, or *Bossra*, and of the latter, Petra, or *Jactael*. Idumœa was famed for its palm-trees. In general, however, the country was hot, dry, mountainous, and in some parts barren. It is now inhabited by some tribes of wild Arabs. *vid.* Arabicus Sinus, and Erythræum Mare.] *Lucan.* 3, v. 216.—*Sil.* 5, v. 609.—*Virg. G.* 3, v. 12.

JENISUS, [a town of Arabia, near the Palus Sirbonis. It is recognized in the *Khan Jones* of Thevenot and others.] *Herodot.* 3, c. 5.

JERICHO, [a city of Judea, in the tribe of Benjamin, about seven leagues to the north-east of Jerusalem, and two from the river Jordan. Moses calls it the city of palm-trees, (*Deut.* xxiv. 3.) from the palms which grew

in the adjacent plain. Jericho was the first city of Canaan taken by Joshua, who destroyed it. A new city was afterwards built by Hiel of Bethel, but it would seem that before the time of Hiel there was another Jericho built near the site of the old.] *Plin.* 5, c. 14.—*Strab.*

IERNE, [one of the ancient names of *Ireland*. Pytheas, who, to his own personal acquaintance with this quarter of the globe, added much information respecting it which he had obtained from the early inhabitants of Gadez, in Spain, is the first who calls Ireland by the name of Ierne, (*ἡ Ἰερνυ*.) From Aristotle, a contemporary of his, we learn that what are now England and Ireland were then denominated Βρετανίας νησοί. In Cæsar's Commentaries a change of appellation appears. England is there styled Britannia, and Ireland, Hibernia. The idea very naturally suggests itself, that Cæsar may have given this name to the latter island of his own accord, for the purpose of denoting the severity of its climate, and that the meaning of the term is nothing more than *Winter-land*. Such a supposition, however, although it may wear a plausible appearance, seems to have no foundation whatever in fact. It is more than probable that Cæsar gives the name as he heard it from others, without associating with it any idea of cold. He merely places the island to the west of Britain. It was Strabo who made it lie far to the north, and, in consequence of this error, first gave rise to the opinion, if any such were ever in reality entertained, that the climate of Ireland was cold and rigorous. But a question here presents itself, whether Ierne or Hibernia be the true ancient appellation of this island. The latter we believe will, on examination, appear entitled to the preference. It is more than probable that Pytheas received the name Ierne from the mouths of the neighbouring nations, contracted from Hibernia. This supposition would approach to certainty, if we possessed any means of substantiating as a fact, that the appellation Hiberni, which is given to the inhabitants of the island, was used in the old accounts respecting it, and not first introduced by so late a writer as Avienus. A strong argument may be deduced, however, from what appears to have been the ancient pronunciation of the word Hibernia. The consonant *b* may have been softened down so as to resemble *ou* in sound, a change far from uncommon; and hence Hibernia would be pronounced as if written *Iouegria*, whence Ierne may very easily have been formed. In a similar way, the true pronunciation of Albion may have been *Alouevr*. The modern name Erin, which is sometimes applied to Ireland, is an evident derivative from Ierne, if not itself the ancient Erse root of that term. Ireland was known at a very early period to the ancient mariners of southern Europe, by the appellation of the Holy Island. This remarkable title leads to the suspicion that the primitive seat of the Druidical system of worship may have been in

Ireland. Cæsar, it is true, found Druids in Gaul, but he states at the same time that they were always sent to complete their religious education in Britain, and we will perceive, if we compare later authorities, that the sanctuary of the Druids was not in Britain itself, but in the island of *Anglesæa*, between which and the adjacent coast of Ireland the distance across is only 35 miles. Had the Romans extended their enquiries on this subject to Ireland itself, we would evidently have received such accounts from them as would have substantiated what has just been advanced. As regards the early population of this island, it may, we believe, be safely assumed as a fact, that the northern half of the country was peopled by the Scoti; not only because in later years we find Scoti in this quarter as well as on the isle of *Man*, but because even at the present day the Erse language is not completely obliterated in some of the northern provinces. The southern half of the island seems to have had a Celtic population. It is a very curious fact, however, that the names of many places in ancient Ireland, as given by Ptolemy, bear no resemblance whatever either to Scottish or Celtic appellations. This has given rise to various theories, and in particular to one which favours the idea of migrations from the Spanish peninsula. Tacitus considers the Silures in Britain as of Spanish origin, but this supposition is merely grounded on an accidental resemblance in some national customs. Enquiries have been made in modern days into the Basque language, which is supposed to contain traces of the ancient Iberian, but no analogy has been discovered between it and the modern Irish. The Roman arms never reached Ireland, although merchants of that nation often visited its coasts. From the accounts of the latter Ptolemy obtained materials for his map of this island. It is worthy of remark that this geographer does not name a single place in northern Scotland, whereas in the same quarter of the sister island he mentions as many as 10 cities, one of them of considerable size, and three others of the number, situate on the coast. Is not this a proof that Ireland at this early period had attained a considerable degree of civilization? A barbarous people never found cities on the coast. In addition to what has thus far been remarked, it may be stated, that Herodotus was equally ignorant of Ireland and Britain. Eratosthenes gives a general and rude outline of the latter, but knew nothing of the former. Strabo had some knowledge, though very imperfect, of both. Pliny's information with regard to both Britain and Ireland greatly surpasses that of his predecessors. Diodorus Siculus calls the latter *Iris* or *Irin*, and copies a foolish story of the natives being cannibals.] *Strab.* 1.

JERUSALEM, the capital of Judea. *vid.* Hierosolyma.

[IGILGILIS, a town of Mauritania Cæsariensis, west of the mouth of the river Ampsagas, and north of Cirta. It is now *Jiil.*]

IGILIUM, [now *Giglio*, an island of Italy, near the coast of Etruria, off the promontory of Argentarius. The thick woods of this island served as a place of refuge for a great number of Romans, who fled from the sack of Rome by Attila.] *Mela*, 2, c. 7.—*Cæs. B. C.* 1, c. 34.

IGNATIUS, [one of the apostolical fathers, and bishop of Antioch in Syria, towards the latter part of the first and the beginning of the second century of the Christian era. According to Eusebius and St. Jerome, he succeeded Euodius in the see of Antioch, having been ordained, says the former, in the year 69, after the death of Peter and Paul at Rome, or, as others say, by Peter himself; and hence we may conclude that he was acquainted with several of the apostles. Indeed St. Chrysostom says that he conversed familiarly with them, and was perfectly acquainted with their doctrine.] He was torn to pieces in the amphitheatre at Rome by lions, during a persecution, A. D. 107. [in the reign of Trajan.] His writings were letters to the Ephesians, Romans, &c. and he supported the divinity of Christ, and the propriety of the episcopal order. The best edition of his works is that of Oxon, in 8vo 1708.

IGUVIUM, a town of Umbria, on the via Flaminia, now *Gavio*. *Cic. ad At.* 7, ep. 13. —*Sil.* 8, v. 460.

ILBA, more properly *Iiva*, an island of the Pyrrhene Sea, two miles from the continent, between the extreme northern point of Corsica, and the coast of Etruria; now *Elba*. It was famed for its ores of iron. The Greeks called it *Æthalia*, a name derived from *αἶθρα*, *uro*, and alluding to the number of forges in the island.] *Virg. Æn.* 10, v. 173.

ILERCAONES, a people of Spain, [east of the Edetani, on both sides of the Iberus, near its mouth.] *Liv.* 22, c. 21.

ILERDA. [the capital city of the Ilergetes in Spain, situate on the Sicoris, or *Segre*, a tributary of the Iberus. The situation of this place near the foot of the Pyrenees, exposed it incessantly to the horrors of war, from the time that the Romans began to penetrate into Spain. It was celebrated for the resistance it made against Cæsar, under the lieutenants of Pompey, Afranius, and Petreius, who were, however, finally defeated. In the reign of Gallienus it was almost entirely destroyed by the barbarians, who, migrating from Germany, ravaged the western parts of the empire. It is now *Lerida* in *Catalonia*.] *Liv.* 21, c. 23, l. 22, c. 21.—*Lucan.* 4, v. 13.

ILERGÊTES *vid.* Herda.

ILIA, or RHEA, a daughter of Numitor, king of Alba, consecrated by her uncle Amulius to the service of Vesta, which required perpetual chastity that she might not become a mother to dispossess him of his crown. He was, however, disappointed; violence was offered to Ilia, and she brought forth Romulus and Remus, who drove the usurper from his throne, and restored the crown to their grandfather Numitor, its lawful possessor.

Iliā was buried alive by Amulius, for violating the laws of Vesta; and because her tomb was near the Tiber, some suppose that she married the god of that river. [But *vid. Roma.*] *Horat.* 1, od. 2.—*Virg. Æn.* 1, v. 277.—*Ovid. Fast.* 2, v. 598.—A wife of Sylla.

ILLIACI LUDI, games instituted by Augustus, in commemoration of the victory he had obtained over Antony and Cleopatra. They are supposed to be the same as the *Trojani ludi* and the *Actia*; and Virgil says they were celebrated by Æneas, not only because they were instituted at the time when he wrote his poem, but because he wished to compliment Augustus, by making the founder of Lavinium solemnize games on the very spot which was many centuries after to be immortalized by the trophies of his patron. During these games were exhibited horse-races and gymnastic exercises. *Virg. Æn.* 3, v. 280.

ILLIÆDES, a surname given to Romulus, as son of Iliā. *Ovid.*—A name given to the Trojan women. *Virg. Æn.* 1, v. 484.

ILIÆS, a celebrated poem composed by Homer, upon the Trojan war. It delineates the wrath of Achilles, and all the calamities which befel the Greeks, from the refusal of that hero to appear in the field of battle. It finishes with the burial of Hector, whom Achilles had slain to avenge his friend Patroclus. It is divided into 24 books. [Modern critics differ very much in opinion with regard to the proper termination of the *Iliad*. Wolf and Heyne, with others, think that there is an excess of two books, and that the death of Hector is the true end of the poem. The 23d and 24th books, therefore, they consider as the work of another author. Granville Penn, however, has shown very conclusively, that the poem is to be taken as a whole, and that its primary and governing argument is the sure and irresistible power of the divine will over the most resolute and determined will of man, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy. *vid. remarks under the article Homer.*]—A surname of Minerva, from a temple which she had at Daullis in Phocis.

ILIUM, a town of Macedonia. *Liv.* 31, c. 27. *vid. Ilium.*

ILIONE, the eldest daughter of Priam, who married Polymnestor king of Thrace. *Virg. Æn.* 1, v. 657.

LISSUS, a small river of Attica, falling into the sea near the Piræus. There was a temple on its banks sacred to the Muses. *Stat. Theb.* 4, v. 52.

ILITHYIA, a goddess, called also Juno Lucina. Some suppose her to be the same as Diana. She presided over the travails of women; and in her temple, at Rome, it was usual to carry a small piece of money as an offering. This custom was first established by Servius Tullius, who, by enforcing it, was enabled to know the exact number of the Roman people. [This is not correct. It was

in the temple of Libitina.] *Horat. carm. sæcul.*—*Ovid. Met.* 9, v. 293.

ILIUM or ILIUM, a citadel of Troy, built by Ilius, one of the Trojan kings, from whom it received its name. It is generally taken for Troy itself. (*vid. Troja.*) *Liv.* 35, c. 43, l. 37, c. 9 and 37.—*Virg. Æn.* 1, &c.—*Strab.* 13.—*Ovid. Met.* 13, v. 505.—*Horat.* 3, od. 3.—*Justin.* 11, c. 5, l. 31, c. 8.

ILLICE, now *Elche*, a town of Spain, [south of Leucantum, or *Alicant*, on the Mediterranean coast.] *Plin.* 3, c. 3.

ILLITURGIS, ILITURGIS, or ILIRGIA, a city of Spain, near the modern *Anjudar* on the river Bætis, destroyed by Scipio for having revolted to the Carthaginians. *Liv.* 23, c. 49, l. 24, c. 41, l. 26, c. 17.

ILLYRICUM, ILLYRIJS, and ILLYRIA, a country bordering on the Adriatic Sea, opposite Italy, whose boundaries have been different at different times. [It was wholly contained between the rivers Naro or Narentes and Drilo. Some authors, among whom are Pliny and Ptolemy, extend the limits of this country so as to include Liburnia and Dalmatia. D'Anville has assigned to Illyricum the whole country between Istria and the small river Arsia, as far as the mouth of the Drilo, but he observes that the Illyric nations extended much farther. They spread themselves at a very early period along the eastern coast of Italy, to the south of the Padus or *Po*, in which quarter traces of them were found even in the time of the Romans. They were very famous for their early acquaintance with, and subsequent skill in, navigation; and the light Liburnian galleys aided not a little in securing to Augustus the victory at Actium. Illyricum answers now in part to modern *Albania*.] It became a Roman province after Gentius its king had been conquered by the prætor Anicius. *Strab.* 2 and 7.—*Paus.* 4, c. 35.—*Meta*, 2, c. 2, &c.—*Flor.* 1, 2, &c.

ILVA. [*vid. Ilba.*]

ILURO, now *Oloran*, a town of Gascony in France.

ILUS, the 4th king of Troy, was son of Tros by Callirhoe. He married Eurydice the daughter of Adrastus, by whom he had Themis, who married Capys, and Laomedon the father of Priam. He built, or rather embellished, the city of Ilium, called also Troy, from his father Tros. Jupiter gave him the Palladium, a celebrated statue of Minerva, and promised that as long as it remained in Troy, so long would the town remain impregnable. When the temple of Minerva was in flames, Ilius rushed into the middle of the fire to save the Palladium, for which action he was deprived of his sight by the goddess, though he recovered it some time after. *Homer. Il.*—*Strab.* 13.—*Apollod.* 3, c. 12.—*Ovid. Fast.* 4, v. 33, l. 6, v. 419.

ILYRGIS, a town of Hispania Bætica, now *Ilora*. *Polyb.*

IMÆUS, [the name of a large chain of mountains, which in a part of its course divided,

according to the ancients, the vast region of Scythia into Scythia intra Imaum and Scythia extra Imaum. It is, in fact, merely a continuation of the great Tauric range. That part of the Tauric chain over which Alexander crossed, and whence the Indus springs, was called Paropamisus. Farther on were the Emodi Montes, giving rise to the Ganges; and still farther to the east the range of Imaus, extending to the eastern ocean. Imaus is generally thought to answer to the *Himalah* mountains of *Thibet*; strictly speaking, however, this name belongs to the Emodi Montes, and Imaus, in the early part of its course, is the modern *Mustag*, or the chain which branches off to the northwest from the centre of the *Himalah* range. All the names by which this chain is distinguished are derived from the Sanscrit term *Hem*, signifying snow. Hence have arisen the names *Imaus* and *Emodus* among the ancients, and *Himalah*, *Hinadri*, *Himachal*, and *Himalaya*, among the moderns. This old Indian root also brings to mind the *Hemus* of Thrace, the *Hymettus* of Attica, the *Mons Imæus* of Italy, and the different mountains called *Himmel*, in Saxony, Jutland, and other countries. It is the radix, also, of the German word *himmel*, denoting heaven. As the chain of Imaus proceeds on to the east, it ceases to be characterised as snowy, and, in separating the region of Scythia into its two divisions, answers to the modern range of *Altai*. The highest summit in the *Himalah* chain, is *Dwalagheri*, or, the white mountain. It is only of late that the height of the *Himalah* mountains on the north of India has been appreciated. In 1802 Col. Crawford made some measurements, which gave a much greater altitude to those mountains than had ever before been suspected; and Col. Colebrook, from the plains of Rhoilicund, made a series of observations, which gave a height of 22,000 feet. Lieut. Webb, in his journey to the source of the Ganges, executed measurements on the peak of Iamnavatari, which gave upwards of 25,000 feet. The same officer, in a subsequent journey, confirmed his former observations. This conclusion was objected to on account of a difference of opinion on the allowance which ought to be made for the deviation of the light from a straight direction, on which all conclusions drawn from the measurement of angles must depend. In a subsequent journey, however, this same officer confirmed his conclusions by additional measurements, and by observing the fall of the mercury in the barometer, at those heights which he himself visited. It was found by these last observations that the line of perpetual snow does not begin till at least 17,000 feet above the level of the sea, and that the banks of the *Setledge* at an elevation of nearly 15,000 feet, afforded pasturage for cattle and yielded excellent crops of mountain wheat. This mild temperature, however, at so great a height, is confined to the northern side of the chain. This probably depends on the greater height

of the whole territory on the northern side, in consequence of which, the heat which the earth receives from the solar rays, and which warms the air immediately superincumbent, is not so much expanded by the time the ascending air reaches these greater elevations, as in that which has ascended from a much lower country. Mr. Frazer, in a later journey, inferred that the loftiest peaks of the *Himalah* range varied from 13,600 to 23,000 feet. But he had no instruments for measuring altitudes, and no barometer, and he probably did not make the due allowance for the extraordinary height of the snow line. Thus the *Himalah* mountains far exceed the *Andes* in elevation; *Chimborazo*, the highest of the latter, being only 21,470 feet above the level of the sea, while *Dwalagheri* is 26,862 feet high, and *Iamootri*, 25,500.] *Plin.* 6, c. 17.—*Strab.* 1.

IMBĀRUS, a part of Mount Taurus in Armenia.

IMBRĀSIDES, a patronymic given to Glauces and Lades, as sons of Imbrasus. *Virg.* *Æn.* 12, v. 343.

IMBRĀSUS, or Parthenius, a river of Samos. Juno, who was worshipped on the banks, received the surname of *Imbrasia*. *Paus.* 7, c. 4.

IMBROS, now *Embro*, an island of the *Ægean* Sea, near Thrace. 32 miles from Samothrace, with a small river and town of the same name. Imbros was governed for some time by its own laws, but afterwards subjected to the power of Persia, Athens, Macedonia, and the kings of Pergamum. It afterwards became a Roman province. The divinities particularly worshipped there were Ceres and Mercury. *Thucyd.* 8.—*Plin.* 4, c. 12.—*Homer.* *Il.* 13.—*Strab.* 2.—*Mela*, 2, c. 7.—*Ovid.* *Trist.* 10, v. 18.

INĀCHI, a name given to the Greeks, particularly the Argives, from king Inachus.

INACHIA, a name given to Peloponnesus, from the river Inachus.—A festival in Crete in honour of Inachus, or, according to others, of Ino's misfortunes.

INĀCHIDĒ, the name of the eight first successors of Inachus, on the throne of Argos.

INĀCHIDES, a patronymic of Epaphus, as grandson of Inachus. *Ovid.* *Mel.* 1, v. 704.—And of Perseus descended from Inachus. *Id.* 4, fab. 14.

INĀCHIS, a patronymic of Io, as daughter of Inachus. *Ovid.* *Fast.* 1, v. 454.

INĀCHUS, a son of Oceanus and Tethys, father of Io, and also of Phoroneus and *Ægialeus*. He founded the kingdom of Argos, and was succeeded by Phoroneus, B. C. 1807, and gave his name to a river of Argos, of which he became the tutelary deity. He reigned 60 years. [Inachus, very probably, is a Greek form for the Oriental term *Enak*, denoting great, powerful, and this last is perhaps the root of the Greek *ναξ*, a king. Some, however, deny the Egyptian origin of Inachus, and make him to have been a native of Greece.] *Virg.* *G.* 3, v. 151.—*Apollod.* 2, c. 3.—*Paus.* 2, c. 15.

INARIME, an island near Campania, with a mountain, under which Jupiter confined the giant Typhæus. It is now called *Ischia*, and is remarkable for its fertility and population. There was formerly a volcano in the middle of the island. *Virg. Æn.* 9, v. 716.

INARUS, a town of Egypt, in whose neighbourhood the town of Naucratis was built by the Milesians.

INCIRATUS, a horse of the emperor Caligula. *vid.* Caligula.

INDIA, [an extensive country of Asia, divided by Ptolemy and the ancient geographers into India intra Gangem, and India extra Gangem, or India on this side, and India beyond the Ganges. The first division answers to the modern *Hindoostan*; the latter to the *Birman Empir.*, and the dominions of *Pegu, Siam, Laos, Cambodia, Cochin China, Tonquin, and Malacca.* India took its name among the ancients from the Indus, which formed its western boundary. Herodotus is the first Greek writer who makes mention of this country, but he derived his information from the Persians, who at that time knew little of it themselves, and his account is consequently full of fables and incorrect statements. In a subsequent age Darius invaded India, and seems to have penetrated beyond the Indus, as far as what is now *Little Thibet*. Alexander ventured no farther than the *Hyphasis*. Seleucus Nicator penetrated even to *Palimbothra*, and in his reign and that of his successor, a friendly intercourse seems to have subsisted between the Greek and Indian princes. The rise of the Parthian power destroyed this, and cut off all communication. The Romans knew little of the country, yet their power was so universally dreaded, that the Indians paid homage by their ambassador to the emperors Antoninus, Trajan, &c. India has been known to every period of geography since the age of Herodotus. The writings of the father of history, those of Strabo, of Pliny, and of Ptolemy, exhibit the knowledge which the Greeks and Romans possessed of India, or, to speak more accurately, their acquaintance with its sea-coast, and with the banks of the Indus and the Ganges. The Sanscrit names for India are *Djambou-Dwyp*, or the "peninsula of the tree of life;" *Midhiami*, or "the middle dwelling;" and *Bharatkand*, or "the kingdom of the Bharat dynasty." The country is too extensive to have received one general name in the indigenous languages. But from the river which waters its western boundary, having the name of *Sind* or *Hind*, which, like the name *Nyl-Ab*, is derived from its blue colour, the adjoining country received among the Persians the name of *Hindoostan*, and the inhabitants were called *Hindoos*. From the Persian language these names passed into the Syrian, Chaldee, and Hebrew: they were imitated in the appellations given by the Greeks and Romans, but in the writings of the Indians, the name *Sindhoostan* denotes exclusively the countries on the river *Sind*. The oriental writers subsequent to the Mahome-

tan era have admitted a distinction between the name *Sindh*, taken in the acceptation now mentioned, and *Hindh*, which they apply to the countries situated on the Ganges. This application of terms is equally foreign to the national geography of the Indians, with the appellation of *Gentoos*, which the English used to apply to the *Hindoos*, and which comes from the Portuguese term *Gentios*, signifying *Gentiles* or *Pagans*.] *Diod.* 1.—*Strab.* 1, &c.—*Mela*, 3, c. 7.—*Plin.* 5, c. 28.—*Curt.* 8, c. 10.—*Justin.* 1, c. 2, l. 12, c. 7.

INDIGÈTES, a name given to those deities who were worshipped only in some particular places, or who were become gods from men, as *Hercules, Bacchus*, &c. Some derive the word from *inde et genit*, born at the same place where they received their worship. *Virg. G.* 1, v. 498.—*Ovid. Met.* 14, v. 608

INDUS, [a celebrated river of India, falling after a course of 1300 miles, into the Indian Ocean. The sources of this river have not yet been fully explored. Its commencement is fixed, by the most probable conjecture, in the northern declivity of the *Cailas* branch of the *Himalah* mountains, about lat. 31° 30' N. and long. 80° 30' E. within a few miles of the source of the *Selledge*, and in a territory under the dominion of China. Its name in Sanscrit is *Sindh* or *Hindh*, an appellation which it receives from its blue colour. Under the name *Sindus* it was known even to the Romans, besides its more common appellation of *Indus*. In Lat. 28° 28', the *Indus* is joined by five rivers, the *Hydaspes* or *Behat*, the *Acesines* or *Jenauh*, the *Hydraotes* or *Ravei*, the *Hyphasis* or *Biah*, and the *Xaradrus* or *Selledge*. These five rivers have given to the province which they water the name of *Pendjab*, signifying in Persian the five rivers, and they come united in one stream, called the *Punjnud*. The longest of the five is the *Selledge*. The *Hydaspes* is the *Behat* of *Abul Fazel*, but many modern geographers term it the *Ilyum*. The *Selledge* is the *Hesudrus* of *Pliny*, the *Zaradrus* of *Ptolemy*, and the *Saranges* of *Arrian*; it is the largest river within the *Himalah* range between the *Indus* and the *Burrom-pooter*. The union of all the five rivers into one, before they reach the *Indus*, was a point in geography maintained by *Ptolemy*; but, owing to the obscurity of modern accounts, promoted by the splittings of the *Indus*, and the frequent approximation of streams running in parallel courses, we had been taught to correct this as a specimen of that author's deficiency of information, till very recent and more minute enquiries have re-established that questioned point, and, along with it, the merited credit of the ancient geographer. The *Punjnud*, previous to uniting with the *Indus*, flows parallel to it for 70 miles. The mouths of the *Indus*, *Ptolemy* makes seven in number, *Mannert* gives them as follows, commencing on the west: *Sagapa* now the river *Pilty*, *Sinthos* now the *Darranay*, *Aureum Ostium* now the *Ritchel*, *Chariphus* now the *Fel-*

ty, Sapara, Sabala, and Lonibare, of which three last he professes to know nothing with certainty. According, however, to other and more recent authorities, the Indus enters the sea in one volume, the lateral streams being absorbed by the sand without reaching the ocean. It gives off an easterly branch called the *Fullaler*, but this returns its waters to the Indus at a lower point, forming in its circuit the island on which *Hydrabad* stands. Alexander stopped on the banks of the Hyphasis, his wearied and discouraged troops refusing to proceed. Here he erected altars in memory of his progress, and descending the Indus, returned to Babylon.] *Cic. N. D. 2, c. 52.—Strab. 15.—Curt. 8, c. 9.—Diod. 2.—Ovid. Fast. 3, v. 720.—Plin. 6, c. 20.—A river of Caria. Liv. 38, c. 14.*

INFERUM MARE, [*vid. Tyrrenum Mare.*]

INO, a daughter of Cadmus and Harmonia, who nursed Bacchus. She married Athamas, king of Thebes, after he had divorced Nephele, by whom he had two children, Phryxus and Helle. Ino became mother of Melicerta and Learchus, and soon conceived an implacable hatred against the children of Nephele because they were to ascend the throne in preference to her own. Phryxus and Helle were informed of Ino's machinations, and they escaped to Colchis on a golden ram. [*vid. Phryxus.*] Juno, jealous of Ino's prosperity, resolved to disturb her peace; and more particularly, because she was one of the descendants of her greatest enemy, Venus. Tisiphone was sent, by order of the goddess, to the house of Athamas, and she filled the whole palace with such fury, that Athamas, taking Ino to be a lioness, and her children whelps, pursued her, and dashed her son Learchus against a wall. Ino escaped from the fury of her husband, and from a high rock she threw herself into the sea, with Melicerta in her arms. The gods pitied her fate, and Neptune made her a sea-deity, which was afterwards called Leucothoe. Melicerta became also a sea-god, known by the name of Palæmon. *Homer. Od. 5.—Cic. Tusc. de Nat. D. 3, c. 48.—Plut. Symp. 5.—Ovid. Met. 4, fab. 13, &c.—Paus. 1, 2, &c.—Apollod. 2, c. 4.—Hygin. fab. 12, 14, and 15.*

INŌA, festivals in memory of Ino, celebrated yearly with sports and sacrifices at Corinth. An anniversary sacrifice was also offered to Ino at Megara, where she was first worshipped under the name of Leucothoe.—Another in Laconia, in honour of the same. It was usual at the celebration to throw cakes of flour into a pond, which, if they sunk, were presages of prosperity; but if they swam on the surface of the waters, they were inauspicious and very unlucky.

INŌPUS, a river of Delos, which the inhabitants supposed to be the Nile coming from Egypt under the sea. It was near its banks that Apollo and Diana were born. *Plin. 2, c. 103.—Flacc. 5, v. 105.—Strab. 6.—Paus. 2, c. 4.*

INSŪBRES, the inhabitants of Insubria, a country near the Po, supposed to be of Gallic

origin. They were conquered by the Romans, and their country became a province, where the modern towns of Milan and Pavia were built. *Strab. 5.—Tacit. A. 11, c. 23.—Plin. 3, c. 17.—Liv. 5, c. 34.—Ptol. 3, c. 1.*

INTAPHERNES, one of the seven Persian noblemen who conspired against Smerdis who usurped the crown of Persia. He was so disappointed for not obtaining the crown, that he fomented seditions against Darius who had been raised to the throne after the death of the usurper. When the king had ordered him and all his family to be put to death, his wife, by frequently visiting the palace, excited the compassion of Darius, who pardoned her, and permitted her to redeem from death any one of her relations whom she pleased. She obtained her brother; and when the king expressed his astonishment, because she preferred him to her husband and children, she replied that she could procure another husband, and children likewise; but that she could never have another brother, as her father and mother were dead. Intaphernes was put to death. *Herodot. 3.*

INTEMELIUM, a town at the west of Liguria, on the sea-shore. *Cic. Div. 8, c. 14.*

INTERAMNA, an ancient city of Umbria, the birth-place of the historian Tacitus, and of the emperor of the same name. It is situate between two branches of the Nar, (*inter amnes*) whence its name. *Varro L. L. 4, c. 5.—Tacit. Hist. 2, c. 64.—A colony on the confines of Samnium, on the Liris.*

INTERREX, a supreme magistrate at Rome, who was entrusted with the care of the government after the death of a king, till the election of another. This office was exercised by the senators alone, and none continued in power longer than five days, or, according to Plutarch, only 12 hours. The first interrex mentioned in Roman history, was after the death of Romulus, when the Romans quarrelled with the Sabines concerning the choice of a king. [An interrex was often chosen under the Republic, when from contention between the patricians and plebeians, or any other cause, the comitia for electing magistrates could not be held in due time or before the end of the year. He was chosen by the patricians out of their own number, and his authority continued for 5 days, after which another was created to succeed him, and so on in succession new interreges were created every 5 days, till consuls were elected. The comitia were hardly ever held by the first interrex, sometimes by the second, sometimes by the third, and sometimes not even till the eleventh.] *Liv. 1, c. 17.—Dionys. 2, c. 5.*

INŪI CASTRUM. (*vid. Castrum Inui.*) It received its name from Inuus, a divinity supposed to be the same as the Faunus of the Latins, and worshipped in this city.

IO, daughter of Inachus, or, according to others, of Jasus or Pirenes, was priestess to Juno at Argos. Jupiter became enamoured of her; but Juno, jealous of his intrigues, discovered the object of his affection, and sur-

prised him in the company of Io, though he had shrouded himself in all the obscurity of clouds and thick mists. Jupiter changed his mistress into a beautiful heifer; and the goddess, who well knew the fraud, obtained from her husband the animal, whose beauty she had condescended to recommend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter, anxious for the situation of Io, sent Mercury to destroy Argus, and to restore her to liberty. [*vid.* Argus.] Io, freed from the vigilance of Argus, was now persecuted by Juno; who sent one of the furies, or rather a malicious insect, to torment her. She wandered over the greatest part of the earth, and crossed over the sea, till at last she stopped on the banks of the Nile, still exposed to the unceasing torments of Juno's insect. Here she entreated Jupiter to restore her to her ancient form; and when the god had changed her from an heifer into a woman she brought forth Epaphus. Afterwards she married Telegonus king of Egypt, or Osiris, according to others, and she treated her subjects with such mildness and humanity, that, after death, she received divine honours, and was worshipped under the name of Isis. According to Herodotus, Io was carried away by Phœnician merchants, who wished to make reprisals for Europa, who had been stolen from them by the Greeks. She is sometimes called *Phoronis*, from her brother Phoroneus. *Ovid. Met.* 1, v. 748.—*Paus.* 1, c. 25, l. 3, c. 13.—*Moschus.*—*Apollod.* 2, c. 1.—*Virg. Æn.* 7, v. 789.—*Hygin.* fab. 145.

IOBATES and **JOBATES**, a king of Lycia, father of Stenobæa, the wife of Prætus, king of Argos. He was succeeded on the throne by Bellerophon, to whom she had given one of his daughters, called Philonoe, in marriage. [*vid.* Bellerophon, Pelasgi, and remarks under the article Homerus.] *Apollod.* 2, c. 2.—*Hygin.* fab. 57.

JOCATA, a daughter of Menœceus, who married Laius, king of Thebes, by whom she had Œdipus. She afterwards married her son Œdipus, without knowing who he was, and had by him Eteocles, Polynices, &c. [*vid.* Laius, Œdipus.] When she discovered that she had married her own son, and had been guilty of incest, she hanged herself in despair. She is called *Epicasta* by some mythologists. *Stat. Theb.* 8, v. 42.—*Senec.* and *Sophocl.* in *Œdip.*—*Apollod.* 3, c. 5.—*Hygin.* fab. 66, &c.—*Homer.* *Od.* 11.

IOLATA, a festival at Thebes, the same as that called *Heracleia*. It was instituted in honour of Hercules, and his friend Iolas who assisted him in conquering the hydra. It continued during several days, on the first of which were offered solemn sacrifices. The next day horse-races and athletic exercises were exhibited. The following day was set apart for wrestling; the victors were crowned with garlands of myrtle, generally used at funeral solemnities. They were sometimes rewarded with tripods of brass. The place where the exercises were exhibited was called *Iolaion*, where there were to be seen the

monument of Amphitryon, and the cenotaph of Iolas, who was buried in Sardinia. These monuments were strewed with garlands and flowers on the day of the festival.

IOLAS or **IOLÆUS**, a son of Iphiclus, king of Thessaly, who assisted Hercules in conquering the Hydra, and burnt with a hot iron the place where the heads had been cut off, to prevent the growth of others. [*vid.* Hydra.] He was restored to his youth and vigour by Hebe, at the request of his friend Hercules. Some time afterwards, Iolas assisted the Heraclidæ against Eurysthenes, and killed the tyrant with his own hand. According to Plutarch, Iolas had a monument in Bœotia and Phocis, where lovers used to go and bind themselves by the most solemn oaths of fidelity, considering the place as sacred to love and friendship. According to Diodorus and Pausanias, Iolas died and was buried in Sardinia, where he had gone to make a settlement at the head of the sons of Hercules by the fifty daughters of Thespius. *Ovid. Met.* 9, v. 399.—*Apollod.* 2, c. 4.—*Paus.* 10, c. 17.—A son of Antipater, cup-bearer to Alexander. *Plut.*

IOLCHOS, [a town of Thessaly in the district of Magnesia, at the head of the Pelasgicus Sinus, and north-east of Demetrias. It was situate about seven stadia from the sea, on an eminence, and was the birth-place of Jason. The poets make the ship Argo to have set sail from Iolchos; this, however, must either be understood as referring in fact to Aphetæ, or else by Iolchos they mean the adjacent coast which, according to Strabo, was likewise called by that name. Strabo reckons this city in the number of those which were destroyed in order to people the town of Demetrias.] It was founded by Cretheus, son of Æolus and Enaretta. *Paus.* 4, c. 2.—*Apollod.* 1, c. 9.—*Strab.* 8.—*Mela*, 2, c. 3.—*Lucan.* 3, v. 192.

IOLÉ, a daughter of Eurytus, king of Œchalia. Her father promised her in marriage to Hercules, but he refused to perform his engagements, and Iole was carried away by force. [*vid.* Eurytus.] It was to extinguish the love of Hercules for Iole that Dejanira sent him the poisoned tunic which caused his death. [*vid.* Hercules and Dejanira.] After the death of Hercules, Iole married his son Hyllus, by Dejanira. *Apollod.* 2, c. 7.—*Ovid. Met.* 9, v. 279.

ION, [*vid.* Iones,] a tragic poet of Chios, whose tragedies, when represented at Athens, met with universal applause. He is mentioned and greatly commended by Aristophanes and Athenæus, &c. *Athen.* 10, &c.—A native of Ephesus, introduced in Plato's dialogues as reasoning with Socrates.

IÖNES, [one of the main original races of Greece. According to the relation of Coron, Hellen, the son of Deucalion, had three sons, Eolus, Dorus, and Xuthus. He made the first his successor in the kingdom which he had established between the Asopus and Enipeus. The inhabitants of the country were from him denominated Eolians. Dorus, the second bro-

ther, by order of his father, put himself at the head of a colony, and built at the foot of Parnassus the cities of Boëon, Cyteneon, and Erinea, to which Strabo adds the city of Pindus, these four cities forming the Doric Tetrapolis. Xuthus, the remaining brother, turned his eyes elsewhere. He was the founder of the Attic Tetrapolis, composed of the cities of Oenoe, Marathon, Probalinthus, and Tricorythus. He married Creusa, daughter of Eretheus, and became the father of Achæus and Ion. The elder of these, obliged to quit home on account of a murder he had committed, passed into the Peloponnesus, then called Apia, established himself in Laconia, and gave name to the Achæans. Ion, after the death of his maternal grandfather, was declared king of Attica, which country thereupon took the name of Ionia. Thus far Conon. But, according to another and more commonly received account, Ion did not succeed Eretheus, whose crown devolved on Cecrops. On the contrary, he led an Attic colony into the Peloponnesus, where they settled between Elis and Sicyonia. He was afterwards recalled to Athens, routed the Thracians under Eumolpus, was invested with a share of the government and gave his name to the Athenians. The Ionians from the Peloponnesus returned to Attica in the reign of Melanthus, being expelled, according to some, by the Heraclidæ, and, after the death of Codrus, they passed into Asia Minor. Nileus and Androclus, the younger sons of Codrus, were the leaders of this emigration, being dissatisfied probably with the change of government at home. They took with them, besides the Ionians from Peloponnesus, many refugees, and inhabitants of Attica, who complained that Attica was too limited and barren to support its increasing population. Both these accounts are unsatisfactory, and open to objection. We have already given what appears a more probable account of the early movements of the Grecian tribes, under the article Græcia. It remains only to make a few observations relative to the Ionians. The Grecian race was divided into two branches, the Hellenes in the north, and the Ionians in the south. In Bœotia their respective confines met. The Ionians were the first who made any progress in civilization, and seem to have been indebted for it to the Pelasgi who had settled among them. The Hellenes attained to civilization much later than their brethren of the south, and were wandering about in their native forests long after the latter had begun to direct their attention to the arts of social life. It is not true that Ion gave his name to the Ionians. They were called Iones long before his time: it was their original appellation. In the first place, we may be sure that no people, even in the earliest ages, ever changed a previous name for the purpose of assuming one derived from that of some prince or leader. The probability is that the exact reverse was the case. In the next place, the old Athenian traditions contradict the ac-

counts we have just been considering. According to them, Ion was a son of Apollo, and Xuthus an Achæan and son of Æolus. The meaning of this evidently is that Xuthus, an Æolian, came to Athens with a band of Achæans, and that he took with him a body of Ionians from Attica, together with his own forces, in order to obtain settlements in Peloponnesus. He established himself in Ægialia, the northern coast of the peninsula, but did not extend his authority over a large part of the country, founding merely the city of Helice: and yet all the other cities along this coast, to which the power of Ion never reached, and whither, in fact, neither he nor his followers ever came, are acknowledged by all the Grecian writers to have been Ionian, and of the same race with the Athenians. But the strongest argument against the theory that we are combating, and the clearest proof in favour of the position that the Ionians existed as a nation long before the time when the Hellenes began to send out colonies into southern Greece, and consequently long before the time when Xuthus's son Ion existed, if indeed he were not in truth a mere fabled personage, is to be found in the Cynurii, a branch of the original inhabitants of Argolis in the Peloponnesus. Herodotus styles them Autocthonous and likewise Ionians. Among their brethren, the other Argives who dwell in the level country, the intermingling with Pelasgi, Danaïdes, and finally Achæi, had nearly effaced the original peculiarity of character and dialect: it remained, on the other hand, pure and uncorrupted among the Cynurii, who had been driven by successive invaders to the mountains in the western and southern parts of Argolis, so that in historical ages they were still known as Ionians. Of the other communities which occupied the Peloponnesus, the Arcadians, Elians, Laconians, we are told indeed by no one that they were of Ionian origin. And yet we know with certainty that the Arcadians, according to their own acknowledgment, were a native race, not a people who had emigrated into southern Greece. In Elis we find none other than Grecian inhabitants; in Laconia it is true the Leleges settled, but then by the side of them we find a Grecian race. All these existed before the Hellenes were heard of; they must therefore belong to a stock of whose existence no one knows anything, or they must be Ionians. As regards the origin of the name Ionians, it must be confessed that little certainty exists. It is generally thought to come from the Hebrew *Iavan*, or (if pronounced with the quiescent *Vau*) *Ion*; and in like manner the Hellenes are thought to be the same with *Eliša*, in the sacred writings, more especially their country Hellas. Hence Borchart makes Iavan, the son of Iaphet, the ancestor of the Iones. They who favour such etymologies should first determine whether the Hebrew is to be regarded as the primitive language or not; since, if the latter be the case, the names that are given in Hebrew Scripture to the early rulers and leaders in

the family of Noah, are mere translations from the primitive tongue, and certainly can form no sure basis for the erection even of the slightest superstructure of etymology.]

IONIA, a country of Asia Minor, bounded on the north by Æolia, on the west by the Ægean and Icarian seas, on the south by Caria, and on the east by Lydia and part of Caria. [It extended from Phocæa in the north to Miletus in the south, while its greatest breadth scarcely exceeded 40 miles.] It was founded by colonies from Greece, and particularly Attica, by the Ionians, or subjects of Ion. Ionia was divided into 12 small states, which formed a celebrated confederacy, often mentioned by the ancients. These twelve states were, Priene, Miletus, Colophon, Clazomenæ, Ephesus, Lebedos, Teos, Phocæa, Erythræ, Smyrna, and the capitals of Samos, and Chios. The inhabitants of Ionia built a temple, which they called *Pan-Ionium*, from the concourse of people that flocked there from every part of Ionia. [This was a place of general meeting, and was situate on Mount Mycale, near Priene.] After they had enjoyed for some time their freedom and independence, they were made tributary to the power of Lydia by Cræsus. The Athenians assisted them to shake off the slavery of the Asiatic monarchs; but they soon forgot their duty and relation to their mother country, and joined Xerxes when he invaded Greece, They were delivered from the Persian yoke by Alexander, and restored to their original independence. They were reduced by the Romans under the dictator Sylla. [Sylla treated them, together with the other Asiatic cities, with great severity, on account of the murder of so many thousand Romans, whom they had inhumanly put to death in compliance with the orders of Mithridates: Ephesus was treated with the greatest rigour, Sylla having suffered his soldiers to live there at discretion, and obliged the inhabitants to pay every officer 50 drachmæ, and every soldier 16 denarii a day. The whole sum which the revolted cities of Asia paid Sylla, was 20,000 talents, near 4 millions sterling. This was a most fatal blow, from which they never recovered.] Ionia has been always celebrated for the salubrity of the climate, the fruitfulness of the ground, and the genius of its inhabitants. *Herodot.* 1, c. 6 and 28.—*Strab.* 14.—*Mela.* 1, c. 2, &c.—*Paus.* 7, c. 1.—An ancient name given to Hellas, or Achaia, because it was for some time the residence of the Ionians.

IONUM MARE, a part of the Mediterranean, at the bottom of the Adriatic, lying between Sicily and Greece. That part of the Ægean Sea which lies on the coasts of Ionia, in Asia, is called the *sea of Ionia*, and not the *Ionian Sea*. According to some authors, the Ionian Sea receives its name from Io, who swam across there, after she had been metamorphosed into a heifer. [The statements of the ancient writers respecting the situation and extent of the Ionian Sea are very fluctuating and uncertain. Scylax makes it

the same with the Adriatic; and he may be correct in so doing, since, according to Herodotus, the true and ancient name of the Adriatic was the Ionian Gulph. This last appellation was probably owing to the circumstance of its having been made known to the rest of the Greeks through the commerce carried on here by the Asiatic Ionians. Both the Adriatic and Ionian Gulph end, according to Scylax, at the straits near Hydruntum. Of the Ionian Sea he says nothing; Herodotus, however, makes it extend as far south as the Peloponnesus. Thucydides keeps up the distinction just alluded to, calling the Adriatic by the name of the Ionian Gulph, (being probably as ignorant as Herodotus of any other appellation for this arm of the sea,) and styling the rest as far as the western coast of Greece, the Ionian Sea. In later time a change of appellation took place. The limits of the Adriatic were extended as far as the southern coast of Italy and the western shores of Greece, and the Ionian Gulph was considered to be now only a part of it. (*Strabo* 2, p. 185.) Eustathius asserts that the more accurate writers of his day maintained this distinction. (*ad Dionys. Perieg.* v. 92.) Hence the remark of Ptolemy is rendered intelligible, who makes the Adriatic Sea extend along the whole western coast of Greece down to the southernmost extremity of the Peloponnesus.] *Strab.* 7, &c.—*Dionys. Perieg.*

IÖPE and JOPPA, [now *Jaffa*, a city of Palestine, situate on the coast, north-west of Jerusalem, and south of Cæsarea. According to tradition and fable, it was one of the most ancient cities in the world. Report says that it was built before the deluge: that here reigned Cepheus, the father of Andromeda; and the rock to which his daughter was chained, and from which she was delivered by Perseus, was shown here, together with the ribs of the sea-monster which would have devoured her. The history probably refers to a vessel of considerable bulk which ravaged the coast, and being driven on shore by a superior force, was here wrecked, and the country delivered from the exactions of the corsair or pirate who commanded it.]

JORDĀNES, [a famous river of Palestine, which, according to some, had its source in the lake of Phiala, about 10 miles north of Cæsarea of Samachon. This origin of the river was ascertained by Philip the tetrarch, who made the experiment of throwing some chaff or straw into the lake, which came out where the river emerges from the ground, after having run about 120 furlongs beneath the surface of the earth. Mannert deems this story fabulous, and makes the river rise in Mount Paneas. The Talmudists say that the Jordan rises out of the cave of Paneas. They assert moreover that Leshem is Paneas. Leshem was subdued by the Danites, and Jeroboam placed one of his golden calves in Dan, which is at the springs of Jordan. Josephus says that the springs of Jordan rise

from under the temple of the golden calf. Possibly this temple might stand on a hill, so convenient and proper for such an edifice, that the temple of Augustus was afterwards built upon it. The course of the Jordan is mostly southward, inclining a few degrees to the east. It issues from the ground with a loud noise, resembling somewhat the roaring of a sea. Cæsarea Philippi stands near its source; from thence it flows on to the small lake Samochon or Merom, where it receives the Jordanes Minor, after which it proceeds onwards till it falls into the sea of Tiberias, or lake of Genesareth; emerging from thence, it flows through the valley of Aulon, and at last discharges itself into the Dead Sea. It constantly overflowed its banks in ancient times, about the period of early harvest, and in this respect differed from most other rivers, which commonly swell during the winter. Hence it was thought to have a subterraneous communication with the Nile. Its rise was probably owing to the melting of the snows at that time, and the early rains. It now no longer rises, either because its rapid current has deepened its channel, or its waters have been partly diverted another way. The etymology of its name has been variously assigned. It is thought by some to come from the Hebrew *jarden*, a descent, from its rapid descent through that country. Another class of etymologists deduce its name from the Hebrew and Syriac, importing the *cauldron of judgment*. Others make it come from *Jor*, a spring, and *Dan*, a small town near its source; and a third class deduce it from *Jor* and *Dan*, two rivulets. The Arabs call it *Arden* or *Harden*, the Persians *Aerdun*, and the Arabian geographer Edrisi, *Zacchar*, or swelling.]

JORNANDES, [called by some Jordanus, a Goth by birth, secretary to one of the kings of the Alans, and, as some believe, afterwards bishop of Ravenna. In the year 552 of our era, he wrote a history of the Goths. This is merely an abridgment of the history of Cassiodorus, and is written without judgment, and with great partiality. He composed also a work entitled *De regnorum et temporum successione*, or a Roman history from Romulus to Augustus. It is merely a copy of the history of Florus, but with such alterations and additions, however, as to enable us sometimes to correct by means of it the text of the Roman historian.]

IOS, now *Nio*, an island in the Myrtoan Sea, at the south of Naxos, celebrated, as some say, for the tomb of Homer, and the birth of his mother. *Plin.* 4, c. 12

JOSEPHUS FLAVIUS, a celebrated Jew, born in Jerusalem. [The date of his birth is A. D. 37. He was the son of Mathias, a priest, and was descended on the mother's side from the family of the Maccabees. After receiving a liberal education and entering the sect of the Pharisees, which then enjoyed the highest reputation, he proceeded to Rome in his 26th year, where he remained

some considerable time. On his return home he found the Jews on the point of revolting against the power of Rome. After vainly endeavouring to oppose this rash determination, he at last joined their cause, and held various commands in the Jewish army.] At Jotapata, in Galilee, he signalized his military abilities in supporting a siege of forty-seven days against Vespasian and Titus, in a small town of Judæa. When the city surrendered there were not found less than 40,000 Jews slain, and the number of captives amounted to 1,200. Josephus saved his life by flying into a cave, where 40 of his countrymen had also taken refuge. He dissuaded them from committing suicide, and, when they had all drawn lots to kill one another, Josephus fortunately remained the last, and surrendered himself to Vespasian. He gained the conqueror's esteem by foretelling that he would become one day the master of the Roman empire. [I. G. Vossius (Hist. Gr. 2, c. 8.) thinks that Josephus, who, like all the rest of his nation, expected at this period the coming of the Messiah, applied to Vespasian the prophecies which announced the advent of our Saviour. He remarks that Josephus might have been the more sincere in so doing, as Jerusalem was not besieged. His prophecy having been accomplished two years afterwards, he obtained his freedom, and took the prænomens of Flavius, to indicate that he regarded himself as the freedman of the emperor.] Josephus was present at the siege of Jerusalem by Titus, and received all the sacred books which it contained from the conqueror's hands. He wrote the history of the wars of the Jews, first in Syriac, [or rather in Syro-Chaldaic,] and afterwards translated it into Greek. This composition so pleased Titus, that he authenticated it by placing his signature upon it, and by preserving it in one of the public libraries. He finished another work, which he divided into twenty books, containing the history of the Jewish antiquities, in some places subversive of the authority and miracles mentioned in the Scriptures. [The Jewish Antiquities of Josephus form a history of the chosen people from the creation to the reign of the emperor Nero. Josephus did not write this book for the use of his countrymen, nor even for the Hellenistic Jews: his object was to make his nation better known to the Greeks and Romans, and to remove the contempt in which it was accustomed to be held. The books of the Old Testament, and where these failed, traditions and other historical monuments were the sources whence he drew the materials for his work: but in making use of these he allowed himself an unparadonable license, in removing from his narrative all that the religion of the Jews regarded as most worthy of veneration, in order not to shock the prejudices of the nations to whom he wrote. He not only treats the Books of the New Testament as if they were mere human compositions, in explaining, enlarging, and commenting upon them, and thus destroying

the native and noble simplicity and pathos which renders the perusal of the sacred volume so full of attraction, but he allows himself the liberty of often adding to the recital of an event circumstances which change its entire nature. In every part of the work in question, he represents his countrymen in a point of view calculated to conciliate the esteem of the masters of the world. Notwithstanding all this, however, the Antiquities of Josephus are extremely interesting, as affording us a faithful picture of Jewish manners in the time of the historian, and as filling up a void in ancient history of four centuries between the last books of the Old Testament and those of the New.] He also wrote two books to defend the Jews against Apion, their greatest enemy; besides an account of his own life, &c. Josephus has been admired for his lively and animated style, the bold propriety of his expressions, the exactness of his descriptions, and the persuasive eloquence of his orations. He has been called the Livy of the Greeks. Though, in some cases, inimical to the Christians, yet he has commended our Saviour so warmly, that St. Jerome calls him a Christian writer. [The commendation of our Saviour which is here alluded to occurs in a remarkable passage of the Jewish Antiquities, Book 18, chapter 3, and is as follows: "at this time lived Jesus, a wise man, if it be allowed us to call him a man: for he performed wonderful works, and instructed those who receive the truth with joy. He thus drew to him many Jews, and many of the Greeks. He was the Christ. Pilate having punished him with crucifixion, on the accusation of our leading men, those who had loved him before still remained faithful to him. For on the third day he appeared unto them, living anew, just as the prophets of God had pronounced, who had predicted of him a thousand other miraculous things. The nation of Christians, named after him, continues even to the present day." This passage, placed in the middle of a work written by a zealous Jew, has all the appearance of a marginal gloss which has found its way into the text: it is too long and too short to have formed a part of the original text. It is too long to have come from the pen of an infidel, and it is too short to have been written by a Christian. St. Justin, Tertullian, and St. Chrysostom have made no use of it in their disputes with the Jews; and neither Origen nor Photius make any mention of it. Eusebius, who lived before some of the writers just named, is the first who adduces it. These circumstances have sufficed to attach suspicion to it in the eyes of some critics, and especially of Richard Simon and the historian Gibbon. On the other hand, Henri de Valois, Huet Bishop of Avranches, Isaac Vossius and others have defended its authenticity. Lambecius, who advocates the same side, has pretended that the words of Josephus ought to be considered as expressing contempt for our Saviour, although, in order not to offend either party, the historian has concealed his real meaning

in equivocal terms. However paradoxical this last opinion may seem, it has assumed an air of considerable probability, in consequence of a slight correction in the text and punctuation which has been proposed by Knittel, a German scholar. A celebrated protestant divine, Godfrey Less, after having carefully and critically examined both sides of the question, has pronounced the passage to be supposititious, and adds that the silence of the historian respecting our Saviour and the miracles which he wrought, affords a far more eloquent testimony in favour of the truth of our Redeemer's mission, than the most laboured statement could have yielded, especially when we consider that the father of Josephus, one of the priests of Jerusalem, could not but have known our Saviour, and since Josephus himself lived in the midst of the apostles. Had the latter been able he would have refuted the whole history of our Saviour's mission and works. His silence is conclusive in their favour. The efforts of Deistical writers, therefore, to invalidate the authenticity of this remarkable passage, have literally recoiled upon themselves, and Christianity has achieved a triumph by the very arms of infidelity.] Josephus died A. D. 93, in the 56th year of his age. The best editions of his works are Hudson's, 2 vols. fol. Oxon. 1720, Havercamp's, 2 vols. fol. Amst. 1726. *Sutton. in Vesp. &c.*

JOVIANUS Flavius Claudius, a native of Pannonia, elected emperor of Rome by the soldiers after the death of Julian. He at first refused to be invested with the imperial purple, because his subjects followed the religious principles of the late emperor; but they removed his groundless apprehensions, and when they assured him that they were warm for Christianity, he accepted the crown. He made a disadvantageous treaty with the Persians, against whom Julian was marching with a victorious army. Jovian died seven months and twenty days after his ascension, and was found in his bed suffocated by the vapours of charcoal which had been lighted in his room, A. D. 364. Some attribute his death to intemperance, and say that he was the son of a baker. He burned a celebrated library at Antioch. *Marcellin*

IPHICLUS, or IPHICLES, a son of Amphitryon and Almena, born at the same birth with Hercules. As these two children were together in the cradle, Juno, jealous of Hercules, sent two large serpents to destroy him. At the sight of the serpents Iphicles alarmed the house; but Hercules, though not a year old, boldly seized them, one in each hand, and squeezed them to death. *Apollod. 2, c. 4.—Theocrit.*—A king of Phylace, in Phthiotis, son of Phylacus and Clymene. He had bulls famous for their bigness, and the monster which kept them. Melampus, at the request of his brother, [*vid. Melampus*] attempted to steal them away, but he was caught in the fact, and imprisoned. Iphiclus soon received some advantages from the prophetic knowledge of his prisoner, and not

only restored him to liberty, but also presented him with the oxen. Iphiclus, who was childless, learned from the soothsayer how to become a father. He had married Automedusa, and afterwards a daughter of Creon, king of Thebes. He was father to Podarce and Protesilaus. *Homer. Od. 11, ll. 13.—Apollod. 1, c. 9.—Paus. 4, c. 36.*

IPHICRATES, a celebrated general of Athens, who, though son of a shoemaker, rose from the lowest station to the highest offices in the state. He made war against the Thracians, obtained some victories over the Spartans, and assisted the Persian king against Egypt. He changed the dress and arms of his soldiers, and rendered them more alert and expeditious in using their weapons. He married a daughter of Cotys, king of Thrace, by whom he had a son called Mnestheus, and died 380 B. C. When he was once reproached of the meanness of his origin, he observed, that he would be the first of his family, but that his detractor would be the last of his own. *C. Nep. in Iphic.*

IPHIGÉNIA, a daughter of Agamemnon and Clytemnestra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by one of the soothsayers, that to appease the gods, they must sacrifice Iphigenia, Agamemnon's daughter, to Diana. [*vid. Agamemnon.*] The father, who had provoked the goddess by killing her favourite stag, heard this with the greatest horror and indignation, and rather than to shed the blood of his daughter, he commanded one of his heralds, as chief of the Grecian forces, to order all the assembly to depart each to his respective home. Ulysses and the other generals interfered, and Agamemnon consented to immolate his daughter for the common cause of Greece. As Iphigenia was tenderly loved by her mother, the Greeks sent for her on pretence of giving her in marriage to Achilles. Iphigenia came to Aulis: here she saw the bloody preparations for the sacrifice; she implored the forgiveness and protection of her father, but tears and entreaties were unavailing. [According to Euripides, who has dramatised the story, Agamemnon frequently wavered in his cruel resolution, and even after notice had been sent to Clytemnestra directing her to bring her daughter to the camp, he sent other letters to her privately by a slave, ordering her not to come. But the slave was intercepted by Menelaus, who suspected what had been done.] Calchas took the knife in his hand, and, as he was going to strike the fatal blow, Iphigenia suddenly disappeared, and a goat of uncommon size and beauty was found in her place for the sacrifice. [According to the play of Euripides, the scheme of pretending to give away Iphigenia in marriage to Achilles, was known only to Agamemnon, Menelaus, Calchas, and Ulysses. When, therefore, Achilles, learns the use which had been made of his name, fired with anger, he defends the cause of the virgin against the united voices

of the assembled Greeks, and like a true hero is about to make battle with them all when Diana interferes.] This supernatural change animated the Greeks, the wind suddenly became favourable, and the combined fleet set sail from Aulis. Iphigenia's innocence had raised the compassion of the goddess on whose altar she was going to be sacrificed, and she carried her to Taurica, where she intrusted her with the care of her temple. In this sacred office Iphigenia was obliged, by the command of Diana, to sacrifice all the strangers which came into that country. Many had already been offered as victims on the bloody altar, when Orestes and Pylades came to Taurica. Their mutual and unparalleled friendship, [*vid. Pylades and Orestes*] disclosed to Iphigenia that one of the strangers whom she was going to sacrifice was her brother; and, upon this, she conspired with the two friends to fly from the barbarous country, and carry away the statue of the goddess. They successfully effected their enterprise, and murdered Thoas, who enforced the human sacrifices. According to some authors, the Iphigenia who was sacrificed at Aulis was not a daughter of Agamemnon, but a daughter of Helen by Theseus. Homer does not speak of the sacrifice of Iphigenia, though very minute in the description of the Grecian forces, adventures, &c. The statue of Diana, which Iphigenia brought away, was afterwards placed in the grove of Aricia in Italy. *Paus. 2, c. 22, l. 3, c. 16.—Ovid Met. 12, v. 31.—Virg. Æn. 2, v. 116.—Æschyl.—Euripid.*

IPHINŌE, one of the principal women of Lemnos, who conspired to destroy all the males of the island after their return from a Thracian expedition. *Flacc. 2, v. 163.*

IPHIS, son of Alector, succeeded his father on the throne of Argos. He advised Polynices, who wished to engage Amphiarus in the Theban war, to bribe his wife Eriphyle, by giving her the golden collar of Harmonia. This succeeded, and Eriphyle betrayed her husband. *Apollod. 3.—Flacc. 1, 3 and 7.*—A beautiful youth of Salamis, of ignoble birth. He became enamoured of Anaxarete, and the coldness and contempt he met with rendered him so desperate that he hung himself. Anaxarete saw him carried to his grave without emotion, and was instantly changed into a stone. *Ovid. Met. 14, v. 703.*

IPHITUS, a son of Eurytus, king of Echa-lia. When his father had promised his daughter Iole to him who could overcome him or his sons in drawing the bow, Hercules accepted the challenge and came off victorious. Eurytus refused his daughter to the conqueror, observing that Hercules had killed one of his wives in a fury, and that Iole might perhaps share the same fate. Some time after, Autolycus stole away the oxen of Eurytus, and Hercules was suspected of the theft. Iphitus was sent in quest of the oxen, and, in his search, he met with Hercules, whose good favours he had gained by advising Eurytus to give up Iole to the conqueror. Her-

cules assisted Iphitus in seeking the lost animals; but when he recollected the ingratitude of Eurytus, he killed Iphitus by throwing him down from the walls of Tirynthus. *Homer. Od.* 21.—*Apollod.* 2, c. 6.—A king of Elis, son of Praxonides, in the age of Lycurgus. He re-established the Olympic games 338 years after their institution by Hercules, or about 884 years before the Christian era. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity. *Pater.* 1, c. 8.—*Paus.* 5, c. 4.

IRUS, a town of Phrygia, [situate in a plain to the south-east of Synnada,] celebrated for a battle which was fought there about 301 years before the Christian era, between Antigonus and his son, and Seleucus, Ptolemy, Lysimachus, and Cassander. [Hence Plutarch says that "all the kings of the earth" were here engaged,] The former led into the field an army of above 70,000 foot and 10,000 horse, with 75 elephants. The latter's forces consisted of 64,000 infantry, besides 10,500 horse, 400 elephants, and 120 armed chariots. Antigonus and his son were defeated. [Antigonus lost his life in the action, Demetrius fled into Greece. The conquerors divided their possessions between them.] *Plut. in Demetr.*

IRA, a fortress of Messenia [in the north, towards the confines of Elis, and near the river Cyparissus,] which Agamemnon promised to Achilles if he would resume his arms to fight against the Trojans. [This is unquestionably a mistake, as Homer names the place to which Agamemnon alludes *Ira* and not *Egea*. Agamemnon promised Achilles seven cities of Messenia, of which *Ira* (not *Ira*) was one, and the poet describes all seven as lying near the sea, whereas *Ira* was inland.] This place is famous in history as having supported a siege of eleven years against the Lacedæmonians. Its capture, B. C. 671, put an end to the second Messenian war. *Hom. Il.* 9, v. 150 and 292.—*Strab.* 7.

IRENEUS, a native of Greece, disciple of Polycarp, and bishop of Lyons in France. [The time of his birth, and the precise place of his nativity, cannot be satisfactorily ascertained. Dodwell refers his birth to the reign of Nerva, A. D. 97, and thinks that he did not outlive the year 190. Grabe dates his birth about the year 108. Dupin says that he was born a little before the year 110, and died a martyr in 202.] He wrote on different subjects; but as what remains is in Latin, some suppose he composed in that language, and not in Greek. Fragments of his works in Greek are, however, preserved, which prove that his style was simple, though clear and often animated. His opinions concerning the soul are curious. He suffered martyrdom. [From the silence of Tertullian, Eusebius, and others, concerning the manner of his death, Cave, Basnage, and Dodwell, have inferred that he did not die by martyrdom, but in the ordinary course of nature. With these,

Lardner coincides.] The best edition of his works is that of Grabe, Oxon. fol. 1702.

IRÈNE, one of the seasons among the Greeks, called by the moderns *Horæ*. Her two sisters were *Dia* and *Eunomia*, all daughters of *Jupiter* and *Themis*. *Apollod.* 1, c. 3.

IRÉSUS, [a beautiful country in Lybia, not far from Cyrene. When *Battus*, in obedience to the oracle, was seeking a place for a settlement, the Lybians, who were his guides, managed so as to lead him through it by night. Milton calls the name *Irassa*, for which he has the authority of *Pindar*. Here *Hercules* contended with *Antæus*.] The Egyptians were once defeated here by the inhabitants of Cyrene. *Herodot.* 4, c. 158, &c.

IRIS, a daughter of *Thaumas* and *Electra*, one of the *Oceanides*, messenger of the gods, and more particularly of *Juno*. Her office was to cut the lock which seemed to detain the soul in the body of those that were expiring. She is the same as the rainbow, and, from that circumstance, she is represented with wings with all the variegated and beautiful colours of the rainbow, and appears sitting behind *Juno*, ready to execute her commands. She is likewise described as supplying the clouds with water to deluge the world. [The Greek term for the rainbow, *iris*, is supposed by some to be derived from *ίρω*, *I speak*, *I tell*, as being an appearance in the heavens that is supposed to foretell, or rather to declare, rain. The fable of *Iris* being the particular messenger of *Juno* may have relation to the circumstance of the latter goddess being the same as the air, according to some.] *Hesiod. Theog.* v. 266.—*Ovid. Met.* 1, v. 271 and seq. l. 4, v. 481, l. 10, v. 585.—*Virg. Æn.* 4, v. 694.—[A river of Pontus, rising on the confines of Armenia Minor, and flowing into the sea south-east of *Amisus*. It receives many tributaries, and near the end of its course, passes through the district of *Phanaræa*. The Turks call it the *Kasalmack*, and near its mouth, it is more usually styled *Jehil-Ermak*, or the *Green River*.]

IRUS, a beggar of *Ithaca*, who executed the commissions of *Penelope's* suitors. When *Ulysses* returned home, disguised in a beggar's dress, *Irus* hindered him from entering the gates, and even challenged him. *Ulysses* brought him to the ground with a blow, and dragged him out of the house. From his poverty originates the proverb *Iro pauperior*. *Homer. Od.* 8, v. 1 and 35.—*Ovid. Trist.* 3, el. 7, v. 42.—A mountain of *India*.

IS, [a city about eight days' journey from *Babylon*, according to *Herodotus*, near which flows a river of the same name, which empties into the *Euphrates*. With the current of this river, adds the historian, particles of bitumen descended towards *Babylon*, by means of which its walls were constructed. There are some curious fountains, says *Renell*, near *Hiti*, a town on the *Euphrates*, about 128 miles above *Hillah*, reckoning the distance along the banks of the *Euphrates*.

This distance answers to 8 ordinary journeys of a caravan of 16 miles direct. There can be no doubt that this *Hit* is the Is of Herodotus, which should have been written It.]

ISADAS, a Spartan, who, upon seeing the Thebans entering the city, stripped himself naked, and with a spear and sword engaged the enemy. [The Ephori honoured him with a chaplet for his gallant achievement, but at the same time fined him 1000 drachmas for having dared to appear without his armour.] *Plut.*

ISÆUS, an orator of Chalcis, in Eubœa, who came to Athens, and became there the pupil of Lysias, and soon after the master of Demosthenes. Some suppose that he reformed the dissipation and imprudence of his early years by frugality and temperance. Demosthenes imitated him in preference to Isocrates, because he studied force and energy of expression rather than floridness of style. [His style bears a great resemblance to that of Lysias. He is elegant and vigorous, but Dionysius of Halicarnassus does not find in him the simplicity of the other. He understands better than Lysias the art of arranging the several parts of a discourse, but he is less natural. When we read the exposition of a speech of Lysias, nothing appears artificial therein: on the contrary every thing is studied in the orations of Isæus. In his demonstrations of facts he is not so condensed as Lysias, but then he is more successful in exciting the passions. He opened the road which Demosthenes afterwards pursued with so much success. Eleven of his orations remain; before 1785 we were in possession of only ten. They are all of a legal nature, and relate to questions of inheritance and succession. Hence they are commonly cited by the title of *λογια κληρικαι*, discourses concerning inheritances. The best edition is contained in the *Corpus Oratorum Græcorum* of Reiske, Lips. 1770, 12 vols. 8vo. Sir W. Jones has written a valuable translation of Isæus. It appeared in 1779.] *Juv.* 3, v. 74.—*Plut. de 10. Orat. Dem.*—Another Greek orator, who came to Rome A. D. 17. He is greatly recommended by Pliny the younger, who observes, that he always spoke extempore, and wrote with elegance, unlaboured ease, and great correctness.

ISÆPIS, a river of Umbria. *Lucan.* 2, v. 406.

ISARA, the *Isere*, a river of Gaul, where Fabius routed the Allobroges. It rises at the east of Savoy, and falls into the Rhone near Valence. *Plin.* 3, c. 4.—*Lucan.* 1, v. 399.—Another called the *Oise*, which falls into the Seine below Paris. [The Celtic name of Briva Isaræ, a place on this river, has been translated into *Pont-Oise*.]

ISAURA, (*æ*, or *orum*.) [the capital of Isauria, near the confines of Phrygia. Strabo and Stephanus Byzantinus used the term as a plural one; Ammianus Marcellinus, however, makes it of the first declension. It was a strong and rich place, and its inhabitants appear to have acquired their wealth in a

great degree, by plundering the neighbouring regions. The city was attacked by the Macedonians under Perdiccas, the inhabitants having put to death the governor set over the province by Alexander. After a brave resistance, the Isaurians destroyed themselves and their city by fire. The conquerors are said to have obtained much gold and silver from the ruins of the place. During the contentions between Alexander's successors, the neighbouring mountaineers rebuilt the capital and commenced plundering anew until they were reduced by Servilius, hence styled Isauricus, and the city again destroyed. A new Isaura was afterwards built by Amyntas, king of Galatia, in the vicinity of the old city. D'Anville locates the old capital near a lake, about whose existence, however, the ancients are silent; the modern name he makes *Bei-Shehri*. New Isaura he places on another lake south-east of the former, and terms it *Sidi-Shehri*. Manneret opposes this position of the last, and is in favour of *Serki-Serail*, a small village east-north-east of Iconium. *Mannert. Anc. Geogr.* vol. 6. part 2, p. 188.]—*Plin.* 5, c. 27.

ISAURIA, [a country of Asia Minor, north of, and adjacent to, Pisidia. The inhabitants were a wild race, remarkable for the violence and rapine which they exercised against their neighbours. P. Servilius derived from his reduction of this people the surname of Isauricus. A conformity in the aspect of the country, which was rough and mountainous, caused Cilicia Trachea, in a subsequent age, to have the name of Isauria extended to it, and it is thus denominated in the notices of the eastern empire.] *Flor.* 3, c. 6.—*Strab.*—*Cic.* 15, *Fam.* 2.

ISAURICUS, a surname of P. Servilius, from his conquests over the Isaurians. *Ovid.* 1, *Fast.* 594.—*Cic.* 5, *Att.* 21.

ISCHENIA, an annual festival at Olympia, in honour of Ischenus, the grandson of Mercury and Hierea, who, in a time of famine, devoted himself for his country, and was honoured with a monument near Olympia.

ISCHOMACHUS, a noble athlete of Crotona, about the consulship of M. Valerius and P. Posthumius.

[ISELASTICA, a name applied to the athletic games among the Greeks, because the victors at them were conducted with great pomp into their respective cities, through a breach made in the walls for that purpose; intimating, says Plutarch, that a city which produced such brave citizens, had little occasion for the defence of walls. The name comes from *εισελθειν*, to enter.]

ISIA, certain festivals observed in honour of Isis, which continued nine days. It was usual to carry vessels full of wheat and barley, as the goddess was supposed to be the first who taught mankind the use of corn. These festivals were adopted by the Romans, among whom they soon degenerated into licentiousness. They were abolished by a decree of the senate, A. U. C. 696. They were introduced again by Commodus.

ISIDŌRUS, a native of Charax, in the age of Ptolemy Lagus, who wrote some historical treatises, besides a description of Parthia. —A disciple of Chrysostom, called *Pelusiota*, from his living in Egypt. Of his epistles 2012 remain, written in Greek with conciseness and elegance. The best edition is that of Paris, fol. 1638. —A Christian Greek writer who flourished in the 7th century. He is surnamed *Hispalensis*. His works have been edited, fol. de Breul, Paris, 1601.

ISIS, a celebrated deity of the Egyptians, daughter of Saturn and Rhea, according to Diodorus of Sicily. [The name, according to some, is synonymous with *πλάταια*, *ancient*, an expression, which, in the Egyptian theology, was applied to the moon on account of her eternal birth. According to others, and particularly Jablonski, Isis, in the Egyptian language, signified the *cause of abundance*; and it was applied by the Egyptian priests to the moon, because they supposed the moon to have a direct influence on the atmosphere, the winds, and the rains, and therefore they regarded it like the sun, which they called Osiris, as one of the sources of the inundation of the Nile.] Some suppose her to be the same as Io, who was changed into a cow, and restored to her human form in Egypt, where she taught agriculture, and governed the people with mildness and equity, for which reasons she received divine honours after death. According to some traditions mentioned by Plutarch, Isis married her brother Osiris, and was pregnant by him even before she had left her mother's womb. These two ancient deities, as some authors observe, comprehended all nature and all the gods of the heathens. Isis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Ceres of Eleusis, the Proserpine of Sicily, the Diana of Crete, the Bellona of the Romans, &c. Osiris and Isis reigned conjointly in Egypt; but the rebellion of Typhon, the brother of Osiris, proved fatal to this sovereign. [*vid.* Osiris and Typhon.] The ox and cow were symbols of Osiris and Isis, because these deities, while on earth, had diligently applied themselves in cultivating the earth. [*vid.* Apis.] As Isis was supposed to be the moon and Osiris the sun, she was represented as holding a globe in her hand, with a vessel full of ears of corn. The Egyptians believed that the yearly and regular inundations of the Nile proceeded from the abundant tears which Isis shed for the loss of Osiris, whom Typhon had basely murdered. The word *Isis*, according to some, signifies *ancient*, and, on that account, the inscriptions on the statues of the goddess were often in these words: *I am all that has been, that shall be, and none among mortals has hitherto taken off my veil*. The worship of Isis was universal in Egypt; the priests were obliged to observe perpetual chastity, their head was closely shaved, and they always walked barefooted, and clothed themselves in linen garments. They never eat onions, they abstained from salt with their meat, and were forbidden to

eat the flesh of sheep and of hogs. During the night they were employed in continual devotion near the statue of the goddess. Cleopatra, the beautiful queen of Egypt, was wont to dress herself like this goddess, and affected to be called a second Isis. *Cic. de Div. 1.—Plut. de Isid. & Osirid.—Diod. 1.—Dionys. Hal. 1.—Herodot. 2, c. 59.—Lucan. 1, v. 831.*

ISMĀRUS, (ISMĀRA, *plur.*) [a mountain of Thrace near the mouth of the Hebrus, covered with vineyards. This part of Thrace was famous for good wines. Ulysses, in the Odyssey, is made to speak in commendation of some wine given him by Maron, the priest of Apollo at Ismarus.] The word *Ismarius* is indiscriminately used for Thracian. *Homer. Od. 9.—Virg. G. 2, v. 37. Æn. 10, v. 351.*

ISMĒNE, a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother Polynices against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being equally punished with her. This instance of generosity was strongly opposed by Antigone, who wished not to see her sister involved in her calamities. *Sophocl. in Antig.—Apollod. 3, c. 5.*

ISMĒNIAS, a celebrated musician of Thebes. When he was taken prisoner by the Scythians, Atheas, the king of the country, observed, that he liked the music of Ismenias less than the neighing of his horse. *Plut. in Apoph.* —A Theban general sent to Persia with an embassy by his countrymen. As none were admitted into the king's presence without prostrating themselves at his feet, Ismenias had recourse to artifice to avoid doing an action which would prove disgraceful to his country. When he was introduced he dropped his ring, and the motion he made to recover it from the ground was mistaken for the most submissive homage, and Ismenias had a satisfactory audience of the monarch. —A river of Bœotia, falling into the Euripus, where Apollo had a temple, from which he was called *Ismenius*. A youth was yearly chosen by the Bœotians to be the priest of the god, an office to which Hercules was once appointed. *Paus. 9, c. 10.—Ovid. Met. 2.—Strab. 9.*

ISMENIDES, an epithet applied to the Theban women, as being near the Ismenus, a river of Bœotia. *Ovid. Met. 4, v. 31.*

ISMENIUS, a surname of Apollo at Thebes, where he had a temple on the borders of the Ismenus.

ISMĒNŪS, a son of Apollo and Melia, one of the Nereides, who gave his name to the Ladon, a river of Bœotia, near Thebes, falling into the Asopus, and thence into the Euripus. *Paus. 9, c. 10.*

ISŌCRĀTES, a celebrated orator, son of Theodorus, a rich musical instrument maker at Athens. He was taught in the schools of Gorgias and Prodicus, but his oratorical abilities were never displayed in public, and Isocrates was prevented by an unconquerable

timidity [as well as by weakness of voice,] from speaking in the popular assemblies. He opened a school of eloquence at Athens, where he distinguished himself by the number, character, and fame of his pupils, and by the immense riches which he amassed. [The most famous orators of Greece, Isæus, Lycurgus, Hyperides and Demosthenes formed themselves in his school. Hence Cicero compares it to the wooden horse containing the princes of the Greeks.] He was intimate with Philip of Macedon, and regularly corresponded with him: and to his familiarity with that monarch the Athenians were indebted for some of the few peaceful years which they passed. The aspiring ambition of Philip, however, displeased Isocrates, and the defeat of the Athenians at Cheronæa had such an effect upon his spirits, that he did not survive the disgrace of his country, but died, after he had been four days without taking any aliment, in the 99th year of his age, about 338 years before Christ. The remains of his orations extant inspire the world with the highest veneration for his abilities as a moralist, an orator, and, above all, as a man. His merit, however, is lessened by those who accuse him of plagiarism from the works of Thucydides, Lysias, and others, seen particularly in his panegyric. He was so studious of correctness that his lines are sometimes poetry. The severe conduct of the Athenians against Socrates highly displeased him, and, in spite of all the undeserved unpopularity of that great philosopher, he put on mourning the day of his death. About 31 of his orations are extant. Isocrates was honoured after death with a brazen statue by Timotheus, one of his pupils, and Aphareus, his adopted son. The best editions of Isocrates are that of Battie, 2 vols. 8vo. Cantab. 1729, that of Augur, 3 vols. 8vo. Paris, 1732, [and that of Lange, Hal. 1803.] *Plut. de 10 Orat. &c.—Cic. Orat. 20, de Inv. 2, c. 126, in Brut. c. 15. de Orat. 2, c. 6.—Quintil. 2, &c.—Paterc. 1, c. 16.*

[ISSÉDONES, the principal nation in Serica, whose metropolis was Sera, now *Kant-cheon*, in the Chinese province of *Shefi-Si*, without the great wall. This city has been erroneously confounded with Pekin the capital of China, which is 300 leagues distant. They had also two towns, both called Issedon, but distinguished by the epithets of Serica and Scythica.]

ISSUS, now *Aisse*, a town of Cilicia, on the confines of Syria, famous for a battle fought there between Alexander the Great and the Persians under Darius their king, in October, B. C. 333, in consequence of which it was called *Nicopolis*. In this battle the Persians lost in the field 100,000 foot and 10,000 horse, and the Macedonians only 300 foot and 150 horse, according to Diodorus Siculus. The Persian army, according to Justin, consisted of 400,000 foot and 100,000 horse, and 61,000 of the former and 10,000 of the latter, were left dead on the spot, and 40,000 were taken prisoners. The loss of the Macedonians, as he further adds, was no more than 130 foot and 150 horse. According to Cur-

tius the Persian slain amounted to 100,000 foot and 10,000 horse; and those of Alexander to 32 foot, and 150 horse killed, and 504 wounded. This spot is likewise famous for the defeat of Niger by Severus, A. D. 194. *Plut. in Alex.—Justin. 11, c. 9.—Curt. 3, c. 7.—Arrian.—Diod. 17.—Cic. 5, Att. 20. Fam. 2, ep. 10.*

ISTER and ISTRUS, an historian, disciple to Callimachus. *Diog.*—A large river of Europe, falling into the Euxine Sea, called also Danubius. [*vid. Danubius.*]—A son of Ægyptus. *Apollod.*

ISTHMA, sacred games among the Greeks, which received their name from the isthmus of Corinth, where they were observed. They were celebrated in commemoration of Melicerta, who was changed into a sea-deity, when his mother Ino had thrown herself into the sea with him in her arms. The body of Melicerta, according to some traditions, when cast upon the sea-shore, received an honourable burial, in memory of which the Isthmian games were instituted, B. C. 1326. They were interrupted after they had been celebrated with great regularity during some years, and Theseus at last re-instituted them in honour of Neptune, whom he publicly called his father. These games were observed every third, or rather fifth, year, and held so sacred and inviolable, that even a public calamity could not prevent the celebration. When Corinth was destroyed by Mummius, the Roman general, they were observed with the usual solemnity, and the Sicyonians were intrusted with the superintendance, which had been before one of the privileges of the ruined Corinthians. Combats of every kind were exhibited, and the victors were rewarded with garlands of pine leaves. Some time after the custom was changed, and the victor received a crown of dry and withered parsley. The years were reckoned by the celebration of the Isthmian games, as among the Romans from the consular government. *Paus. 1, c. 44, l. 2, c. 1 and 2.—Plin. 4, c. 5.—Plut. in Thes.*

ISTHMUS, a small neck of land which joins one country to another, and prevents the sea from making them separate, such as that of Corinth, called often the Isthmus by way of eminence, which joins Peloponnesus to Greece. [The Isthmus of Corinth is now called *Heramili*, from its being 6 modern Greek (nearly 5 British) miles in breadth. *vid. Corinth.*] *Strab. 1.—Mela, 2, c. 2.—Plin. 4, c. 4.*

ISTIÆOTIS, a country of Greece, near Ossa. *vid. Histæotis.*

ISTRIA, [a peninsula lying to the west of Liburnia, and bounded on the south and west by the Adriatic. It was anciently a part of Illyricum, but, being conquered by the Romans between the first and second Punic wars, was annexed to Italy. It still retains its ancient name.] *Strab. 1.—Mela, 2, c. 3.—Liv. 10, &c.—Plin. 3, c. 19.—Justin. 9, c. 2.*

ISTROPŌLIS, [a city of Thrace, situate on the coast of the Euxine below the mouth of the Ister, where a lagune, or salt lake, called

Halmyris, formed by an arm of the Danube, has its issue into the sea. It appears to be succeeded at the present day by a place called *Kara-Kerman*, or, the black fortress. Isthropolis is said to have been founded by a Milesian colony.] *Plin.* 4, c. 11.

ITALIA, [a celebrated country of Europe, bounded on the north by the Alps, on the south by the Ionian Sea, on the north-east by the Adriatic or Mare Superum, and on the south-west by the Mare Tyrrhenum, or Inferum. It was called Hesperia by the Greeks, from its western situation in relation to Greece. The name Italia some derive from Italus, who reigned in that country; others deduce it from *ιταλος*, an ox, from the great abundance of those animals in this land; and others again, make the name to have belonged originally to a small canton in Calabria, and to have become gradually common to the whole country. The ancients differed from us in their application of names to countries. They regarded the name as belonging to the people not to the land itself, and in this they were more correct than we are, who call nations after the countries they inhabit. Asia Minor, for example, was an appellation unknown to the earlier classic writers, and only began to come into use after the country had fallen into the hands of the Romans. Previous to this the different nations which peopled that peninsula had their respective names, and were known by these. In the same way, a general name for what we now term Italy was not originally thought of. When the Greeks became first acquainted with this country, they observed it to be peopled by several distinct nations as they thought; and hence we find it divided by them about the time of Aristotle into six countries or regions, Ausonia or Opica, Tyrrhenia, Iapygia, Umbria, Liguria, and Hænetia. Thucydides, for instance, in speaking of Cumæ, says that it is situate in Opica, and Aristotle, cited by Dionysius of Halicarnassus, terms Latium a part of this same Opica. As regards the origin of the name Italia, the truth appears to be this. The appellation was first given by the early Greeks to what is now denominated *Calabria ulterior*. This was not done because the name was in strictness confined to that section of the country, but because the Greeks knew at that early period very little, comparatively speaking, of the interior, and were as yet ignorant of the fact, that most of the numerous nations which peopled the Italian peninsula were the descendants of one common race, the Itali, who originally were spread over the whole land even to the foot of the Alps. The nations in the south of Italy, with whom the Greeks first became acquainted, were found by them to be descended from the Itali, or rather they found this name in general use among them: hence they called their section of the country by the name of Italia. As their knowledge of the interior became more enlarged, other branches of the same great race were successively discovered, and the name Italia thus gradually progressed in its

application until it reached the southern limits of Cisalpine Gaul. To this latter country the name was originally given, because it was peopled principally by Gauls who had settled in these parts and dislodged the ancient inhabitants. In confirmation of what has just been advanced, we find that in the time of Antiochus, a son of Xenophanes, who lived about the 320th year of Rome, and a little anterior to Thucydides, the appellation Italia was given to a part of Italy which lay south of a line drawn from the small river Laus to Metapontum. Towards the end of the 5th century of Rome, it designated all the countries south of the Tiber and Æsis. At length, in the pages of Polybius, who wrote about the 600th year of Rome, we find the name in question given to all Italy up to the foot of the Alps. The including of Cisalpine Gaul under this appellation was an act of policy on the part of the second triumvirate, who were afraid lest, if it remained a province, some future proconsul might imitate Cæsar, and overthrow with his legions the authority of the republic. At a still latter period, Augustus divided Italy into eleven regions, and extended its limits on the north-east as far as Pola, thus comprehending Istria. It is somewhat remarkable that the name Italia, after having gradually extended to the Alps, should at a subsequent epoch be limited in its application to the northern parts alone. When the emperor Maximian, towards the close of the third century of the Christian era, transferred his residence to Milan, the usage prevailed in the west of giving the name of Italy exclusively to the five provinces of Emilia, Liguria, Flaminia, Venetia, and Istria. It is in this sense that the kings of the Lombards were styled monarchs of Italy. As regards the other names sometimes applied to Italy, it may be observed that they are in strictness names only of particular parts, extended by poetic usage to the whole country. Thus Oenotria properly applies to a part of the south-eastern coast, and was given by the Greeks to this portion of the country from the numerous vines which grew there, the name importing "wine land." Thus too Saturnia in fact belongs to one of the hills of Rome, &c. Italy may be divided into three parts, the northern, or Gallia Cisalpina; the middle, or Italia Propria; and the southern, or Magna Græcia. Its principal states were Gallia Cisalpina, Etruria, Umbria, Picenum, Latium, Campania, Samnium and Hirpini, Apulia, Calabria, Lucania, and Bruttiorum Ager. Originally the whole of Italy appears to have been peopled by one common race, the Itali, who were spread from the Alps to the southernmost extremity of the land. This position receives very strong support from the fact that the name Italus was in general use among the various nations of the Italian peninsula. In the language of fable it was the appellation of an ancient monarch. We find mention made of a king Italus among the Ausones and Opici, and likewise among the Morgetes, Si-

culi, and Sabini. We find moreover all these early tribes using one common dialect, the Oscan. Now that such a being as Italus ever existed appears extremely improbable; and still more so the assertion that Italy was named after this ancient king. Daily experience proves that countries are called after the nations who inhabit them; and few, if any, examples can be adduced of nations taking an appellation from their rulers. In the present case it appears scarcely credible. We know of no period when the different Italian tribes were under the controul of a single ruler, and yet each have their Italus. Was there a monarch of this name in every district of Italy? and, still more, did each separate community form the resolution of deriving from their respective monarch a name for themselves and the region they inhabited, so that finally the common name for the whole land became Italia? Either supposition is absurd.—The name Italus then was the generic name of the whole race, and the land was called after it, each community being known at the same time by a specific and peculiar appellation, as Latini, Umbri, &c. The fact of the universal prevalence of the Oscan tongue is strongly corroborative of what has just been advanced. But, it may be contended, no proof exists that any king named Italus was acknowledged by the traditions of the Tuscii or Umbri. The answer is an easy one. Antiquity makes mention of these as the progenitors of the Latini, among whom a king Italus appears, and Scymnus records an old authority which makes the Umbri to have been descended from Latinus, the son of Ulysses and Circe. That these two nations, moreover, spoke a language based on the old Italic or Oscan form of speech, was discovered by the Romans in the case of the Rheti, a branch of the former, who had retired to the Alps upon the invasion of the Gauls. The original population of Italy then was composed of the Itali. To these came various nations, which we shall now enumerate in the order of history. The earliest of these new-comers appear to have been the Illyrian tribes, and in particular the Liburni, who may with truth be regarded as the earliest of European navigators. They extended themselves along the coast of the Adriatic as far as Iapygia. Next in the order of time were the Veneti, a branch of the great Slavonic race, (*vid.* Veneti,) who settled between the mouths of the Po and the Illyrian Alps. Were they the earliest possessors of this part of Italy, or did they expel the Tuscan Euganei? All is uncertainty. Of the origin of the great Etrurian nation we have already spoken under the article Hetruria. The Siculi, who appear to have been the original inhabitants of Latium, and who were subsequently driven out and retired to Sicily, (*vid.* Siculi) are falsely considered by some to have been of Iberian origin. A fourth people, however, who actually came into Italy were the Greeks. Before the time of the Trojan war there are no traces of any such emigration, but after the

termination of that contest, accident threw many of the returning bands upon the Italian coast. We find them in Apulia; on the Sinus Tarentinus in Oenotria, at Pisæ, and in Latium, as the chief part of the population of Alba Longa. Their language, the Æolic Greek, for they were principally Achæi, operating upon the old Italic, or Oscan tongue then prevalent in Latium, and becoming blended at the same time with many peculiarities and forms of Pelasgic origin, gave rise to the Latin tongue. Trojan female captives were brought along with them by the Greeks, but no Trojan men or any prince named Æneas ever set foot in the Italian peninsula. The last ancient people who formed settlements at an early period in Italy were the Gauls. They entered during the reign of Tarquinius Priscus, and successive hordes made their appearance under the following kings. They seized upon what was called from them Cisalpine Gaul, and one division of them, the Senones, even penetrated far into the centre of Italy. They were finally subdued by the Romans more through want of union than of valour. The boundaries of Italy appeared to have been formed by nature itself, which seems to have been particularly careful in supplying this country with whatever may contribute not only to the support, but also to the pleasures and luxuries of life. It has been called the garden of Europe; and the panegyrics which Pliny bestows upon it seem not in any manner exaggerated. Italy has been the mother of arts as well as of arms, and the immortal monuments which remain of the eloquence and poetical abilities of its inhabitants are universally known. *Ptol.* 3, c. 1.—*Dionys. Hal.*—*Diod.* 4.—*Justin.* 4, &c.—*C. Nep. in Dion. Alcib.* &c.—*Liv.* 1, c. 2, &c.—*Varro de R. R.* 2, c. 1 and 5.—*Virg. Æn.* 1, &c.—*Polyb.* 2.—*Flor.* 2.—*Jehan. V. H.* 1, c. 16.—*Lucan.* 2, v. 397, &c.—*Plin.* 3, c. 5 and 8.

ITALICA, a town of Italy, called also Corfinium.—[A city of Spain, north of Hispania, and situate on the western side of the river Bætis. It was founded by Publius Scipio in the second Punic war, who placed here the old soldiers whom age incapacitated from the performance of military service. It was the birth-place of the emperor Trajan, and is supposed to correspond with *Sevilla la Vieja*, about a league distant from the city of *Seville*.] *Gell.* 16, c. 13.—*Appian. Hisp.*

ITALICUS, a poet. *vid.* Silius.

ITALUS, an Arcadian prince, who came to Italy, where he established a kingdom, called after him. It is supposed that he received divine honours after death, as Æneas calls upon him among the deities to whom he paid his adoration when he entered Italy. *Virg. Æn.* 7, v. 178.—A prince whose daughter Roma, by his wife Leucaria, is said to have married Æneas or Ascanius. *Plut. in Rom.*

ITHACA, [a celebrated island in the Ionian sea, north-east of Cephallenia. "The Venetian geographers," observes Mr. Gell, "have in a great degree contributed to raise doubts

concerning the identity of the modern with the ancient Ithaca, by giving in their charts the name of *Val di Compare* to this island. That name, however, is totally unknown in the country, where the isle is invariably called *Ithaca* by the upper ranks, and *Theaki* by the vulgar. It has been asserted in the north of Europe that Ithaca is too unconsiderable a rock to have produced any contingent of ships which could entitle its king to so much consideration among the neighbouring isles; yet the unrivalled excellence of its port has in modern times created a fleet of 50 vessels of all denominations which trade to every part of the Mediterranean, and from which four might be selected capable of transporting the whole army of Ulysses to the shores of Asia." The same writer makes the population of the island 8000. It is said to contain sixty-six square miles. *Gell's Geography and Antiquities of Ithaca*, p. 30.] It had a city of the same name. It is very rocky and mountainous, and measures about 25 miles in circumference. *Homer. Il. 2, v. 139.—Od. 1, v. 186, l. 4, v. 601, l. 9, v. 20.—Strab. 1 and 8.—Mela, 2, c. 7.*

ITHACESIÆ, three islands opposite Vibo, on the coast of the Bruttii.—Baia was called also *Ithacesia*, because built by Bajus the pilot of Ulysses. *Sil. 8, v. 540, l. 12, v. 113.*

ITHÔME, a town of Messenia, which surrendered, after ten years' siege, to Lacedæmon, 724 years before the Christian era. Jupiter was called *Ithomates*, from a temple which he had there, where games were also celebrated, and the conqueror rewarded with an oaken crown, *Paus 4, c. 32.—Stat. Theb. 4, v. 179.—Strab. 8.*

ITHOMAIÀ, a festival in which musicians contended, observed at Ithome, in honour of Jupiter, who had been nursed by the nymphs Ithome and Neda, the former of whom gave her name to a city, and the latter to a river.

ITIIUS PORTUS, [a harbour of Gaul, whence Cæsar set sail for Britain. Cæsar describes it no farther than by saying, that from it there is the most convenient passage to Britain, the distance being about 30 miles. *Calais, Boulogne*, and *Etaples*, have each their respective advocates for the honour of being the Itius Portus of antiquity. The weight of authority, however, is in favour of *Witsand* or *Vissan*. Cæsar landed at Portus Lemanis, or *Lymne*, a little below Dover. For a long time this was the principal crossing place. In a later age, however, the preference was given to Gessoriacum, or *Boulogne*, in Gaul, and Rutupia, or *Richborough*, in Britain.] *Cæs. G. 4, c. 21, l. 1, c. 2 and 5.*

ITUNA, [Æstuarium, now *Solway Firth*, in Scotland.]

ITURÆA, [a province of Syria, or Arabia, beyond Jordan, east of Batanæa, and south of Trachonitis.] The inhabitants were very skilful in drawing the bow. *Lucan. 7, v. 230 and 514.—Virg. G. 2, v. 448.—Strab. 17.*

ITYS, a son of Teretus king of Thrace, by Procne, daughter of Pandion, king of Athens.

He was killed by his mother when he was about six years old, and served up as meat before his father. He was changed into a pheasant, his mother into a swallow, and his father into an owl. *vid. Philomela. Ovid. Met. 6, v. 620.—Amor. 2, el. 14, v. 29.—Horat. 4, od. 12.*

JUBA, a king of Numidia, and Mauritania, who succeeded his father Hiempsal, and favoured the cause of Pompey against J. Cæsar. He defeated Curio, whom Cæsar had sent to Africa, and after the battle of Pharsalia he joined his forces to those of Scipio. He was conquered in a battle at Thapsus, and totally abandoned by his subjects. He killed himself with Petreius, who had shared his good fortune and his adversity. His kingdom became a Roman province, of which Sallust was the first governor. *Plut. in Pomp. & Cæs.—Flor. 4, c. 12.—Suet. in Cæs. c. 35.—Dion. 41.—Mela, 1, c. 6.—Lucan. 3, &c.—Cæsar. de Bell. Civ. 2.—Patere. 2, c. 54.*—The second of that name was the son of Juba the First. He was led among the captives to Rome, to adorn the triumph of Cæsar. His captivity was the source of the greatest honours, and his application to study procured him more glory than he could have obtained from the inheritance of a kingdom. He gained the heart of the Romans by the courteousness of his manners, and Augustus rewarded his fidelity by giving him in marriage Cleopatra, the daughter of Antony, and conferring upon him the title of king, and making him master of all the territories which his father once possessed. His popularity was so great, that the Mauritians rewarded his benevolence by making him one of their gods. The Athenians raised him a statue, and the Ethiopians worshipped him as a deity. Juba wrote an history of Rome in Greek, which is often quoted and commended by the ancients, but of which only a few fragments remain. [It was one of the principal sources of Plutarch, who praises its accuracy. It commenced with the origin of Rome, and was carried down to the time of Sylla.] He also wrote on the history of Arabia, and the antiquities of Assyria, chiefly collected from Berosus. [His geography of Africa and Arabia is cited by Pliny.] Besides these, he composed some treatises on the drama, Roman antiquities, the nature of animals, painting, grammar, &c. now lost. *Strab. 17.—Suet. in Cal. 26.—Plin. 5, c. 25 and 32.—Dion. 51, &c.*

JUDÆA, [a province of Palestine, forming the southern division. It did not assume the name of Judæa until after the return of the Jews from the Babylonian captivity; though it had been denominated, long before, the kingdom of Judæa, in opposition to that of Israel. After the return, the tribe of Judah settled first at Jerusalem, but afterwards gradually spreading over the whole country, they gave it the name of Judæa. Judæa being the seat of religion and of government claimed many privileges. It was not lawful to intercalate the year out of Judæa.

while they might do it in Judæa. Nor was the sheaf of first-fruits of the barley to be brought from any other district than Judæa, and as near as possible to Jerusalem.] *Plut. de Osir.*—*Strab.* 16.—*Dion.* 36.—*Tacit. Hist.* 5, c. 6.—*Lucan.* 2, v. 593.

JUGURTHA, the illegitimate son of Mastanabal, the brother of Micipsa. Micipsa and Mastanabal were the sons of Masinissa, king of Numidia. Micipsa, who had inherited his father's kingdom, educated his nephew with his two sons Adherbal and Hiempsal; but, as he was of an aspiring disposition, he sent him with a body of troops to the assistance of Scipio, who was besieging Numantia, hoping to lose a youth whose ambition seemed to threaten the tranquillity of his children. His hopes were frustrated; Jugurtha showed himself brave and active, and endeared himself to the Roman general. Micipsa appointed him successor to his kingdom with his two sons, but the kindness of the father proved fatal to the children. Jugurtha destroyed Hiempsal, and stripped Adherbal of his possessions, and obliged him to fly to Rome for safety. The Romans listened to the well-grounded complaints of Adherbal, but Jugurtha's gold prevailed among the senators, and the suppliant monarch, forsaken in his distress, perished by the snares of his enemy. [After Cirta was taken by Jugurtha, Asdrubal, who had fled thither for refuge, was tortured and put to death by the former, notwithstanding an express pledge had been given that he should not be injured.] Cæcilius Metellus was at last sent against Jugurtha after other commanders had failed, and his firmness and success soon reduced the crafty Numidian, and obliged him to fly among his savage neighbours for support. Marius and Sylla succeeded Metellus, and fought with equal success. Jugurtha was at last betrayed by his father-in-law Bocchus, from whom he claimed assistance, and he was delivered into the hands of Sylla, after carrying on a war of five years. He was exposed to the view of the Roman people, and dragged in chains to adorn the triumph of Marius. He was afterwards put in a prison, where he died six days after of hunger, B. C. 106. [From Lucan it appears to have been strangulation, (*Phar.* 9, v. 600,) and this is affirmed by Eutropius, (4, 27.)] The name and the wars of Jugurtha have been immortalized by the pen of Sallust. *Sallust. in Jug.*—*Plut. in Mar. & Syll.*

JULIA LEX, *prima de provinciis*, by J. Cæsar, A. U. C. 691. It confirmed the freedom of all Greece; it ordained that the Roman magistrates should act there as judges, and that the towns and villages through which the Roman magistrates and ambassadors passed should maintain them during their stay; that the governors, at the expiration of their office, should leave a scheme of their accounts in two cities of their province, and deliver a copy of it at the public treasury; that the provincial governors should not accept of a golden crown unless they were honoured with a triumph by

the senate; that no supreme commander should go out of his province, enter any dominions, lead an army, or engage in a war, without the previous approbation and command of the Roman senate and people.—Another, *de sumptibus*, in the age of Augustus. It limited the expense of provisions on the *dies profesti*, or days appointed for the transaction of business, to 200 sesterces; on common calendar festivals to 300; and on all extraordinary occasions, such as marriages, births, &c. to 1000. [By a subsequent edict of Augustus or Tiberius, the allowance for an entertainment was raised from 300 to 2000 sesterces.—Another, *de provinciis*, by J. Cæsar, Dictator. It ordained that no prætorian province should be held more than one year, and a consular province more than two years. [Cicero praises this law. It was abrogated, however, by Antony.]—Another, called also *Campana agraria*, by the same, A. U. C. 691, [for distributing the lands of Campania and Stëlla to 20,000 poor citizens, who had each three children or more.]—Another, *de civitate*, by L. J. Cæsar, A. U. C. 664. It rewarded with the name and privileges of citizens of Rome all such as, during the civil wars, had remained the constant friends of republican liberty. When that civil war was at an end, all the Italians were admitted as free denizens, and composed eight new tribes.—Another, *de judicibus*, by J. Cæsar. It confirmed the Pompeian law in a certain manner, requiring the judges to be chosen from the richest people in every century, allowing the senators and knights in the number, and excluding the *tribuni ærarii*.—Another, *de ambitu*, by Augustus. It restrained the illicit measures used at elections, and restored to the *comitia* their ancient privileges which had been destroyed by the ambition and bribery of J. Cæsar.—Another, by Augustus, *de adulterio et pudicitia*. It punished adultery with death. It was afterwards confirmed and enforced by Domitian. *Juvenal. Sat.* 2, v. 30, alludes to it.—Another, called also *Papia*, or *Papia Poppea*, which was the same as the following, only enlarged by the consuls Papius and Poppæus, A. U. C. 762.—Another, *de maritandis ordinibus*, by Augustus. It proposed rewards to such as engaged in matrimony of a particular description. [*vid.* *Papia Poppea Lex.*] It inflicted punishment on celibacy, and permitted the patricians, the senators, and sons of senators excepted, to intermarry with the children of those that had been *liberti*, or servants manumitted. Horace alludes to it when he speaks of *lex marita*.—Another, *de majestate*, by J. Cæsar. It punished with *aque et ignis interdictio* all such as were found guilty of the *crimen majestatis*, or treason against the state.

JULIA, a daughter of Julius Cæsar, by Cornelia, famous for her personal charms and for her virtues. She married Corn. Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Her amiable disposition more strongly cemented the friend-

ship of the father and of the son-in-law ; but her sudden death in child-bed, B. C. 53, broke all ties of intimacy and relationship, and soon produced a civil war. *Plut.*—The mother of M. Antony, whose humanity is greatly celebrated in saving her brother-in-law from the cruel prosecutions of her son.—Aunt of J. Cæsar, who married C. Marius. Her funeral oration was publicly pronounced by her nephew.—The only daughter of the emperor Augustus, remarkable for her beauty, genius, and debaucheries. She was tenderly loved by her father, who gave her in marriage to Marcellus ; after whose death she was given to Agrippa, by whom she had five children. She became a second time a widow, and was married to Tiberius. Her lasciviousness and debaucheries so disgusted her husband, that he retired from the court of the emperor ; and Augustus, informed of her lustful propensities and infamy, banished her from his sight, and confined her in a small island on the coast of Campania. She was starved to death, A. D. 14, by order of Tiberius, who had succeeded to Augustus as emperor of Rome. *Plut.*—A daughter of Julia, the wife of Agrippa, who married Lepidus, and was banished for her licentiousness.—A daughter of Germanicus and Agrippina, born in the island of Lesbos, A. D. 17. She married a senator, called M. Vinucius, at the age of 16, and enjoyed the most unbounded favours in the court of her brother Caligula, who is accused of being her first seducer. She was banished by Caligula, on suspicion of conspiracy. Claudius recalled her ; but she was soon after banished by the powerful intrigues of Messalina, and put to death about the 24th year of her age. She was no stranger to the debaucheries of the age, and she prostituted herself as freely to the meanest of the people as to the nobler companions of her brother's extravagance. Seneca, as some suppose, was banished to Corsica for having seduced her.—A celebrated woman, born in Phœnicia. She is also called Donna. She applied herself to the study of geometry and philosophy, &c. and rendered herself conspicuous, as much by her mental, as by her personal charms. She came to Rome, where her learning recommended her to all the literati of the age. She married Septimius Severus, who, twenty years after this matrimonial connection, was invested with the imperial purple. Severus was guided by the prudence and advice of Julia, but he was blind to her foibles, and often punished with the greatest severity those vices which were enormous in the empire. She is even said to have conspired against the emperor, but she resolved to blot, by patronizing literature, the spots which her debauchery and extravagance had rendered indelible in the eyes of virtue. Her influence, after the death of Severus, was for some time productive of tranquillity and cordial union between his two sons and successors. Geta, at last, however, fell a sacrifice to his brother Caracalla, and Julia was even

wounded in the arm while she attempted to screen her favourite son from his brother's dagger. According to some, Julia committed incest with her son Caracalla, and publicly married him. She starved herself when her ambitious views were defeated by Marcianus, who aspired to the empire in preference to her, after the death of Caracalla.

JULIANUS, a son of Julius Constantius, the brother of Constantine the Great, born at Constantinople. The massacre which attended the elevation of the sons of Constantine the Great to the throne, nearly proved fatal to Julian and to his brother Gallus. The two brothers were privately educated together, and taught the doctrines of the Christian religion, and exhorted to be modest, temperate, and to despise the gratification of all sensual pleasures. Gallus received the instructions of his pious teachers with deference and submission, but Julian showed his dislike for Christianity by secretly cherishing a desire to become one of the votaries of Paganism. He gave sufficient proofs of this propensity when he went to Athens in the 24th year of his age, where he applied himself to the study of magic and astrology. He was some time after appointed over Gaul, with the title of Cæsar, by Constans, and there he showed himself worthy of the imperial dignity by his prudence, valour, and the numerous victories he obtained over the enemies of Rome in Gaul and Germany. His mildness, as well as his condescension, gained him the hearts of his soldiers ; and when Constans, to whom Julian was become suspected, ordered him to send him part of his forces to go into the east, the army immediately mutinied, and promised immortal fidelity to their leader, by refusing to obey the orders of Constans.

They even compelled Julian, by threats and intreaties, to accept the title of independent emperor and of Augustus ; and the death of Constans, which soon after happened, left him sole master of the Roman empire, A. D. 361. Julian then disclosed his religious sentiments, and publicly disavowed the doctrines of Christianity, and offered solemn sacrifices to all the gods of ancient Rome. This change of religious opinion was attributed to the austerity with which he received the precepts of Christianity, or, according to others, to the literary conversation and persuasive eloquence of some of the Athenian philosophers. From this circumstance, therefore, Julian has been called *Apostate*. After he had made his public entry at Constantinople, he determined to continue the Persian war, and check those barbarians who had for 60 years derided the insolence of the Roman emperors. When he had crossed the Tigris, he burned his fleet, and advanced with boldness into the enemy's country. His march was that of a conqueror. He met with no opposition from a weak and indigent enemy ; but the country of Assyria had been left desolate by the Persians, and Julian, without corn or provisions, was obliged to retire. As he could not convey his ar-

my again over the streams of the Tigris, he took the resolution of marching up the sources of the river, and imitate the bold return of the ten thousand Greeks. As he advanced through the country he defeated the officers of Sapor, the king of Persia; but an engagement proved fatal to him, and he received a deadly wound as he animated his soldiers to battle. He expired the following night, the 27th of June, A. D. 363, in the 32d year of his age. His last moments were spent in a conversation with a philosopher about the immortality of the soul, and he breathed his last without expressing the least sorrow for his fate, or the suddenness of his death. Julian's character has been admired by some, and censured by others; but the malevolence of his enemies arises from his apostasy. As a man and as a monarch he demands our warmest commendation, but we must blame his idolatry and despise his bigoted principles. He was moderate in his successes, merciful to his enemies, and amiable in his character. He abolished the luxuries which reigned in the court of Constantinople, and dismissed with contempt the numerous officers which waited upon Constantius, to anoint his head or perfume his body. He was frugal in his meals, and slept little, reposing himself on a skin spread on the ground. He awoke at midnight, and spent the rest of the night in reading or writing, and issued early from his tent to pay his daily visits to the guard around the camp. He was not fond of public amusements, but rather dedicated his time to study and solitude. When he passed through Antioch in his Persian expedition, the inhabitants of the place, offended at his religious sentiments, ridiculed his person, and lampooned him in satirical verses. The emperor made use of the same arms for his defence, and rather than destroy his enemies by the sword, he condescended to expose them to derision, and unveil their follies and debaucheries in an humorous work, which he called *Misopogon*, or *beard-hater*. He imitated the virtuous example of Scipio and Alexander, and laid no temptation for his virtue by visiting some female captives that had fallen into his hands. In his matrimonial connexions, Julian rather consulted policy than inclination, and his marriage with the sister of Constantius arose from his unwillingness to offend his benefactor rather than to obey the laws of nature. He was buried at Tarsus, and afterwards his body was conveyed to Constantinople. He distinguished himself by his writings as well as by his military character. Besides his *misopogon* he wrote the history of Gaul. He also wrote two letters to the Athenians; and besides, there are now extant sixty-four letters on various subjects. His *Cæsars* is the most famous of all his compositions, being a satire upon all the Roman emperors from J. Cæsar to Constantine. It is written in the form of a dialogue, in which the author severely attacks the venerable character of M. Aurelius whom he had proposed to himself as a pattern, and speaks in a scurrilous and abusive language of

his relation Constantine. It has been observed of Julian, that, like Cæsar, he would employ at the same time his hand to write, his ear to listen, his eyes to read, and his mind to dictate. [The emperor Julian adopted every means by which, without openly persecuting Christianity, he might degrade it, and cause its followers to fall into contempt. A philosopher himself, he believed that there existed no surer mode of restoring paganism at the expense of the new religion, than by confounding the latter through the means of a work full of strong arguments, and in which satire should not be spared. A man of letters, he wanted not a large portion of self-complacency and conceit; and it appeared to him that no one was more proper to be the author of such a work than he who had studied the spirit of the two contending systems of religion, and who had publicly declared himself the patron of a form of worship fast sinking into oblivion, and the enemy of a religion, to the triumph of which the safety and the dignity of his own family appeared so intimately attached. Such, no doubt, were the reasons which induced Julian to enter the lists against Christianity. He wrote his work during the winter evenings which he spent at Antioch, in the last year of his life. Surrounded by pagan philosophers, who expected from this prince the complete re-establishment of the religion of their fathers, with which in their blindness they connected the renovation of the splendour and power of the Roman empire, the imperial author was encouraged by their suffrages, and no doubt aided by their abilities. Apollinarius of Laodicea repulsed the attack of Julian by the arms of reason alone; exposing, in a treatise which he wrote "on Truth," the dogmas of the heathen philosophers respecting God, and that, too, without calling in the aid of the Holy Scriptures at all. This work of Apollinarius must have been composed in a very short time after the appearance of the emperor's treatise, since Julian appears to have read it before he quitted Antioch, March 5th, A. D. 363. Julian pretended to contemn his opponent, and wrote to certain bishops of the Church this paltry *jeu de mots*; *Ανεργων, εργων, κατεργων*. "I have read, comprehended, and condemned it." To this, one of them, probably St. Basil, replied; *Ανεργως, αλλ' ουκ εργως*: *ει γαρ εργως, ουκ αν κατεργως*. "Thou hast read, but not comprehended it; for if thou hadst comprehended it thou would not have condemned it." Fifty years, however, elapsed before the work of Julian was completely refuted by productions carefully composed, and entering into a detail of the sophisms which had been advanced against Christianity and the person of its founder. Either the subject was considered in the interval as completely exhausted, or else the dreadful catastrophe which terminated the reign of Julian, and which was viewed as a punishment inflicted by divine vengeance, had caused his writings to

fall into neglect. After the period of time above alluded to, Philip of Side, St. Cyrill of Alexandria, and Theodoret, undertook the task of completely prostrating the arguments of the Apostate emperor, and it is to the work of St. Cyrill that we owe our knowledge of a part of that of Julian. From this source we learn that it was divided into seven books, each of small extent; and that the first three bore this title, *Ἀναστροφή των Ευαγγελίων*, "the overthrow of the Gospels." These are the only ones which St. Cyrill has taken the trouble to refute. It is easy to perceive that an adroit Sophist, such as Julian was, could easily give to his work a specious appearance, calculated to impose on weak and shallow minds, especially when the author himself was surrounded with all the adventitious circumstances of rank and power. The mode adopted by Julian of appearing to draw his arguments against Christianity from the Scriptures themselves, gives an air of candour and credibility to a work; but it requires no great acumen to show that Julian either did not understand, or else affected to misunderstand the doctrines which he combated; and that he has perverted facts, and denied indubitable truths. It was by the aid of the refutation of St. Cyrill, mentioned above, that the Marquis D'Argens undertook in the 18th century to restore the lost work of Julian. It was published in Greek and French. Had the object of this individual been to manifest to the world the errors of the Roman apostate, and to teach the pretended philosophers of the day, how little philosophy has to advance that is worthy of reliance, when religion is the theme, his undertaking would have been a laudable one. But such was not the end which the Marquis D'Argens had in view. If he did not dare to declare openly for Julian, he yet could find a thousand reasons for excusing his conduct. The consequence has been that the French philosopher has been completely refuted by two German scholars, Meier and Crichton, especially the latter. Meier's work was published at Halle in 1764, and Crichton's at the same place, in 1765. The best edition of his works is that of Spanheim, fol. Lips. 1696; and of the Cæsars, that of Heusinger, 8vo. Gothæ. 1741. *Julian*.—*Socrat*.—*Eutrop*.—*Amm*.—*Liban*. &c.—A son of Constantine.—A maternal uncle of the emperor Julian.—A Roman emperor. [*vid*. *Didius*.]—A Roman, who proclaimed himself emperor in Italy during the reign of Diocletian, &c.

JULII, a family of Alba, brought to Rome by Romulus, where they soon rose to the greatest honours of the state. J. Cæsar and Augustus were of this family; and it was said, perhaps through flattery, that they were lineally descended from Æneas, the founder of Lavinium.

JULIOMAGUS, [a city of Gaul, the capital of the Andecavi, situate on a tributary of the Liger or Loire, near its junction with that river, and to the north-east of Namnetes or

Nantæ. It was afterwards called Andecavi, from the name of the people, and is now *Angers*.]

JULIOPOLIS, [a city of Galatia. *vid*. *Gordium*.]

JŪLIS, a town of the island of Cos, which gave birth to Simonides, &c. The walls of this city were all marble, and there are now some pieces remaining entire above 12 feet in height, as the monuments of its ancient splendour. *Plin*. 4, c. 12.

JULIUS CÆSAR. [*vid*. *Cæsar*.]—Agricola, a governor of Britain, A. C. 80, who first discovered that Britain was an island by sailing round it. His son-in-law, the historian Tacitus, has written an account of his life. *vid*. *Agricola*.—Obsequens, a Latin writer who flourished A. D. 214. The best edition of his book *de prodigiis* is that of Oudendorp, 8vo. L. Bat. 1720. [It contains an account of all the prodigies observed at Rome from A. U. 563 to Augustus, or A. U. 743; for that part of the work which embraced probably the first 5 or 6 centuries is lost. It is taken in part from Livy, but there are in it occasionally some historical details which are not to be found elsewhere. It is written in a pure style, and one worthy of the Augustan age. The edition of Oudendorp was reprinted, with additions, by Kappius, Cur. Reg. 1772, 8vo.]—Tatianus, a writer in the age of Diocletian. His son became famous for his oratorical powers, and was made preceptor in the family of Maximinus. Julius wrote a history of all the provinces of the Roman empire, greatly commended by the ancients. He also wrote some letters, in which he happily imitated the style and elegance of Cicero, for which he was called *the ape of his age*.—Africanus, a chronologer, who flourished A. D. 220.—Constantius, the father of the emperor Julian, was killed at the accession of the sons of Constantine to the throne, and his son nearly shared his fate.—Pollux, a grammarian of Naupactus in Egypt. [*vid*. *Pollux*.]—Proculus, a Roman, who solemnly declared to his countrymen, after Romulus had disappeared, that he had seen him in a human shape, and that he had ordered him to tell the Romans to honour him as a god. Julius was believed. *Plut. in Rom*.—*Ovid*.—*Florus*. [*vid*. *Florus*.]—L. Cæsar, a Roman consul, uncle to Antony the triumvir, the father of Cæsar the dictator. He died as he was putting on his shoes.

JŪLUS, the name of Ascanius, the son of Æneas. [*vid*. *Ascanius*.]—A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, the son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest.

Dionys. 1.—*Virg. Æn*. 1, v. 271.—A son of Antony the triumvir and Fulvia. [*vid*. *Antonius Julius*.]

JŪNIA LEX SACRATA, by L. Junius Brutus, the first tribune of the people, A. U. C. 260. It ordained that the person of the tribune should be held sacred and inviolable; that

an appeal might be made from the consuls to the tribune; and that no senator should be able to exercise the office of a tribune.—Another, passed A. U. C. 627, which ordered all foreigners to leave the city without delay.—Another, [passed A. U. C. 771, that all persons freed by the less formal mode of manumission should not obtain the full rights of Roman citizens, but remain in the condition of the Latins who were transplanted to colonies.]

JUNIUS D. Silanus, a Roman who committed adultery with Julia, the grand-daughter of Augustus, &c. *Tacit. Ann.* 3, c. 24.—**Brutus.** [*vid.* Brutus.]

JUNO, a celebrated deity among the ancients, daughter of Saturn and Ops. She was sister to Jupiter, Pluto, Neptune, Vesta, Ceres, &c. She was born at Argos, or, according to others, in Samos, and was intrusted to the care of the Seasons, or, as Homer and Ovid mention, to Oceanus and Tethys. Some of the inhabitants of Argolis supposed that she had been brought up by the three daughters of the river Asterion; and the people of Stymphalus, in Arcadia, maintained that she had been educated under the care of Temenus, the son of Pelasgus. Juno was devoured by Saturn, according to some mythologists; and, according to Apollodorus, she was again restored to the world by means of a potion which Metis gave to Saturn, to make him give up the stone which his wife had given him to swallow instead of Jupiter. [*vid.* Saturnus.] Jupiter was not insensible to the charms of his sister: and the more powerfully to gain her confidence, he changed himself into a cuckoo, and raised a great storm, and made the air unusually chill and cold. Under this form he went to the goddess, all shivering. Juno pitied the cuckoo and took him into her bosom. When Jupiter had gained these advantages, he resumed his original form, and obtained the gratification of his desires, after he had made a solemn promise of marriage to his sister. The nuptials of Jupiter and Juno were celebrated with the greatest solemnity: the gods, all mankind, and all the brute creation, attended. Chelone, a young woman, was the only one who refused to come, and who derided the ceremony. For this impiety, Mercury changed her into a tortoise, and condemned her to perpetual silence; from which circumstance the tortoise has always been used as a symbol of silence among the ancients. By her marriage with Jupiter, Juno became the queen of all the gods, and mistress of heaven and earth. Her conjugal happiness, however, was frequently disturbed by the numerous amours of her husband, and she showed herself jealous and inexorable in the highest degree. Her severity to the mistresses and illegitimate children of her husband was unparalleled. She persecuted Hercules and his descendants with the most inveterate fury; and her resentment against Paris, who had given the golden apple to Venus in preference to herself, was the cause of the Trojan war, and of all the miseries which happen-

ed to the unfortunate house of Priam. Her severities to Alcmena, Ino, Athamas, Semele, &c. are also well known. Juno had some children by Jupiter. According to Hesiod, she was mother of Mars, Hebe, and Ilithya, or Lucina; and besides these, she brought forth Vulcan, without having any commerce with the other sex, but only by smelling a certain plant. This was in imitation of Jupiter, who had produced Minerva from his brain. According to others, it was not Vulcan, but Mars, or Hebe, whom she brought forth in this manner, and this was after eating some lettuces at the table of Apollo. The daily and repeated debaucheries of Jupiter at last provoked Juno to such a degree, that she retired to Eubœa and resolved for ever to forsake his bed. Jupiter procured a reconciliation, after he had applied to Cithæron for advice, and after he had obtained forgiveness by fraud and artifice. [*vid.* Dædala.] This reconciliation, however cordial it might appear, was soon dissolved by new offences; and to stop the complaints of the jealous Juno, Jupiter had often recourse to violence and blows. He even punished the cruelties which she had exercised upon his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her feet. Vulcan was punished for assisting his mother in this degrading situation, and he was kicked down from heaven by his father, and broke his leg by the fall. This punishment rather irritated than pacified Juno. She resolved to revenge it, and she engaged some of the gods to conspire against Jupiter and to imprison him, but Thetis delivered him from this conspiracy, by bringing to his assistance the famous Briareus. Apollo and Neptune were banished from heaven for joining in the conspiracy, though some attribute their exile to different causes. The worship of Juno was universal, and even more than that of Jupiter, according to some authors. Her sacrifices were offered with the greatest solemnity. She was particularly worshipped at Argos, Samos, Carthage, and afterwards at Rome. The ancients generally offered on her altars an ewe lamb and a sow the first day of every month. No cow was ever immolated to her, because she assumed the nature of that animal when they went into Egypt in their war with the giants. Among the birds, the hawk, the goose, and particularly the peacock, often called *Junonia avis*, *vid.* Argus, were sacred to her. The dittany, the poppy, and the lily, were her favourite flowers. The latter flower was originally of the colour of the crocus; but, when Jupiter placed Hercules to the breasts of Juno while asleep, some of the milk fell down upon earth, and changed the colour of the lilies from purple to a beautiful white. Some of the milk also dropped in that part of the heavens which from its whiteness, still retains the name of the milky way, *lactea via*. As Juno's power was extended over all the gods, she often made use of the goddess Minerva as her messenger. The goddess Iris, however, was the

one most commonly employed. Her temples were numerous, the most famous of which were at Argos, Olympia, &c. At Rome no woman of debauched character was permitted to enter her temple, or even to touch it. The surnames of Juno are various; they are derived either from the function, or things over which she presided, or from the place where her worship was established. She was the queen of the heavens; she protected cleanliness, and presided over marriage and childbirth, and particularly patronized the most faithful and virtuous of her sex, and severely punished incontinence and lewdness in matrons. She was the goddess of all power and empire, and she was also the patroness of riches. She is represented sitting on a throne with a diadem on her head, and a golden sceptre in her right hand. Some peacocks generally sat by her, and a cuckoo often perched on her sceptre, while Iris behind her displayed the thousand colours of her beautiful rainbow. She is sometimes carried through the air in a rich chariot drawn by peacocks. The Roman consuls, when they entered upon office were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called *Matrona* or *Romana*. She was generally represented as veiled from head to foot, and the Roman matrons always imitated this manner of dressing themselves, and deemed it indecent in any married woman to leave any part of her body but her face uncovered. She has received the surname of *Olympia*, *Samia*, *Lacedæmonia*, *Argiva*, *Telchinia*, *Candrena*, *Rescintes*, *Prosymna*, *Imbrasia*, *Acreea*, *Cithæronia*, *Bunea*, *Ammonia*, *Fluonia*, *Anthea*, *Migale*, *Gemelia*, *Tropeia*, *Boopis*, *Teleia*, *Zera*, *Egophage*, *Hyperchinia*, *Juga*, *Ilithyia*, *Lucina*, *Pronuba*, *Caprotina*, *Mena*, *Pupulonia*, *Lacinia*, *Sospita*, *Moneta*, *Curis*, *Domiduca*, *Febura*, *Opigenia*, &c. *Cic. de Nat. D.* 2.—*Paus.* 2, &c.—*Apollod.* 1, 2, 3.—*Apollon.* 1. *Argon.*—*Hom. Il.* 1, &c.—*Virg. Æn.* 1, &c.—*Herodot.* 1, 2, 4, &c.—*Sil.* 1.—*Dionys. Hal.* 1.—*Liv.* 23, 24, 27, &c.—*Ovid. Met.* 1, &c. *Fast.* 5.—*Plut. quest. Rom.*—*Tibull.* 4, el. 13.—*Athen.* 15.—*Plin.* 34.

JUNONĀLIA and **JUNONIA**, festivals at Rome in honour of Juno, the same as the *Heræa* of the Greeks. [*vid. Heræa.*] *Liv.* 27, c. 37.

JUNONES, a name of the protecting genii of the women among the Romans. They generally swore by them, as the men by their genii. There were altars often erected to their honour. *Plin.* 2, c. 7.—*Seneca*, ep. 110.

JUNŌNĪA, [one of the Canary islands or *Insula Fortunatæ*. It is now *Palma*.]—A name which Gracchus gave to Carthage when he went with 6000 Romans to rebuild it.

JUNONIGĒNA, a surname of Vulcan as son of Juno. *Ovid. Met.* 4, v. 173.

JUNŌNIS PROMONTORIUM, [a promontory of Spain, on the Atlantic side of the Straits of Gibraltar. It is now *Cape Trafalgar*.]

[**JUNONIS INSULÆ.** *vid. Erythia.*]

JŪPITER, the most powerful of all the gods of the ancients. [*vid. the end of this article.*]

According to Varro, there were no less than 300 persons of that name; Diodorus mentions two; and Cicero three, two of Arcadia, and one of Crete. To that of Crete, who passed for the son of Saturn and Ops, the actions of the rest have been attributed. According to the opinion of the mythologists, Jupiter was saved from destruction by his mother, and intrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan on condition of not raising male children, devoured all his sons as soon as born; but Ops, offended at her husband's cruelty, secreted Jupiter, and gave a stone to Saturn, which he devoured on the supposition that it was a male child. Jupiter was educated in a cave on Mount Ida in Crete, and fed upon the milk of the goat Amalthæa, or upon honey according to others. He received the name of *Jupiter, quasi juvenis pater*. [*vid. the end of this article.*] His cries were drowned by the noise of cymbals and drums, which the Corybantes beat at the express command of Ops. [*vid. Corybantes.*] As soon as he was a year old, Jupiter found himself sufficiently strong to make war against the Titans, who had imprisoned his father because he had brought up male children. The Titans were conquered, and Saturn set at liberty by the hands of his son. Saturn, however, soon after, apprehensive of the power of Jupiter, conspired against his life, and was for this treachery driven from his kingdom, and obliged to fly for safety into Latium. Jupiter, now become the sole master of the empire of the world, divided it with his brothers. He reserved for himself the kingdom of heaven, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto. The peaceful beginning of his reign was soon interrupted by the rebellion of the giants, who were sons of the earth, and who wished to revenge the death of their relations the Titans. They were so powerful that they hurled rocks, and heaped up mountains upon mountains, to scale heaven, so that all the gods to avoid their fury fled to Egypt, where they escaped from the danger by assuming the form of different animals. Jupiter, however, animated them, and by the assistance of Hercules, he totally overpowered the gigantic race, which had proved such tremendous enemies. [*vid. Gigantes.*] Jupiter, now freed from every apprehension, gave himself up to the pursuit of pleasures. He married Metis, Themis, Euronyme, Ceres, Mnemosyne, Latona, and Juno. [*vid. Juno.*] He became a Proteus to gratify his passions. He introduced himself to Danae in a shower of gold, he corrupted Antiope in the form of a satyr, and Leda in the form of a swan. He became a bull to seduce Europa, and he enjoyed the company of Ægina in the form of a flame of fire. He assumed the habit of Diana to corrupt Callisto, and became Amphitryon to gain the affections of Alcmena. His children were also numerous as well as his mistresses. According to Apollodorus, 1, c. 3, he was father of the Seasons. Irene. Eu-

nomia, the Fates, Clotho, Lachesis, and Atropos, by Themis; of Venus, by Dione; of the Graces, Aglaia, Euphrosyne, and Thalia, by Euronyme, the daughter of Oceanus; of Proserpine, by Styx; of the nine Muses, by Mnemosyne, &c. (*vid.* Niobe, Laodamia, Pyrrha, Protogenia, Electra, Maia, Semele, &c.) The worship of Jupiter was universal; he was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, &c. His surnames were numerous, many of which he received from the place or function over which he presided. He was severally called Jupiter Feretrius, Inventor, Elicius, Capitulinus, Latialis, Pistor, Sponsor, Herceus, Anxurus, Victor, Maximus, Optimus, Olympius, Fluvialis, &c. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not, like those of Saturn and Diana, stained with the blood of human victims, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him because he first taught mankind to live upon acorns. He is generally represented as sitting upon a golden or ivory throne, holding in one hand, thunderbolts, just ready to be hurled, and in the other, a sceptre of cypress. His looks express majesty, his beard flows long and neglected, and the eagle stands with expanded wings at his feet. He is sometimes represented with the upper parts of his body naked, and those below the waist carefully covered, as if to show that he is visible to the gods above, but that he is concealed from the sight of the inhabitants of the earth. Jupiter had several oracles, the most celebrated of which were at Dodona, and Ammon in Lybia. As Jupiter was the king and father of gods and men, his power was extended over the deities, and every thing was subservient to his will, except the Fates. From him mankind received their blessings and their miseries, and they looked upon him as acquainted with every thing past, present, and future. He was represented at Olympia with a crown like olive branches, his mantle was variegated with different flowers, particularly by the lily, and the eagle perched on the top of the sceptre which he held in his hand. The Cretans represented Jupiter without ears, to signify that the sovereign master of the world ought not to give a partial ear to any particular person, but be equally candid and propitious to all. At Lacedæmon he appeared with four heads, that he might seem to hear with greater readiness the different prayers and solicitations which were daily poured to him from every part of the earth. It is said that Minerva came all armed from his brains when he ordered Vulcan to open his head. [According to most mythologists, the fable of Jupiter is to be explained by the history of an ancient monarch, or rather by that of several princes who bore the appellation, the best known of whom was a king of Crete, whose history is filled with the adventures of the rest. Jupiter of Crete, say the expounders of ancient fable, having banished from that island his father Sa-

turn, and having overthrown the Titans and Giants, determined to make his subjects happy. He became possessed in the course of time of a vast empire, which he divided into different vicerealties. Atlas governed the frontiers of Africa; Pluto was appointed governor of the west of Gaul and of Spain; which command was transferred, on his death, to Mercury. Mercury having greatly signalized himself became the great deity of the Celtæ. Neptune was ruler of the maritime forces of this mighty empire, while Jupiter reserved for his own controul, Greece, the isles of the Archipelago, together with that part of Asia whence his progenitors came. According to Hesiod, he was seven times married, and the last of his wives was named Juno. He is said to have lived to the age of 120 years, during 62 of which he reigned, and to have been buried in Crete, where his tomb was for a long time shown near Gnossus, with this epitaph, "Here lies Zan, who was called Jupiter." Banier reckons his reign to have begun B. C. 1842, and to have terminated B. C. 1780. Thus far the explanation of modern mythologists. Unfortunately for this solution, the foundation on which it rests appears to be entirely visionary. The Cretans were notorious in the ancient world for their propensity to falsehood. They were openly stigmatized by the advocates and supporters of the pagan system of belief, for their utter disregard of truth, in affirming that Jupiter reigned over them prior to his Apotheosis, and in showing strangers the tomb where the remains of this deified mortal reposed, to the great scandal of all true believers. To this trait in the character of his countrymen, Epimenides, as quoted by St. Paul, (1 Titus, v. 12.) directly alludes when he says Κρητες αι ψευσται, "The Cretans are always liars." As he passed for a prophet among them, they dared not contradict his assertion. Let us now consider the subject in its etymological relations. The name Jupiter, as Salmasius observes, is not directly derived from the Greek Ζευ πατερ, but is formed in imitation of it, the oblique cases coming from Ζευς, with a change of ζ into j, as *jugum* from ζυγον. The primitive Greeks appear to have called the Deity by a name of oriental origin, Ζευς; or rather, according to the Doric form of speech, Σευς; and, according to the Æolic, Δευς, whence the Latin *Deus*. As regards this variation in dialect it may be observed, that the letter Z was, as is well known, no other than ΣΔ, or ΔΣ, expressed by one character; and, in the refinement of the language and variation of dialects, the Σ was frequently dropped, as appears from the very ancient medals of Zancle in Sicily, inscribed ΔΑΝΚΔΕ. In the genuine parts, moreover, of the Iliad and Odyssey, there is no instance of a vowel continuing short before ΔΕΟΣ, ΔΕΙΝΟΣ, ΔΕΙΔΩ, &c.; so that the initial was originally a double consonant, probably ΣΔ; which at first became ΔΔ, and afterwards Δ, though the metre of the old

bards has preserved the double time in the utterance. We have said above that the name Ζεὺς, i. e. Δεὺς, is of Oriental origin. It appears in fact to be only a varied form of the term Δις, which in the old Persian denoted "the Heavens," as Herodotus (1, 131.) informs us. In the mythology of India, the lord of the air is styled *Divespiter*, as in that of the Latins, *Diespiter*. (*Horat. Carm.* 1, 34, 5.—*Varro L. L.* 4, 10.—*Gellius.* 5, 12.) This name comes in the latter language from *dies* and *pater*; and *dies*, "day," i. e. the light of heaven, will come from the Oriental *dis*, "the heavens," whence the expression in Latin, *Sub deo*, "beneath the sky." Again, from the Oriental *Dis*, or perhaps a form of it more nearly analogous to Δεὺς, appears to have been derived the Egyptian *Theuth* or *Thoth*. Of the same origin appears to be the Gothic *Thiut*, "good," whence the term *good* itself is no doubt to be deduced, and from this last, *God*. In like manner Θεὸς may be regarded as a derivative from *Theuth*. The Greeks, however, ignorant of its Oriental origin, sought to discover a source for it in their own tongue. Hence they either derived it from Θεῶν, "I run," in reference to the perpetual motion of the sun and stars, with which the deity was confounded; or from Θεῶν, "I place," from his placing in order the universe. The first of these derivations, fanciful as they both are, bears a curious resemblance to the probable origin of the Greek term σεβόμενοι, "I worship," which points to *Sabaism*, or the worship of the heavenly bodies, as the early religious system of Greece. The primitive religion of the Greeks may be divided into four distinct periods. 1. The empire of *Uranus*: 2. that of *Kronos*: 3. that of *Jupiter*: and 4. that of *Dionysus* or *Bacchus*. During the first of these periods, the heavens were the object of human worship and contemplation, Uranus being nothing more than the Greek Οὐρανός, "heaven." Hence the early Greek religion appears to have been nothing else but *Sabaism*. This is confirmed by the fact of the Titans being nearly all personifications of the heavenly bodies. Thus *Hyperion* implies "the one who moves on high," i. e. the Sun; and the Latin poets frequently put *Titan* for the sun, as also Orpheus in his *Argonautics*, v. 510. Κοῖος imports "the one who burns;" he is the father of *Asterio*, (αστήρ, "a star.") and the husband of *Phæbe*, i. e. "the bright-shining." Κριός means "the ram," i. e. *Aries*, one of the constellations of the zodiac; his sons are, *Pallas*, "he that moves to and fro;" *Perseus*, "he who destroys," alluding perhaps to the inauspicious influence of the dog-star; and *Astræus*, of the same derivative origin with the term *Astræa*. The prevalence of *Sabaism* among the early Greeks is also distinctly pointed out by the etymology of the word αστήρ, "a star," which appears to be only an abbreviation, in fact, of the term *Astarte*, the famed Syrian goddess, "the queen of heaven," as she is styled by Milton; or, as others pretend, the moon.

The second great period in the religion of Greece, was the empire of *Kronos*. Human worship consisted no longer in the mere contemplative adoration of the heavens and the splendid luminaries which moved on high; but the universe was divided into distinct and separate existences, and the gods of the earlier mythology, with altered appellations, became blended with this new creation of celestial intelligences. This was a change from the eternal heavens to what was comparatively temporal, and hence it was styled the empire of *Kronos*, (a name importing "time," χρόνος). In other words, mythology now assumed a physical character. The offspring of *Kronos* were, *Zeus* (the upper regions of the atmosphere, *Aether*.) *Herè* (*Juno*, the lower regions of the atmosphere, *Aer*;) *Poseidon* (*Neptune*, the waters of the sea;) *Hestia* (*Vesta*, the earth;) *Demeter* (*Ceres*, the surface of the earth, the nourishing mother;) *Proserpina* (the corn shooting forth from the surface, *seges proserpens*;) *Hades* (the invisible place, the under-world). The third period is the reign of *Zeus*, or *Jupiter*. The dethronement of *Saturn* by *Jupiter* is merely a figurative mode of expressing that the system of religion just detailed was superseded by a later one. In the progressive refinement of the human mind, an attempt was made to reconcile and blend together the two earlier systems of *Uranus* and *Kronos*. To the worship of the mere natural divisions of the universe were now attempted to be joined feelings of a contemplative and more elevated character. *Zeus*, the *Aether*, became the supreme deity, who not only manifested his power, in a physical sense, by *Thunder* and *Lightning*, but likewise, in a moral sense, by *Wisdom* (*Metis*) and *Justice* (*Themis*). The twin-children which *Jupiter* begat by *Leto* (*Latona*, i. e. concealment, *night*;) were *Apollo* or *Phœbus*, and *Artemis* or *Diana*, originally the *Sun* and *Moon*, (in the kingdom of *Uranus*, *Koios* and *Phœbe*.) The first of these now denoted the male or generating, the second, the female or producing, principle. In the gradual development of this idea, *Apollo*, or the *Sun*, the creative, animating, supporting and nourishing principle of our system, was represented in poetic imagery as the god of poetry, of music, of medicine, of prophecy, and as feeding in the character of a shepherd the flocks of *Admetus*. *Artemis*, or *Diana*, on the other hand, as the *Moon*, (whose course through the heavens regulated the months of the early lunar year, and whose influence was regarded by the ancients, in common with that of the *Sun*, as one of the fertilizing principles of nature, and as exerted chiefly amid woods and wilds, at a distance from the habitations of men,) became with the poets the aiding and help-bringing goddess, she who presided over child-birth, (the period of gestation in the womb being computed by a certain number of revolutions of the moon) and the goddess also of the chase. *Herè*, (*Juno*) the majestic, pow-

erful, but quick tempered and unattractive wife of Jove, as symbolical of the powerful, stormy, and mutable nature of the atmosphere, serves as a connecting link between what is ethereal and what is earthly. In a moral sense she was emblematic of the external might of Jupiter, while Pallas or Minerva represented his internal might, that is, his wisdom and creative energies. Hence the nature of Pallas, a lofty, high-minded, pure virgin, sprung into being from the *brain* of the father of the Gods. The external might of Jupiter was next considered as subdividing itself into two separate classes, with reference to the distinctive qualities of manhood and womanhood, becoming in the former case, wild and lawless might, in the latter female grace and loveliness: hence, in accordance with the best mythological authorities, Jupiter and Juno became the parents of Mars and of Venus. Jupiter having produced Pallas of himself, the jealous Juno, desirous of manifesting her own individual power, became the mother of Hephæstus, (Vulcan, the symbol of fire) by merely smelling of a certain plant. But external might, acting by itself, without any controuling law (i. e. without Jupiter) and in direct opposition to the dictates of wisdom (i. e. Juno being jealous of the origin and existence of Pallas) can only produce what is deformed and worthy of being ridiculed. Hence the personal defects of Vulcan, and hence too, partaking of the changeable nature of his mother, although not possessing himself a perfect form, he can represent all forms by the powers of his art. In other words, the air produced from itself the elementary fire. Being an artist, Vulcan naturally seeks for *beauty* (Venus) whom he espouses, but who, loathing his person, prefers the embraces of the god Mars; in other words, female beauty and loveliness find their most natural and congenial union with the highest graces of manhood. The agent, attendant, and messenger of the gods in the kingdom of Jupiter is Mercury, a son of Jupiter and Maia, for speech is the offspring of the divinity, and when applied to earthly things changes into eloquence. Maia, in Sanscrit, denotes "delusion, deceiving:" hence Mercury became the god of eloquence, of traffic, and even of thieves. The fourth and last period of which we have to treat is the empire of Dionysus or Bacchus. Men regarded no longer with the same exclusive reverence the mere external representations and symbols of deity; religion began to assume more of an ideal character, and mythology became, in a great degree, converted into mysticism. This state of things took its rise when the poetical systems of the pagan faith had yielded to the more philosophical dogmas of the later Pythagoreans and Platonists. It was not, however, in fact the production of these times themselves, but the revival of a dormant principle of the earlier religion of Greece, and its component elements appear to have been the mythology or popular system of belief, which had for so long a time been

prevalent, and the philosophical religion, or mystic system, of an earlier age. It is more than probable that the Greeks received both of these constituent elements of their religion from the countries of the east. The latter seems to have come from India by the way of the Caspian Sea, and thence through Thrace. Their mythology, or symbolical and popular religion, must have been derived immediately from Egypt, in which country Sabaism had been carried to such an extent as to have become material in its nature, and to have changed into an animal-worship, taking its rise from the constellations of the zodiac, and into what may be termed a calendar-religion. The imaginative and poetic spirit of the Greeks converted these animal into graceful human forms; but the animals which accompany the statues of the Grecian deities, as the owl of Minerva, the eagle of Jupiter, the peacock of Juno, &c. clearly point to the existence of an animal worship in earlier times. Hence may be explained the remark of Herodotus where he makes the names of the Grecian divinities partly Egyptian and partly Pelasgic. As regards the northern or Thracian origin of a part of the religion of the Greeks, it may be observed that it was in Thrace the Muses first showed themselves; and it was from this same country that a tradition which loses itself in the most remote antiquity, makes to have come the mysteries, a part of their religion entirely national, as well as their sacred poetry. All appears plain if we assume as a fact that the Pelasgi were a sacerdotal race, and a people who came from the north. The mountains of Thessaly, Olympus, Helicon, Parnassus and Pindus, were the sanctuaries of this sacred poetry. There the lyre and harp were invented. In Thessaly and in Bœotia, two provinces which, in after days, were so barren of men of genius, there is not a brook, not a river, not a hill, not even a forest, to which poetry has not attached some enchanting or moving recollection. There flowed the gassy waters of the Peneus, there was the vale of Tempe, there Apollo, banished from the skies, shrouded the glories of his godhead, and lived as a shepherd in the midst of a happy race, and there too the Titans warred with the divinities of Olympus.] *Paus.* 1, 2, &c.—*Liv.* 1, 4, 5, &c.—*Diod.* 1 and 3.—*Homer.* *Il.* 1, 5, &c. *Od.* 1, 4, &c.—*Hymn. ad. Jov.*—*Orpheus.*—*Callimach. Jov.*—*Pindar. Olymp.* 1, 3, 5.—*Apollon.* 1, &c.—*Hesiod. Theog. in Scut.*—*Herc. Oper. et Dies.*—*Lycophron. in Cass.*—*Virg. Æn.* 1, 2, &c. *G.* 3.—*Ovid. Met.* 1, fab. &c.—*Horat.* 3, od. 1, &c.

JURA, [a chain of mountains, which, extending from the Rhodanus or *Rhone*, to the Rhenus or *Rhine*, separating Helvetia from the territory of the Sequani. The name is said to be in Celtic, *Jou-rag*, and to signify the domain of God or Jupiter. The most elevated parts of the chain are the *Dole*, 5082 feet above the level of the sea; the *Mont Tendre*, 5170, and the *Revuelet*, (the summit of the *Thoiry*,) 5196.] *Cæs. G.* 1, c. 2.

JUSTINUS M. JUNIANUS, a Latin historian in the age of Antoninus, who epitomized the history of Trogus Pompeius. This epitome, according to some traditions, was the cause that the comprehensive work of Trogus was lost. [*vid.* remarks under the article Trogus Pompeius.] It comprehends the history of the Assyrian, Persian, Grecian, Macedonian, and Roman empires, &c. in a neat and elegant style. It is replete with many judicious reflections, and animated harangues; but the author is often too credulous, and sometimes examines events too minutely, while others are related only in a few words too often obscure. The indecency of many of his expressions is deservedly censured. The best editions of Justin are that of Ab. Gronovius, 8vo. L. Bat. 1719, that of Hearne, 8vo. Oxon. 1703, and that of Barbou, 12mo. Paris, 1770. — **Martyr**, a Greek father, formerly a Platonic philosopher, born in Palestine. He died in Egypt, and wrote two apologies for the Christians, besides his dialogue with a Jew, two treatises, &c. in a plain and unadorned style. The best editions of Justin Martyr are that of Paris, fol. 1742. [Of his first apology that of Grabe, Oxon. 1700, in 8vo. and of his second that of Hutchin, Oxon. 1703; of his dialogue with Tryphon, that of Jebb, Lond. 1719.] — An emperor of the east who reigned nine years, and died A. D. 526. — Another, who died A. D. 564, after a reign of 38 years.

JUTURNA, a sister of Turnus, king of the Rutuli. She heard with contempt the addresses of Jupiter, or, according to others, she was not unfavourable to his passion, so that the god rewarded her love with immortality. She was afterwards changed into a fountain of the same name near the Numicus, falling into the Tiber. The waters of that fountain were used in sacrifices, and particularly in those of Vesta. They had the power to heal diseases. *Varro de L. L.* 1, c. 10. — *Ovid. Fast.* 1, v. 708. l. 2, v. 585. — *Virg. Æn.* 12, v. 139 — *Cic. Cluent.* 36.

JUVENĀLIS, Decius Junius, a poet born at Aquinum in Italy. He came early to Rome and passed some time in declaiming; after which he applied himself to write satires. 16 of which are extant. He spoke with virulence against the partiality of Nero for the pantomime Paris, and though all his satire and declamation were pointed against this ruling favourite of the emperor, yet Juvenal lived in security during the reign of Nero. After the death of Nero, the effects of the resentment of Paris were severely felt, and the satirist was sent by Domitian as governor on the frontiers of Egypt. [This is incorrect. Juvenal composed his first satire in the reign of Domitian: it was directed against a comedian named Paris, an individual all powerful under that prince. Juvenal, however, did not dare to publish his productions until a long time after this. Thus Quintilian, who wrote his Institutes of the orator in the year 92 of our era, makes no mention of Juvenal among the Latin satirists, though

it is thought by some that he had him in view when he says, "we possess at the present day some distinguished ones, who will be named hereafter." It was under Trajan that he wrote most of his satires. The 13th and 15th were composed under Adrian. At this period he recited his works in public and gained universal applause. In the 7th, however, where mention is made of Paris, Adrian thought that a favourite comedian of his was aimed at, and under the pretence of conferring an honour upon the aged satirist, named him prefect of a legion stationed at Syene in Upper Egypt. According to others he was sent to Pentapolis in Africa; according to a third account, to one of the Oases, an ordinary abode of exiles. He died there a few years after. We have 16 of his satires remaining. In some editions they are divided into five books, of which the first contains five satires; the second, one; the third, three; the fourth, as many; and the fifth, the last four.] Juvenal was then in the 80th year of his age. His writings are fiery and animated, and they abound with humour. He is particularly severe upon the vice and dissipation of the age he lived in; but the gross and indecent manner in which he exposes to ridicule the follies of mankind, rather encourages than disarms the debauched and licentious. He wrote with acrimony against all his adversaries, and whatever displeased or offended him was exposed to his severest censure. It is to be acknowledged that Juvenal is far more correct than his contemporaries, a circumstance which some have attributed to his judgment and experience, which were uncommonly mature, as his satires were the productions of old age. He may be called, and with reason, perhaps, the last of the Roman poets. After him poetry decayed, and nothing more claims our attention as a perfect poetical composition. The best editions are those of Caubon, 4to. L. Bat. 1695, with Persius, and of Hawkey, Dublin, 12mo. 1746, and of Gravii *cum notis variorum*, 8vo. L. Bat. 1684. [By far the best edition now is that of Rupertii, Lips. 1819, 2 vols. 8vo.]

JUVENTAS or **JUVENTUS**, a goddess at Rome, who presided over youth and vigour. She is the same as the Hebe of the Greeks, and represented as a beautiful nymph, arrayed in variegated garments. *Liv.* 5, c. 54, l. 21, c. 62, l. 36, c. 36. — *Ovid. ex Pont.* 1, ep. 9, v. 12.

JUVERNA. [*vid.* Ierne.]

IXION, a king of Thessaly, son of Phlegas, or, according to Hyginus, of Leontes, or, according to Diodorus, of Antion by Perimela, daughter of Amythaon. He married Dia, daughter of Eioneus or Deioneus, and promised his father-in-law a valuable present for the choice he had made of him to be his daughter's husband. His unwillingness, however, to fulfil his promises, obliged Deioneus to have recourse to violence to obtain it, and he stole away some of his horses. Ixion concealed his resentment under the mask of friendship; he invited his father-in-law to a feast at Larissa, the capital of his kingdom, and when Deione-

us was come according to the appointment, he threw him into a pit which he had previously filled with wood and burning coals. This premeditated treachery so irritated the neighbouring prince, that all of them refused to perform the usual ceremony, by which a man was then purified of murder, and Ixion was shunned and despised by all mankind. Jupiter had compassion upon him, and he carried him to heaven, and introduced him at the tables of the gods. Such a favour, which ought to have awakened gratitude in Ixion, served only to inflame his lust; he became enamoured of Juno, and attempted to seduce her. Juno was willing to gratify the passion of Ixion, though, according to others, she informed Jupiter of the attempts which had been made upon her virtue. Jupiter made a cloud in the shape of Juno, and carried it to the place where Ixion had appointed to

meet Juno. Ixion was caught in the snare, and from his embrace with the cloud, he had the Centaurs, or, according to others, Centaurus. [*vid.* Centauri.] Jupiter, displeased with the insolence of Ixion, banished him from heaven; but when he heard that he had seduced Juno, the god struck him with his thunder, and ordered Mercury to tie him to a wheel in hell which continually whirls round. The wheel was perpetually in motion, therefore the punishment of Ixion was eternal. *Diod.* 4.—*Hygin.* fab. 62.—*Pindar.* 2. *Pyth.* 2.—*Virg.* *G.* 4, v. 434.—*Æn.* 6, v. 601.—*Ovid.* *Met.* 12, v. 210 and 338.—*Philostr.* *ic.* 2, c. 3.—*Lactant.* *in Th.* 2.—One of the Heraclidæ, who reigned at Corinth for 57 or 37 years. He was son of Alethes.

IXIŌNIDES, the patronymic of Pirithous, son of Ixion. *Propert.* 2, el. 1, v. 38.

LA

LABARUM, [the banner or standard borne before the Roman emperors in war. It consisted of a long lance or pike, with a staff at the top crossing it at right angles, from which hung a rich streamer of a purple colour adorned with precious stones, and curiously wrought with the images of the reigning monarch and his children. Until the time of Constantine this standard had an eagle painted upon it, but that emperor introduced in lieu of it a mysterious monogram at once expressive of the figure of the cross and the two initial letters of the names of Christ. *vid.* Constantine. The safety of the Labarum was entrusted to 50 guards of approved valour and fidelity, their station was marked by honours and emoluments, and some fortunate accidents soon introduced the opinion that as long as the guards of the Labarum were engaged in the execution of their office, they were secure and invulnerable amid the darts of the enemy. The name is derived by some from *labor*, by some from *λαβαια*, reverence, by some from *λαμβανειν*, to take, and by some from *λαφυρα*, spoils. The form of the Labarum and monogram may be seen on the medals of the Flavian family.]

LABDACIDES, a name given to Œdipus, as descended from Labdacus.

LABDÆCUS, a son of Polydorus by Nycteis, the daughter of Nycteus, king of Thebes. His father and mother died during his childhood, and he was left to the care of Nycteus, who at his death left his kingdom in the hands of Lycus, with orders to restore it to Labdacus as soon as of age. He was father to Laius. It is unknown whether he ever sat on the throne of Thebes. According to Statius his father's name was Phoenix. His descendants were called *Labdacides*. *Stat. Theb.* 6, v. 451.—*Apollod.* 3, c. 5.—*Paus.* 2, c. 6, l. 9, c. 5.

LABEALIS, a lake in Dalmatia, of which the neighbouring inhabitants were called *La-beates*. [At the issue of this lake stands the

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modern city of *Scutari* or *Iscondar*, the ancient *Scodra*.] *Liv.* 44, c. 31, l. 45, c. 26.

LÆBO, Antistius, a celebrated lawyer in the age of Augustus, whose views he opposed, and whose offers of the consulship he refused. His works are lost. He was wont to enjoy the company and conversation of the learned for six months, and the rest of the year was spent in writing and composing. [He wrote a number of books, chiefly relating to Jurisprudence. Aulus Gellius refers frequently to the commentaries of Læbo, on the twelve tables. *vid.* Antistius.] His father, of the same name, was one of Cæsar's murderers. He killed himself at the battle of Philippi. Horace, 1, *Stat.* 3, v. 32, has unjustly taxed him with insanity, because no doubt he inveighed against his patron. *Appian.* *Alex.* 4.—*Suet.* *in Aug.* 45.—A tribune of the people at Rome, who condemned the censor Metellus to be thrown down from the Tarpeian rock, because he had expelled him from the senate. This rigorous sentence was stopped by the interference of another of the tribunes.—Q. Fabius, a Roman consul, A. U. C. 571, who obtained a naval victory over the fleet of the Cretans. He assisted Terence in composing his comedies, according to some.—Actius, an obscure poet who recommended himself to the favour of Nero by an incorrect translation of Homer into Latin. The work is lost, and only this curious line is preserved by an old scholiast, *Perseus*, 1, v. 4, *Crudum manducis Priamum, Priamicus Pisinno*.

LÆBERIUS, J. Decimus, a Roman knight famous for his poetical talents in writing pantomimes. J. Cæsar, in the height of his power, urged him to act one of his characters on the stage. The poet consented with great reluctance, but he showed his resentment during the acting of the piece, by throwing severe aspersions upon J. Cæsar, by warning the audience against his tyranny, and by drawing upon him the eyes of the whole theatre. [Læberius was sixty years of age when this oc-

currence took place. He seems to have had no alternative left, and to have acted in obedience to the commands of the Dictator, who wished to make the Romans forget their civil dissensions amid the amusements of scenic exhibitions. The office of comedian was regarded at Rome as disgraceful for a free man, and above all for a knight. Laberius, in assuming this revolting character, addressed to the audience a justification of his conduct, in a prologue which may be regarded as one of the finest monuments of Roman literature, and which causes us deeply to regret the loss of his mimes. Laberius expressed himself with the spirit of a freeman and republican, and no one can read the composition in question without a feeling of admiration for the man who, in the midst of a character which would have degraded another, preserves his own dignity so fully unimpaired. We know not the subject of the piece in which he appeared, but Macrobius, who has preserved this anecdote and the prologue, cites some verses of it, one of which is become a proverb. *Necesse est multos timent, quem multi timent*, said the author, and in an instant all eyes were turned upon Cæsar—Whether offended at the freedom of Laberius, or whether prompted by a sense of justice, Cæsar awarded the prize to Publius Syrus, who had contended with the aged knight.] Cæsar, however, restored him to the rank of knight, which he had lost by appearing on the stage; but to his mortification, when he went to take his seat among the knights no one offered to make room for him, and even his friend Cicero said, *Recepissem te nisi angustè sederem*. Laberius was offended at the affectation and insolence of Cicero, and reflected upon his unsettled and pusillanimous behaviour during the civil wars of Cæsar and Pompey, by the reply of *Mirum si angustè sedes, qui soles duobus sellis sedere*. Liborius died ten months after the murder of J. Cæsar. Some fragments remain of his poetry. *Macrob. Sat. 2, c. 3 and 7.—Horat. 1, Sat. 10.—Senec. de Controv. 18.—Suet. in Cæs. 39.*

LABICUM, now *Colonna*, a town of Italy, called also *Lavicum*, between Gabii and Tusculum, which became a Roman colony about four centuries B. C. *Virg. Æn. 7, v. 796.—Liv. 2, c. 39, l. 4, c. 47.*

LABIENUS, [one of Cæsar's lieutenants in the Gallic war. In the beginning of the civil war, he left Cæsar for Pompey, escaped from the battle of Pharsalia, and was killed in that at Munda.]

LABINETUS, or **LABYNETUS**, a king of Babylon. *Herod. 1, c. 74.*

LABOTAS, a river near Antioch in Syria. *Strab. 16.*—A son of Echestratus who made war against Argos, &c.

LABRADEUS, a surname of Jupiter in Caria. The word is derived from *labrys*, which in the language of the country signifies an hatchet, which Jupiter's statue held in its hand. *Plut.*

LABRON, a part of Italy on the Mediterra-

nean, supposed to be Leghorn. *Cic. 2, ad fra 6.*

LÄBYRINTHUS, a building whose numerous passages and perplexing windings render the escape from it difficult, and almost impracticable. [Suidas derives the term *παγα του μη λαβιν θυρα*.] There were four very famous among the ancients, one near the city of crocodiles or Arsinoe, another in Crete, a third at Lemnos, and a fourth in Italy built by Porsenna. That of Egypt was the most ancient, and Herodotus, who saw it, declares that the beauty and the art of the building were almost beyond belief. It was built by twelve kings who at one time reigned in Egypt, and it was intended for the place of their burial, and to commemorate the actions of their reign. [Diodorus Siculus says, that it was built as a sepulchre for Mendes; Strabo states that it was near the sepulchre of the king who built it, which was probably Ismandes. Pomponius Mela speaks of it as built by Psammitichus; but as Menes or Ismandes is mentioned by several, possibly he might be one of the 12 kings of greatest influence and authority, who might have the chief ordering and directing of this great building, and as a peculiar honour, might have his sepulchre apart from the others.] It was divided into 12 halls, or, according to Pliny, into 16, or, as Strabo mentions, into 27. The halls were vaulted according to the relation of Herodotus. They had each six doors, opening to the north, and the same number to the south, all surrounded by one wall. The edifice contained 3000 chambers, 1500 in the upper part, and the same number below. The chambers above were seen by Herodotus, and astonished him beyond conception, but he was not permitted to see those below, where were buried the holy crocodiles, and the monarchs whose munificence had raised the edifice. The roofs and wall were incrustated with marble, and adorned with sculptured figures. The halls were surrounded with stately and polished pillars of white stone, and, according to some authors, the opening of the doors was artfully attended with a terrible noise like peals of thunder. The labyrinth of Crete was built by Dædalus, in imitation of that of Egypt, and it is the most famous of all in classical history. It was the place of confinement for Dædalus himself, and the prison of the Minotaur. According to Pliny, the labyrinth of Lemnos surpassed the others in grandeur and magnificence. It was supported by forty columns of uncommon height and thickness, and equally admirable for their beauty and splendour. [Larcher, after a long investigation of the subject, finally determines the position of the Egyptian labyrinth to have been at *Sennour*, in opposition to the authority of Pococke, the Abbé Banier, Savary, and others. The word Labyrinth, taken in its literal sense, signifies a circumscribed place intersected by a number of passages, some of which cross each other in every direction like those in quarries and mines, and others make larger

or smaller circuits around the place from which they depart, like the spiral lines that are visible on certain shells. Hence, it has been applied in a figurative sense to obscure and captious questions, to indirect and ambiguous answers, and to those discussions which, after long digressions, bring us back to the point from which we set out.] *Mela*, 1, c. 9.—*Plin.* 36, c. 13.—*Strab.* 10.—*Dioid.* 1.—*Herodot.* 2, c. 148.—*Virg. Æn.* 5, v. 588.

LÆCÆNA, an epithet applied to a female native of Laconia, and, among others, to Helen. *Virg. Æn.* 6, v. 511.

LÆCÆDÆMON, a son of Jupiter and Taygeta the daughter of Atlas, who married Sparta, the daughter of Eurotas, by whom he had Amyclas and Eurydice the wife of Acrisius. He was the first who introduced the worship of the Graces in Laconia, and who first built them a temple. From Lacedæmon and his wife, the capital of Laconia was called Lacedæmon and Sparta. *Apollod.* 3, c. 10.—*Hypsin.* fab. 155.—*Paus.* 3, c. 1.—A noble city of Peloponnesus, the capital of Laconia, called also *Sparta*. It has been severally known by the name of *Lelegia*, from the Leleges the first inhabitants of the country, or from Lelex one of their kings; and *Æbalia* from Æbalus the sixth king from Eurotas. It was also called *Hecatompolis* from the hundred cities which the whole province once contained. [*vid.* a full account of the city in the article *Sparta*.] Lelex is supposed to have been the first king. His descendants, 13 in number, reigned successively after him, till the reign of the sons of Orestes, when the Heraclidæ recovered the Peloponnesus, about 80 years after the Trojan war. Procles and Eurysthenes, the descendants of the Heraclidæ, enjoyed the crown together, and after them it was decreed that the two families should always sit on the throne together. [*vid.* Eurysthenes.] These two brothers began to reign B. C. 1102, their successors in the family of Procles were called *Proclidæ*, and afterwards *Eurypontidæ*, and those of Eurysthenes, *Eurysthenidæ*, and afterwards *Agidæ*. The successors of Procles on the throne began to reign in the following order: Sous, 1069 B. C. after his father had reigned 42 years: Eurypon, 1023: Prytanis, 1021: Eunomus, 986: Polydectes, 907: Lycurgus, 898: Charilaus, 873: Nicander, 809: Theopompus, 770: Zeuxidamus, 723: Anaxidamus, 690: Archidamus, 651: Agasicles, 605: Ariston, 564: Demaratus, 529: Leotychides, 491: Archidamus, 469: Agis, 427: Agesilaus, 397: Archidamus, 361: Agis 2d, 338: Eudamidas, 330: Archidamus, 295: Eudamidas 2d, 268: Agis, 244: Archidamus, 230: Euclidas, 225: Lycurgus, 219.—The successors of Eurysthenes were Agis, 1059: Echestratus, 1058: Labotas, 1023: Doryssus, 986: Agesilaus, 957: Archelaus, 913: Teleclus, 853: Alcamenes, 813: Polydorus, 776: Eurycrates, 724: Alexander, 687: Eurycrates 2d, 644: Leon, 607: Anandrides, 563: Cleomenes, 530: Leonidas, 491: Plistarchus, under guardianship of Pausanias, 480: Plistoanax, 466: Pausanias, 408: Agesipolis, 397:

Cleombrotus, 380: Agesipolis 2d, 371: Cleomenes 2d, 370: Arteus or Areus, 309: Acrotatus, 265: Areus 2d, 264: Leonidas, 257: Cleombrotus, 243: Leonidas restored, 241: Cleomenes, 235: Agesipolis, 219. Under the two last kings, Lycurgus and Agesipolis, the monarchical power was abolished, though Machanidas the tyrant made himself absolute, B. C. 210, and Nabis, 206, for 14 years. In the year 191 B. C. Lacedæmon joined the Achæan league, and about three years after the walls were demolished by order of Philopœmen. The territories of Laconia shared the fate of the Achæan confederacy, and the whole was conquered by Mummius, 147 B. C. and converted into a Roman province. The inhabitants of Lacedæmon have rendered themselves illustrious for their courage and intrepidity, for their love of honour and liberty, and for their aversion to sloth and luxury. They were inured from their youth to labour, and their laws commanded them to make war their profession. They never applied themselves to any trade, but their only employment was arms, and they left every thing else to the care of their slaves. [*vid.* Helotæ.] They hardened their body by stripes and other manly exercises; and accustomed themselves to undergo hardships, and even to die without fear or regret. From their valour in the field, and their moderation and temperance at home, they were courted and revered by all the neighbouring princes, and their assistance was severally implored to protect the Sicilians, Carthaginians, Thracians, Egyptians, Cyreneans, &c. They were forbidden by the laws of their country [*vid.* Lycurgus,] to visit foreign states, lest their morals should be corrupted by an intercourse with effeminate nations. The austere manner in which their children were educated, rendered them undaunted in the field of battle, and from this circumstance, Leonidas with a small band was enabled to resist the millions of the army of Xerxes at Thermopylæ. The women were as courageous as the men, and many a mother has celebrated with festivals the death of her son who had fallen in battle, or has coolly put him to death if, by a shameful flight or loss of his arms, he brought disgrace upon his country. As to domestic manners, the Lacedæmonians as widely differed from their neighbours at in political concerns, and their noblest women were not ashamed to appear on the stage hired for money. In the affairs of Greece, the interest of the Lacedæmonians was often powerful, and obtained the superiority for 500 years. Their jealousy of the power and greatness of the Athenians is well known. The authority of their monarchs was checked by the watchful eye of the Ephori, who had the power of imprisoning the kings themselves if guilty of misdemeanors. [*vid.* Ephori.] The Lacedæmonians are remarkable for the honour and reverence which they paid to old age. The names of *Lacedæmon* and *Sparta* are promiscuously applied to the capital of Laconia, and often confounded together. The latter was applied to the metropolis, and the

former was reserved for the inhabitants of the suburbs, or rather of the country contiguous to the walls of the city. This propriety of distinction was originally observed, but in process of time it was totally lost, and both appellatives were soon synonymous, and indiscriminately applied to the city and country. [The Lacedæmonians, after having for nearly 500 years controuled the politics of Greece, had their supremacy wrested from them by Epaminondas in the battles of Leuctra and Mantinea. After this, by refusing to take part in the Achæan league, they fell under the power of domestic tyrants, and finally into the hands of the Romans. Augustus allowed them to retain the name of freedom, and to be exempt from tribute. Vespasian deprived them of this privilege, and added their country to the province of Achai. The Eleuthero-Lacones, the Spartans to whom Augustus had granted the favour above named, and who were composed partly of the inhabitants dwelling around the capital, and of Helots, possessed at one period 24 cities. In the time of Justinian Slavonic tribes had found their way into Laconia; the Milengi and Ezeritæ settled themselves in this country, and maintained their independence amid the mountains of Taygetus. The old inhabitants, however, did not intermingle with these new-comers, but retired from their approach, and are at the present day known by the name of Mainotes from their chief fortress Maina. During the middle ages Albanian hordes came in, settled in the land, and became blended into one people with the Slavi. The Peloponnesus at this time was held by petty princes of the imperial family at Constantinople, who made Misitra their residence. The Turks succeeded them as masters of Greece. It is very remarkable that the Jews, who were, as a nation, extremely reserved, should claim kindred with the Lacedæmonians, and that these in return should allow the kindred, after examining their archives. Bryant supposes that the Lacedæmonians were originally emigrants from the same country as Abraham. Stephanus quotes Claudius Iolaus as deriving the Jews from an ancestor named Judæus Spartan; or the family styled Sparti. If this means a people who were *dispersed*, or pilgrims, or emigrants, there is no doubt but the character belongs to the descendants of Abraham. Besides, a possibility exists that some of the early kinsmen of the Jewish patriarchs, instead of going east to settle, might establish themselves in the west. If Ishmael, for instance, had done so, his posterity nevertheless would have been related to the sons of Isaac; or, if Esau had done so, his descendants might have claimed kin to the sons of Jacob. We have no history of such an occurrence, observes Dr. Wells, from whom the above is taken; but if Esau, or part of his family settled in Rome, as the Rabbins affirm, it is not improbable that some other branch of Abraham's posterity should settle in Greece. If there be any truth

in the story above related, and on which Dr. Wells has rather too fancifully, and, we may add, loosely commented, it may perhaps consist in making the Pelasgi (an oriental people, and evidently a sacerdotal caste) the connecting link between the people of Lacedæmon and Judea. Josephus has preserved the letter which passed on the occasion above alluded to, between the Jewish high-priest and the Spartans.] *Liv.* 34, c. 33, l. 45, c. 28.—*Strab.* 8.—*Thucyd.* 1.—*Paus.* 3.—*Justin.* 2, 3, &c.—*Herodot.* 1, &c.—*Plut. in Lyc.* &c.—*Diod.—Mela.* 2.—There were some festivals celebrated at Lacedæmon, the names of which are not known. It was customary with the women to drag all the old bachelors round the altars, and beat them with their fists, that the shame and ignominy to which they were exposed might induce them to marry, &c. *Athen.* 13.

LACEDÆMONI and LACEDÆMONES, the inhabitants of Lacedæmon. [*vid.* Lacedæmon.]

LACEDÆMŌNIUS, a son of Cimon by Clitoria. He received this name from his father's regard for the Lacedæmonians. *Plut.*

LACHESIS, one of the Parcæ, whose name is derived from *λαχων*, to measure out by lot. She presided over futurity, and was represented as spinning the thread of life, or, according to others, holding the spindle. She generally appeared covered with a garment variegated with stars, and holding spindles in her hand. (*vid.* Parcæ.) *Stat. Theb.* 2, v. 249.—*Martial.* 4, ep. 54.

LACIDAS. [*vid.* Lacides.]

LACIDES, a village near Athens, which derived its name from Lacijs, an Athenian hero, whose exploits are unknown. Here Zephyrus had an altar sacred to him, and likewise Ceres and Proserpine a temple. *Paus.* 1, c. 37.

LACINIA, a surname of Juno, from her temple at Lacinium in Italy, which the Grotonians held in great veneration. [It was held in high veneration likewise by all the surrounding nations. The entire territory adjacent to the temple was sacred to the goddess, and in it herds of cattle fed without any keepers. From the produce of these the inhabitants of Crotona obtained enough to procure a column of gold which they offered up in honour of the goddess. It was said that Annibal ascertained by actual boring the solidity of this column. This sanctuary seems to have been venerated also by both Carthaginians and Romans. It was reserved for the Roman censor, Fulvius Flaccus to be guilty of the first profanation of so sacred a place. Being engaged in erecting a splendid temple at Rome to Fortuna Equestris, he stripped off one half of the marble tiles which covered the temple of Juno, and adorned with them his new edifice. In the following year he went crazy and hung himself. This was regarded as a visitation from heaven for the sacrilege which he had committed, and the senate ordered the tiles to be restored: but no artist could be found to replace them in their

former order and beauty. The Romans in succeeding ages were less scrupulous, and the vengeance of the goddess less active. The riches of the temple gradually disappeared, by whom or when is not known. Large ruins remain of the sacred building at the present day, and one large column, standing on the promontory, gives the cape the name of *Capo delle Colonne*.] *Strab.* 6.—*Ovid.* 15, *Met.* v. 12 and 702.—*Liv.* 42, c. 3.—*Val. Max.* 1, c. 1.

LACINIUM [Promontorium, a promontory of Italy, at the south-eastern extremity of the territory of the Brutii. Here Juno Lacinia had a famous temple. *vid.* Lacinia.]

LACMON, a part of Mount Pindus where the Inachus flows. *Herodot.* 9, c. 93.

LACOBRIÇA, [a town of Lusitania, near the Sacrum Promontorium, now *Lagos*.] Here Sertorius was besieged by Metellus.

LACŌNIA, [a country of Peloponnesus, situate at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north. The extent of Laconia from east to west, where it reached farthest, was 1° 45', but it became narrower towards the north, and its extent from north to south was about 50 miles. As the southern parts were encompassed by the sea, and the east and north-east parts by the Sinus Angolicus, it had a great number of promontories, the chief of which were those of Malea and Tænarus, now Capes *Malio* and *Matapan*. The sea-coast of Laconia was furnished with a considerable number of sea-ports, towns, and commodious harbours, the chief of which were Trinassus, Acria, Gythium, and Epidaurus. The Laconian coasts were famous for yielding a shell-fish, whence was obtained a beautiful purple dye, inferior only to that which was brought from the Red Sea and Phœnicia. The mountains of Laconia were numerous, the most famous was Tægetus. Its principal river was the Eurotas, on which stood the capital, Sparta or Lacedæmon. The soil was very rich, especially in the low grounds, and, being well watered, was excellent for pasture; but the number of its mountains and hills prevented its being tilled so well as it might otherwise have been. The term Laconic is often applied to the peculiar mode of speaking adopted by the ancient Spartans, namely, of expressing themselves in short and pithy sentences. [*vid.* remarks at the end of the article Lacedæmon.]

LACTANTIUS, a celebrated Christian writer, [generally called Lucius Cælius, or Cæcilius Firmianus, the most eloquent of the Latin Fathers. He flourished towards the close of the third and beginning of the fourth century. Some have conjectured that he was born at Firmum in Italy, and hence called Firmianus; but as he was a disciple of Arnobius, who taught rhetoric at Sicca in Africa, this was probably the country of his nativity. During the greater part of his life he was in very indigent circumstances, often wanting the necessaries of life.] His principal works are *de irâ divinâ*, *de Dei operibus*,

and his *divine institutions*, in seven books, in which he proves the truth of the Christian religion, refutes the objections and attacks the illusions and absurdities of Paganism. The expressive purity, elegance, and energy of his style have gained him the name of the Christian Cicero. He died A. D. 325.—The best editions of his works are that of Sparke, 8vo. Oxon. 1684, that of Bineman, 2 vols. 8vo. Lips. 1789, and that of Du Fresnoy, 2 vols, 4to. Paris, 1748.

LACŪDES, [a philosopher of Cyrene, who filled the chair of the Platonic school at Athens after the death of Arcesilaus. He assumed this office in the 4th year of the 134th Olympiad. He is said to have been the founder of a new school, not because he introduced any new doctrines, but because he changed the place of instruction, and held his school in the garden of Attalus, still, however, within the limits of the Academic grove. He died of a palsy, occasioned by excessive drinking, in the second year of the 141st Olympiad.]

LADÆ an island of the Ægean Sea, on the coast of Asia Minor, where was fought a naval battle between the Persians and Ionians. *Herodot.* 6, c. 7.—*Paus.* 1, c. 35.—*Strab.* 17.

LADON, a river of Arcadia falling into the Alpheus. [According to Mr. Gell, it receives the waters of the lakes of Orchomenos and Pheneos.] The metamorphosis of Daphne into a laurel, and of Syrinx into a reed, happened near its banks. *Strab.* 1.—*Mela*, 2, c. 3.—*Paus.* 8, c. 25.—*Ovid. Met.* 1, v. 659.

LÆLAPS, one of Actæon's dogs. *Ovid. Met.* 3.—The dog of Cephalus, given him by Procris. (*vid.* Lelaps, &c.) *Id. Met.* 7.

LÆLIANUS, a general, proclaimed emperor in Gaul by his soldiers, A. D. 268, after the death of Gallienus. His triumph was short; he was conquered and put to death after a few months' reign by another general called Posthumus, who aspired to the imperial purple as well as himself.

C. LÆLIUS, a Roman consul, A. U. C. 614, surnamed *Sapiens*, so intimate with Africanus the younger, that Cicero represents him in his treatise *De Amicitia*, as explaining the real nature of friendship, with its attendant pleasures. He made war with success against Viriathus. It is said, that he assisted Terence in the composition of his comedies. His modesty, humanity, and the manner in which he patronized letters, are celebrated as his greatness of mind and integrity in the character of a statesman. *Cic. de Orat.*—Another consul who accompanied Scipio Africanus the elder in his campaign in Spain and Africa.—Archelaus, a famous grammarian. *Suet.*

LÆNA and **LEÆNA**, the mistress of Harmodius and Aristogiton. Being tortured because she refused to discover the conspirators, she bit off her tongue, totally to frustrate the violent efforts of her executioners.—A man who was acquainted with the conspiracy formed against Cæsar.

LÆRTEES, a king of Ithaca, son of Arce-sius and Chalcomedusa, who married Anticlea, the daughter of Autolycus. Anticlea was pregnant by Sisyphus when she married Laertes, and eight months after her union with the king of Ithaca she brought forth a son called Ulysses. [*vid.* Anticlea.] Ulysses was treated with paternal care by Laertes, though not really his son, and Laertes ceded to him his crown and retired into the country, where he spent his time in gardening. He was found in this mean employment by his son at his return from the Trojan war, after 20 years' absence, and Ulysses, at the sight of his father, whose dress and old age declared his sorrow, long hesitated whether he should suddenly introduce himself as his son, or whether he should, as a stranger, gradually awaken the paternal feelings of Laertes, who had believed that his son was no more. This last measure was preferred, and when Laertes had burst into tears at the mention which was made of his son, Ulysses threw himself on his neck, exclaiming, "*O father, I am he whom you weep.*" This welcome declaration was followed by a recital of all the hardships which Ulysses had suffered, and immediately after the father and son repaired to the palace of Penelope, the wife of Ulysses, whence all the suitors who daily importuned the princess were forcibly removed. Laertes was one of the Argonauts, according to *Apollodorus*, 1, c. 9.—*Homer. Od.* 11 and 24.—*Ovid. Met.* 13, v. 32.—*Heroid.* 1, v. 98.—A city of Cilicia which gave birth to Diogenes, surnamed *Laertius*, from the place of his birth.

LÆSTRYGONES, the most ancient inhabitants of Sicily. Some suppose them to be the same as the people of Leontium, and to have been neighbours to the Cyclops. They fed on human flesh, and when Ulysses came on their coasts, they sunk his ships and devoured his companions. [*vid.* Antiphates.] They were of a gigantic stature, according to Homer, who however does not mention their country, but only speaks of Lamus as their capital. [Bochart explains this fable, by supposing that the Læstrygons were anciently called Leontini, a name derived from their barbarous and cruel manners. The location of the Læstrygones, however, in Sicily, seems to have been a mere arbitrary arrangement on the part of those who pretended to elucidate the mythological narratives of Homer. The poet, on the contrary, places the Læstrygones and the Cyclops at a wide distance from each other. Equally fabulous is the account given by some of the ancient writers, that a colony of Læstrygones passed over into Italy, with Lamus at their head, and built the city of Formiæ. When once the respective situations of Circe's island and that of Æolus were thought to have been ascertained, it became no very difficult matter to advance a step farther, and, as the Læstrygones lay, according to Homer, between these two islands, to make Formiæ on the Italian coast a city of that people. Formiæ was, however, in truth of Pelasgic

origin, and seems to have owed a large portion of its prosperity to a Spartan colony. The name appears to come from the Greek *'Oguzai*, and to have denoted a good harbour.] *Plin.* 3, c. 5.—*Ovid. Met.* 14, v. 233, &c. *Fast.* 4, *ex Pont.* 4, ep. 10.—*Tzetz. in Lycophr.* v. 662 and 818.—*Homer. Od.* 10, v. 81.—*Sil.* 7, v. 276.

LÆTORIA LEX, ordered [that the plebeian magistrates should be elected at the Comitia Tributa: passed A. U. C. 292.]—[Another, A. U. C. 490, against the defrauding of Minors. By this law the years of minority were limited to twenty-five, and no one below that age could make a legal bargain.] *Cic. de Offic.* 3.

LÆVINUS, a Roman consul sent against Pyrrhus, A. U. C. 474. He informed the monarch that the Romans would not accept him as an arbitrator in the war with Tarentum, and feared him not as an enemy. He was defeated by Pyrrhus.

LAGUS, a Macedonian of mean extraction. He received in marriage Arsinoe the daughter of Meleager, who was then pregnant of king Philip, and being willing to hide the disgrace of his wife, he exposed the child in the woods. An eagle preserved the life of the infant, fed him with her prey, and sheltered him with her wings against the inclemency of the air. This uncommon preservation was divulged by Lagus, who adopted the child as his own, and called him Ptolemy, conjecturing, that as his life had been so miraculously preserved, his days would be spent in grandeur and affluence. This Ptolemy became king of Egypt after the death of Alexander. According to other accounts, Arsinoe was nearly related to Philip king of Macedonia, and her marriage with Lagus was not considered as dishonourable, because he was opulent and powerful. The first of the Ptolemies is called *Lagus*, to distinguish him from his successors of the same name. Ptolemy, the first of the Macedonian kings of Egypt, wished it to be believed that he was the legitimate son of Lagus, and he preferred the name of *Lagides* to all other appellations. It is even said that he established a military order in Alexandria, which was called Lageion. The surname of Lagides was transmitted to all his descendants on the Egyptian throne till the reign of Cleopatra, Antony's mistress. Plutarch mentions an anecdote, which serves to show how far the legitimacy of Ptolemy was believed in his age. A pedantic grammarian, says the historian, once displaying his great knowledge of antiquity in the presence of Ptolemy, the king suddenly interrupted him with the question of, *Pray tell me, sir, who was the father of Peleus? Tell me*, replied the grammarian, without hesitation, *tell me if you can, O king! who the father of Lagus was?* This reflection on the meanness of the monarch's birth did not in the least excite his resentment, though the courtiers all glowed with indignation. Ptolemy praised the humour of the grammarian, and showed

his moderation and the mildness of his temper, by taking him under his patronage. *Paus. Attic.—Justin. 13.—Curt. 4.—Plut. de virâ cohob. —Lucan. 1, v. 684.—Ital. 1, v. 196.*

LAGÿRA, a city of Taurica Chersonesus.

LAIÆDES, a patronymic of Œdipus son of Laius. *Ovid. Met. 6, fab. 18.*

LAIUS, a celebrated courtesan, daughter of Timandra the mistress of Alcibiades, born at Hyccara in Sicily. She was carried away from her native country into Greece, when Nicias the Athenian general invaded Sicily. She first began to sell her favours at Corinth for 10,000 drachmas, and the immense number of princes, noblemen, philosophers, orators, and plebeians who courted her embraces, show how much commendation is owed to her personal charms. The expenses which attended her pleasures gave rise to the proverb of *Non cuius homini contingit adire Corinthum*. Even Demosthenes himself visited Corinth for the sake of Lais, but when he was informed by the courtesan, that admittance to her bed was to be bought at the enormous sum of about 200l. English money, the orator departed, and observed, that he would not buy repentance at so dear a price. The charms which had attracted Demosthenes to Corinth had no influence upon Xenocrates. When Lais saw the philosopher unmoved by her beauty, she visited his house herself; but there she had no reason to boast of the licentiousness or easy submission of Xenocrates. Diogenes the cynic was one of her warmest admirers, and though filthy in his dress and manners, yet he gained her heart and enjoyed her most unbounded favours. The sculptor Mycon also solicited the favours of Lais, but he met with coldness; he, however, attributed the cause of his ill reception to the whiteness of his hair, and dyed it of a brown colour, but to no purpose; *Fool that thou art*, said the courtesan, *to ask what I refused yesterday to thy father*. Lais ridiculed the austerity of philosophers, and laughed at the weakness of those who pretend to have gained a superiority over their passions, by observing that the sages and philosophers of the age were not above the rest of mankind, for she found them at her door as often as the rest of the Athenians. The success which her debaucheries met at Corinth encouraged Lais to pass into Thessaly, and more particularly to enjoy the company of a favourite youth called Hippostratus. She was, however, disappointed; the women of the place, jealous of her charms, and apprehensive of her corrupting the fidelity of their husbands, assassinated her in the temple of Venus, about 340 years before the Christian era. Some suppose that there were two persons of this name, a mother and her daughter. *Cic. ad Fam. 9, ep. 26.—Ovid. Amor. 1, el.—Plut. in Alcib.—Paus. 2, c. 2.*

LAIUS, a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus, till his grandson came of age. He was driven from his kingdom by Amphion and

Zethus, who were incensed against Lycus for the indignities which Antiope had suffered. He was afterwards restored, and married Jocasta the daughter of Creon. An oracle informed him that he should perish by the hand of his son, and in consequence of this dreadful intelligence he resolved never to approach his wife. A days spent in debauch and intoxication made him violate his vow, and Jocasta brought forth a son. The child, as soon as born, was given to a servant, with orders to put him to death. The servant was moved with compassion, and only exposed him on Mount Cithæron, where his life was preserved by a shepherd. The child, called Œdipus, was educated in the court of Polybus, and an unfortunate meeting with his father in a narrow road proved his ruin. Laius ordered his son to make way for him, without knowing who he was; Œdipus refused, and, in the contest which ensued, slew his father. [*vid. Œdipus.*] *Sophocl. in Œdip.—Hygin. 9 and 66.—Diod. 4.—Apollod. 3, c. 5.—Paus. 9, c. 5 and 26.—Plut. de Curios.*

LAMÆCHUS, a son of Xenophanes, sent into Sicily with Nicias. He was killed B. C. 414, before Syracuse, where he displayed much courage and intrepidity. *Plut. in Alcib.*

LAMBRANI, a people of Italy near the Lambrus. *Suet. in Cæs.*

LAMBRUS, a river of Cisalpine Gaul, [fall into the *Olova*, one of the tributaries of the *Po*. It is now the *Lambrone*.]

LÆMIA, a town of Thessaly, at the bottom of the Sinus Maliacus or Lamiacus, and north of the river Sperchius, famous for a siege it supported after Alexander's death. [*vid. Lamiacum.*] *Diod. 16, &c.—Paus. 7, c. 6.*—A river of Greece, opposite Mount Œta.

LÆMIA and **AUXESIA**, two deities of Crete, whose worship was the same as at Eleusis. The Epidaurians made them two statues of an olive tree given them by the Athenians, provided they came to offer a sacrifice to Minerva at Athens. *Paus. 2, c. 30, &c.*

LAMIACUM BELLUM happened after the death of Alexander, when the Greeks, and particularly the Athenians, incited by their orators, resolved to free Greece from the garriſons of the Macedonians. Leosthenes was appointed commander of a numerous force, and marched against Antipater, who then presided over Macedonia. Antipater entered Thessaly at the head of 13,000 foot, and 600 horse, and was beaten by the superior force of the Athenians and of their Greek confederates. Antipater, after this blow, fled to Læmia, B. C. 323, where he resolved, with all the courage and sagacity of a careful general, to maintain a siege with about the 8 or 9000 men that had escaped from the field of battle. Leosthenes, unable to take the city by storm, began to make a regular siege. His operations were delayed by the frequent sallies of Antipater; and Leosthenes being killed by the blow of a stone, Antipater made his escape out of Læmia, and soon after, with the assistance of the army of Craterus brought from

Asia, he gave the Athenians battle near Crannon, and though only 500 of their men were slain, yet they became so dispirited, that they sued for peace from the conqueror. Antipater at last with difficulty consented, provide they raised taxes in the usual manner, received a Macedonian garrison, defrayed the expenses of the war, and lastly delivered into his hands Demosthenes and Hyperides, the two orators whose prevailing eloquence had excited their countrymen against him. These disadvantageous terms were accepted by the Athenians, yet Demosthenes had time to escape and poison himself. Hyperides was carried before Antipater, who ordered his tongue to be cut out, and afterwards put him to death. *Plut. in Demost.—Diod. 17.—Justin. 11. &c.*

LAMIAE, small islands of the Ægean, opposite Troas. *Plin. 5. c. 31.*—A celebrated family at Rome, descended from Lamus.—Certain monsters of Africa, who had the face and breast of a woman, and the rest of the body like that of a serpent. They allured strangers to come to them, that they might devour them, and though they were not endowed with the faculty of speech, yet their hissings were pleasing and agreeable. Some believe them to be witches, or rather evil spirits, who, under the form of a beautiful woman, enticed young children and devoured them. According to some, the fable of the Lamia is derived from the amours of Jupiter with a certain beautiful woman called Lamia, whom the jealousy of Juno rendered deformed, and whose children she destroyed; upon which Lamia became insane, and so desperate that she ate up all the children that came in her way. They are also called Lemures (*vid. Lemures.*) *Philostr. in Ap.—Horat. Art. Poet. v. 340.—Plut de Curios.—Dion.*

LÁMIAS ÆLIUS, a governor of Syria under Tiberius. He was honoured with a public funeral by the senate; and as having been a respectable and useful citizen, Horace has dedicated his 26 od. lib. 1. to his praises, as also 3 od. 17.—*Tacit. Ann. 6, c. 27.*

LAMPÉDO, a woman of Lacedæmon, who was daughter, wife, sister, and mother of a king. She lived in the age of Alcibiades, Agrippina, the mother of Claudius, could boast the same honours. *Tacit. Ann. 12, c. 22 and 37.—Plut. in Age.—Plato in 1, Alc.—Plin. 7, c. 41.*

LAMPETIA, a daughter of Apollo and Nææra. She, with her sister Phæusa, guarded her father's flocks in Sicily when Ulysses arrived on the coasts of that island. These flocks were fourteen in number, seven herds of oxen and seven flocks of sheep, consisting each of fifty. They fed by night as well as by day, and it was deemed unlawful and sacrilegious to touch them. The companions of Ulysses, impelled by hunger, paid no regard to their sanctity, or to the threats and intreaties of their chief; but they carried away and killed some of the oxen. The watchful keepers complained to their father, and Jupiter, at the request of Apollo, punished the offence of the Greeks. The hides

of the oxen appeared to walk, and the flesh which was roasting by the fire began to bellow, and nothing was heard but dreadful noises and loud lowings. The companions of Ulysses embarked on board their ships, but here the resentment of Jupiter followed them. A storm arose, and they all perished except Ulysses, who saved himself on the broken piece of a mast. *Homer od. 12, v. 113.—Propert. 3, el 12.*—According to *Ovid. Met. 2, v. 349.* Lampetia is one of the Heliades, who was changed into a poplar tree at the death of her brother Phaeton.

LAMPÉTO and **LAMPEDO**, a queen of the Amazons, who boasted herself to be the daughter of Mars. She gained many conquests in Asia, where she founded many cities. She was surprised afterwards by a band of barbarians, and destroyed with her female attendants. *Justin. 2, c. 4.*

LAMPRIIDIUS ÆLIUS, a Latin historian in the fourth century, who wrote the lives of some of the Roman emperors. His style is unequalled, and his arrangement injudicious. His life of Commodus, Heliogabalus, Alexander Severus, &c. is still extant, and to be found in the works of the *Historiæ Augustæ Scriptores*. [The style and arrangement of Lampriidius will not allow him a place among historians of a superior class, yet he is valuable for his facts. He is thought by many critics to be the same with Ælius Spartianus.]

LAMPŒCUS and **LAMPŒCUM**, [now *Lampsaki*, a city of Mysia, in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and north-east of Abydos. The early name of the spot where Lampæcus stood, was Pityusa, from the number of pine trees which grew there. A Phocæan colony is said to have founded this city, and given it its name, being directed by the oracle to settle wherever they saw lightning first. This took place in the district Pityusa, and hence the name of the city, from *λαμπω*, *luc-o*. Another account, however, makes the city to have existed prior to the arrival of the Phocæans, and merely the name to have been changed by them. They aided, it seems, Mandro, king of the Bebryces, against the neighbouring barbarians, and were persuaded by him to occupy a part of his territory. Their successes in war, however, and the spoils they had obtained, excited the envy of the Bebrycians, and the Phocæans would have been secretly destroyed, had not Lampæce, the king's daughter, apprised them of the plot. Out of gratitude to her, they called the city Lampæcus, having destroyed the former inhabitants. The neighbouring country was termed *Aparnis*, because Venus, who here was delivered of Priapus, was so disgusted with his appearance, that she disowned (*ἀρνήσατο*) him for her offspring.] Priapus was the chief deity of the place. His temple there was the asylum of lewdness and debauchery, and exhibited scenes of the most unnatural lust, and hence the epithet *Lampæcus* is used to express immodesty and wantonness. Alexander resolved to destroy the

city on account of the vices of its inhabitants, or more probably for its firm adherence to the interest of Persia. It was, however, saved from ruin by the artifice of Anaximenes, *vid.* Anaximenes. The wine of Lampsacus was famous, and therefore a tribute of wine was granted from the city by Xerxes to maintain the table of Themistocles. *Mela*, 1, c. 19.—*Strab.* 13.—*Paus.* 9, c. 31.—*Herodot.* 5, c. 117.—*C. Nep. in Themist.* c. 10.—*Ovid.* 1.—*Trist.* 9, v. 26.—*Fast.* 8, v. 345.—*Liv.* 33, c. 33, l. 35, c. 42.—*Martial.* 11, ep. 17, 52.

LAMPŒRIA, a festival at Pellene in Achaia, in honour of Bacchus, who was surnamed Lampter from λαμπειν, *to shine*, because during this solemnity, which was observed in the night, the worshippers went to the temple of Bacchus with lighted torches in their hands. It was also customary to place vessels full of wine in several parts of every street in the city. *Paus.* 4, c. 21.

LAMUS, a king of the Læstrygones, who is supposed by some to have founded Formiæ in Italy. The family of the Lamie at Rome was, according to the opinion of some, descended from him. *Horat.* 3, od. 17.—A son of Hercules and Omphale, who succeeded his mother on the throne of Lydia. *Ovid. Heroid.* 9, v. 54.—*Virg.*—[A river in the western part of Cilicia Campestris, now the *Lanuzo*. It gave to the adjacent district the name of Lamotis.]—A town near Formiæ, built by the Læstrygones.

LÄMÿRUS, *buffoon*, a surname of one of the Ptolemies.

LANCIA, [the name of a town in Lusitania, distinguished by the appellations of Oppidana and Transcudana. The first was on the frontiers of the Lusitani, near the sources of the river Munda, or *Mondego*. It is now *La Guarda*. The latter lay to the east of the former, and is now *Ciudad Rodrigo*. It was called Transcudana, because it lay beyond the Cuda.]

LANGOBARDI, [a people of Germany, located by most writers on the Albis, or *Elbe*, and the Viadrus, or *Oder*, in part of what is now called *Brandenburg*. According to the account, however, of Paulus Diaconus, himself one of this nation, they originally came from Scandinavia, under the name of Wilini, and were called by the German nations, *Long Beards*, from their appearance. The German term *Lang Baerd*, latinised, became Langobardi. They seem to have settled on the Elbe, probably in the eastern part of the *Dutchy of Lunenburgh*. They are the same with the Lombards who overran Italy in a later age, *Mannert. Anc. Geogr.* vol. 3, p. 170.]

LANUVIUM, a town of Latium, about 16 miles from Rome, on the Appian road. Juno had there a celebrated temple which was frequented by the inhabitants of Italy, and particularly by the Romans, whose consuls, on first entering upon office, offered sacrifices to the goddess. The statue of the goddess was covered with a goat's skin, and armed with a buckler and spear, and wore shoes which

were turned upwards in the form of a cone. *Cic. pro Mur. de Nat. D.* 1, c. 29. *pro Milon.* 10.—*Liv.* 8, c. 14.—*Ital.* 18, v. 364.

LAOBŒTAS or LÄBŒTAS, a Spartan king, of the family of Agidæ, who succeeded his father Echestratus, B. C. 1023. During his reign, war was declared against Argos by Sparta. He sat on the throne for 37 years, and was succeeded by Doryssus, his son. *Paus.* 3, c. 2.

LÄŒŒŒON, a son of Priam and Hecuba, or, according to others, of Antenor, or of Capys. As being priest of Apollo, he was commissioned by the Trojans to offer a bullock to Neptune to render him propitious. During the sacrifice two enormous serpents issued from the sea, and attacked Laocoon's two sons who stood next the altar. The father immediately attempted to defend his sons, but the serpents falling upon him squeezed him in their complicated wreaths, so that he died in the greatest agonies. This punishment was inflicted upon him for his temerity in dissuading the Trojans to bring into the city the fatal wooden horse which the Greeks had consecrated to Minerva, as also for his impiety in hurling a javelin against the sides of the horse as it entered within the walls. Hyginus attributes this to his marriage against the consent of Apollo, or, according to others, for his polluting the temple by his commerce with his wife Antiope, before the statue of the god. [The famous Laocoon groupe, a piece of statuary representing the death of Laocoon and his children, was executed by Agesander the Rhodian, and Athenodorus and Polidorus, who are believed to have been his sons. The former artist made the figure of Laocoon, the two latter those of the children. It appears that the children were executed separately, and joined to the principal figure, though it was done with such nicety, that in Pliny's time they seemed to be all formed of one block. This celebrated piece of statuary was found in the baths, or rather the palace of Titus, on the very spot where it is described by Pliny to have stood. One arm of the principal figure, (the right) was wanting; but it has been so ably restored, though only in plaster, that the deficiency is said to be scarcely a blemish. It is not certain what modern artist has the merit of this restoration, though it is thought that the arm it now bears was the plaster model of Michael Angelo, who was charged with the task of adding a marble arm, but left the one he had destined for this object unfinished, in a fit of despair.] *Virg. Æn.* 2, v. 41 and 201.—*Hygin. fab.* 135.

LÄŒŒÄMIA, a daughter of Acastus and Asytidamia, who married Protesilaus, the son of Iphiclus, king of a part of Thessaly. The departure of her husband for the Trojan war was the source of grief to her, but when she heard that he had fallen by the hand of Hector her sorrow was increased. To keep alive the memory of a husband whom she had tenderly loved, she ordered a wooden statue to be made and regularly placed in her bed. This was

seen by one of her servants, who informed Iphiclus, that his daughter's bed was daily defiled by an unknown stranger. Iphiclus watched his daughter, and when he found that the intelligence was false, he ordered the wooden image to be burned, in hopes of dissipating his daughter's grief. He did not succeed. Laodamia threw herself into the flames with the image, and perished. This circumstance has given occasion to fabulous traditions related by the poets, which mention that Protesilaus was restored to life, and to Laodamia, for three hours, and that when he was obliged to return to the infernal regions he persuaded his wife to accompany him. *Virg. Æn.* 6, v. 447.—*Ovid. Her.* ep. 13.—*Hygin.* fab. 104.—*Propert.* 1, el. 19.—A daughter of Bellerophon by Achemone the daughter of king Iobates. She had a son by Jupiter, called Sarpedon. She dedicated herself to the service of Diana, and hunted with her, but her haughtiness proved fatal to her, and she perished by the arrows of the goddess. *Homer. Il.* 6, 12 and 16.

LAÖDICE, a daughter of Priam and Hecuba, who became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen. She obtained an interview and the gratification of her desires at the house of Philebia, the wife of a governor of a small town of Troas which the Greek ambassador had visited. She had a son by Acamas, whom she called Munitus. She afterwards married Helicon son of Antenor, and Telephus king of Mysia. Some call her Astyoche. According to the Greek scholiast of Lycophron, Laodice threw herself down from the top of a tower and was killed when Troy was sacked by the Greeks. *Dic. t. Cret.* 1.—*Paus.* 13, c. 26.—*Homer. Il.* 3 and 6.—A sister of Mithridates who married Ariarathes king of Cappadocia, and afterwards her own brother Mithridates. During the secret absence of Mithridates, she prostituted herself to the servants, in hopes that her husband was dead: but when she saw her expectations frustrated, she attempted to poison Mithridates, for which she was put to death.—A sister and wife of Antiochus 2d.—The mother of Seleucus. Nine months before she brought forth she dreamt that Apollo had introduced himself into her bed, and had presented her with a precious stone, on which was engraved the figure of an anchor, commanding her to deliver it to her son as soon as born. This dream appeared the more wonderful when in the morning she discovered in her bed a ring answering the same description. Not only the son that she brought forth, called Seleucus, but also all his successors of the house of the Seleucidæ, had the mark of an anchor upon their thigh. *Justin.—Appian. in Syr.* mentions this anchor, though in a different manner.

LAÖDICEA, now *Ladik*, [a city of Phrygia, in the south-western angle of the country. It was situate on the river Lycus, and stood on

the borders of Phrygia, Caria, and Lydia. Its situation coincides exactly with that of Cydrara mentioned by Herodotus. (*vid. Cydrara*.) Pliny, however, makes its early name to have been Diopolis, changed subsequently to Rhoas. It contained three boundary stones, as being on the borders of three provinces, and hence is commonly called by the ecclesiastical writers Trimetaria. Its name of Laodicea was given to it by Antiochus Theos, in honour of his wife Laodice. He re-established it. Under the Romans, it became a very flourishing commercial city.]—[*Scabiosa*, a city of Syria, west of Emesa and of the Orontes. It is sometimes, though erroneously, styled Laodicea Cabiosa. The epithet *Scabiosa* must have reference to the leprosy, or some cutaneous complaint very prevalent here in the time of the Roman power. Its previous name under the Greeks was Laodicea ad Libanum.]—[*Ad Mare*, a maritime city of Syria, on an eminence, near the coast. It lay opposite the eastern extremity of Cyprus, and is now *Latikië*.]—[*Combusta*, a city of Asia Minor or Lycaonia, north-west of Iconium. Its name is supposed to be owing to the frequent breaking forth of subterranean fires. Strabo mentions this as peculiarly the case in the parts of Phrygia to the west of Laodicea, which were hence termed *Catacecaumene*, (*κατασκευαυμένη*), which is also the Greek term for *Combusta*.]—[A town of Asia, on the confines of Media and Persis.—A town of Mesopotamia, &c.]

LAÖDICEËNE, a province of Syria, which receives its name from Laodicea, its capital.

LAÖDÖCUS, a son of Antenor, whose form Minerva borrowed to advise Pandarus to break the treaty which subsisted between the Greeks and Trojans. *Homer. Il.* 4.

LAÖMEDON, son of Ilus, king of Troy, married Strymo, called by some Placia, or Leucippe, by whom he had Podarces, afterwards known by the name of Priam, and Hesione. He built the walls of Troy, and was assisted by Apollo and Neptune, whom Jupiter had banished from heaven, and condemned to be subservient to the will of Laomedon for one year. When the walls were finished, Laomedon refused to reward the labours of the gods, and soon after his territories were laid waste by the god of the sea, and his subjects were visited by a pestilence sent by Apollo. Sacrifices were offered to the offended divinities, but the calamities of the Trojans increased, and nothing could appease the gods, according to the words of the oracle, but annually to expose to a sea-monster a Trojan virgin. Whenever the monster appeared, the marriageable maidens were assembled, and the lot decided which of them was doomed to death for the good of her country. When this calamity had continued for five or six years, the lot fell upon Hesione, Laomedon's daughter. The king was unwilling to part with a daughter whom he loved with uncommon tenderness, but his refusal would irritate more strongly the wrath of the gods. In the midst of his fears and

hesitation, Hercules came and offered to deliver the Trojans from this public calamity, if Laomedon promised to reward him with a number of fine horses. The king consented, but when the monster was destroyed, he refused to fulfil his engagements, and Hercules was obliged to besiege Troy, and take it by force of arms. Laomedon was put to death after a reign of 29 years, his daughter Hesione was given in marriage to Telamon, one of the conqueror's attendants, and Podarces was ransomed by the Trojans, and placed upon his father's throne. [*vid. Priamus.*] According to Hyginus, the wrath of Neptune and Apollo was kindled against Laomedon, because he refused to offer on their altars, as a sacrifice, all the first-born of his cattle, according to a vow he had made. [The meaning of the fable appears to be simply this. Laomedon employed in erecting the walls of Troy certain sums of money consecrated to the use of Apollo and Neptune, and which had been delivered to him by the priests of these deities on his promising to restore the amount. This promise he never fulfilled. Hence he was said to have defrauded the Gods.] *Homer. Il. 21.—Virg. Æn. 2 and 9.—Ovid. Met. 11. fab. 6.—Apollod. 2, c. 5.—Paus. 7, c. 20.—Horat. 3, od. 3.—Hygin. 89.*

LĀOMĒDONTĒUS, an epithet applied to the Trojans from their king Laomedon. *Virg. Æn. 4, v. 542, l. 7, v. 105, l. 8, v. 18.*

LĀOMĒDONTIĀDĒ, a patronymic given to the Trojans from Laomedon their king. *Virg. Æn. 3, v. 248.*

LAPHRIA, a surname of Diana at Patræ in Achaia, where she had a temple with a statue of gold and ivory, which represented her in the habit of a huntress. The statue was made by Menechmus and Soidas, two artists of celebrity. This name was given to the goddess from Laphrius, the son of Delphus, who consecrated the statue to her. There was a festival of the goddess there, called also Laphria, of which *Paus. 7, c. 18*, gives an account.

LAPHYSTIUM, a mountain in Bœotia, where Jupiter had a temple, whence he was called *Laphystius*. It was here that Athamas prepared to immolate Phryxus and Helle, whom Jupiter saved by sending them a golden ram, whence the surname and the homage paid to the god. *Paus. 9, c. 34.*

LĀRĪTĒ, a people of Thessaly. (*vid. Laphithus.*)

LĀRĪTHUS, a son of Apollo, by Stilbe. He was brother to Centaurus, and married Orsinoe, daughter of Euronymus, by whom he had Phorbos and Periphas. The name of *Lapithæ* was given to the numerous children of Phorbos and Periphas, or rather to the inhabitants of the country of which they had obtained the sovereignty. The chief of the Lapithæ assembled to celebrate the nuptials of Pirithous, one of their number, and among them were Theseus, Dryas, Hopleus, Mopsus, Phalerus, Exadius, Prolochus, Titaresius, &c. The Centaurs were also invited to partake the common festivity, and the amusements would have been harmless and innocent.

had not one of the intoxicated Centaurs offered violence to Hippodamia, the wife of Pirithous. The Lapithæ resented the injury, and the Centaurs supported their companions, upon which the quarrel became universal, and ended in blows and slaughter. Many of the Centaurs were slain, and they at last were obliged to retire. Theseus among the Lapithæ showed himself brave and intrepid in supporting the cause of his friends, and Nestor also was not less active in the protection of chastity and innocence. This quarrel arose from the resentment of Mærs, whom Pirithous forgot or neglected to invite among the other gods, at the celebration of his nuptials, and therefore the divinity punished the insult by sowing dissension among the festive assembly. (*vid. Centauri.*) Hesiod has described the battle of the Centaurs and Lapithæ, as also Ovid, in a more copious manner. The invention of bits and bridles for horses is attributed to the Lapithæ. *Virg. G. 3, v. 115. Æn. 6, v. 601, l. 7, v. 305.—Ovid. Met. 12, v. 530, l. 14, v. 670.—Hesiod. in Scut.—Diod. 4.—Pind. 2.—Pyth.—Strab. 9.—Stat. Theb. 7, v. 304.*

LARA or **LARANDA**, one of the Naiads, daughter of the river Almon in Latium, famous for her beauty and her loquacity, which her parents long endeavoured to correct, but in vain. She revealed to Juno the amours of her husband Jupiter with Juturna, for which the god cut off her tongue, and ordered Mercury to conduct her to the infernal regions. The messenger of the gods fell in love with her by the way, and gratified his passion. Lara became mother of two children, to whom the Romans have paid divine honours, according to the opinion of some, under the name of Lares. *Ovid. Fast. 2, v. 599.*

LARENTIA and **LAURENTIA**, a courtesan in the first ages of Rome. (*vid. Acca.*)

LARES, gods of inferior power at Rome, who presided over houses and families. They were two in number, sons of Mercury by Lara. (*vid. Lara.*) In process of time their power was extended not only over houses, but also over the country and the sea, and we find *Lares Urbani* to preside over the cities, *Familiares* over houses, *Rustici* over the country, *Campitales* over cross roads, *Marini* over the sea, *Viales* over the roads, *Patellarii*, &c. According to the opinion of some, the worship of the gods Lares, who are supposed to be the same as the manes, arose from the ancient custom among the Romans and other nations, of burying their dead in their houses, and from their belief that their spirits continually hovered over the house for the protection of its inhabitants. [The ancients differ extremely about the origin of the Lares. Varro and Macrobius say that they were the children of Mania. Ovid's opinion given above, makes them to have been the offspring of Mercury and the Naiad Lara, whom Lactantius and Ausonius call Larunda. Apuleius affirms that they were the posterity of the Lemures. Nigradius, according to Arnobius, makes them sometimes the guardians and

protectors of houses, and sometimes the same with the Curetes of Samothracia, or Idæi Dactyli. Nor was Varro more consistent in his opinion of these gods, sometimes making them the same as heroes, and sometimes gods of the air. Titus Tatius, king of the Sabines, was the first who built a temple to the Lares.]

The statues of the Lares, covered with the skin of a dog, were placed in a niche behind the doors of the houses, or around the hearths.

At the feet of the Lares was the figure of a dog barking, to imitate their care and vigilance. Incense was burnt on their altars, and a sow was also offered on particular days.

[In private, they offered them wine, incense, a crown of wool, and a little of what was left at the table.] Their festivals were observed at Rome in the month of May, when their statues were crowned with garlands of flowers, [particularly violets, myrtle, and rosemary,] and offerings of fruit presented. The word Lares seems to be derived from the Etruscan word *Lars*, which signifies a prince or leader. *Ovid. Fast. 5, v. 129.—Juv. 8, v. 3.—Plut. in Quest. Rom.—Varro de L. L. 4, c. 10.—Horat. 3, od. 23.—Plaut. in Aul. & Cist.*

LARGUS, a Latin poet, who wrote a poem on the arrival of Antenor in Italy, where he built the town of Padua. He composed with ease and elegance. *Ovid. ex Pont. 4, ep. 16, v. 17.*

LARINUM or LARINA, now *Larino*, a town of the Fretani, [south-east of the river Tifernus.] The inhabitants were called *Larinates*. *Ital. 15, v. 565.—Cic. Clu. 63, 4. Att. 12, l. 7, ep. 13.—Liv. 22, c. 18, l. 27, c. 40.—Cæs. C. 1, c. 23.*

LARISSA, a daughter of Pelasgus, who gave her name to some cities in Greece. *Paus. 2, c. 23.*—[A town of Syria, on the Orontes, south-east of Apamea. It was re-established by Seleucus Nicator. Its Syriac name, according to Stephanus Byzantinus, was Sizara. Abulfeda and the other Arabian writers call it Schaizar. It is now *Shizar*.]—[A city of Assyria, on the banks of the Tigris. The ten thousand found it deserted and in ruins. Xenophon says that it had been destroyed under the Medes.]—[A town of Æolia, in Asia Minor, lying east of Phocæa on the Hermus. Xenophon calls it the Egyptian Larissa, because it was one of the towns which Cyrus the elder gave the Egyptians who had fought against him in the army of Cræsus.]—[A city of Thessaly, on the right bank of the Peneus, and the capital of the country. It is sometimes styled Cremaste, (Κρεμαστή) hanging, from its situation on an eminence. It was the capital of the Pelasgi, and appears to have some analogy in its name to the Etrurian *Lar*, a prince or leader. To this city Acrisius retired, in order to avoid the death with which an oracle had menaced him; but taking part in the games here celebrated, he was killed by a blow from the discus of Perseus. Larissa declined in importance from the time of Lucan. It still subsists, however, under the same name, and contains about 25,000

inhabitants. The Turks call it *Genisahar*, or *Jengischahar*. Virgil applies the term Larissæus to Achilles; an epithet, according to Heyne, equivalent to Thessalus, since it would be incorrect to apply it in a special sense, Larissa in the time of Achilles not being under his sway, but possessed by the Pelasgi.] *Ovid. Met. 2, v. 542.—Virg. Æn. 2, v. 197.—Lucan. 6.—Liv. 31, c. 46, l. 52, c. 56.*

LARISSÆUS. (*vid. Larissa*.)

LARISSUS, [a river of Elis, forming the boundary between it and Achaia.] *Strab. 8.—Liv. 27, c. 31.—Paus. 8, c. 43.*

LARIUS, [now the *Lake of Como* or *Lago di Como*, a lake of Cisalpine Gaul, north of the Po and east of the Lacus Verbanus. It receives the Addua or *Adda*, which again emerges from it and pursues its course to the Po. At the southern extremity of this lake stood the city of Comum, now *Como*, the birth-place of the younger Pliny. The lake is 35 miles long. The surrounding country is highly picturesque, being covered with vineyards, interspersed with beautiful villas and skirted by lofty mountains.]

LARNOS, a small desolate island on the coast of Thrace.

LARS TOLUMNIUS, a king of the Veientes, conquered by the Romans, and put to death, A. U. C. 329. [*vid. Spolia Opima*.] *Liv. 4, c. 17 and 19.*

LARTIUS FLORUS, a consul, who appeared a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B. C. 498. He made Spurius Cassius his master of horse. *Liv. 2, c. 18.*—Spurius, one of the three Romans who alone withstood the fury of Porcenna's army at the head of a bridge while the communication was cutting down behind them. His companions were Cocles and Herminius. [*vid. Cocles*.] *Liv. 2, c. 10 and 18.—Dionys. Hal.—Val. Max. 3, c. 2.*—The name of Lartius has been common to many Romans.

LARVÆ, a name given to the wicked spirits and apparitions which, according to the notions of the Romans, issued from their graves in the night, and came to terrify the world. As the word *larva* signifies a mask, whose horrid and uncouth appearance often serves to frighten children, that name has been given to the ghosts or spectres which superstition believes to hover around the graves of the dead. Some call them Lemures. [Some derived the name from the Etruscan term *lar*, which signifies a prince or leader, and having reference to the mischievous power exercised by these larvæ. Mr. Farmer urges the etymology of this word to prove that the heathen demons were deified human ghosts.] *Servius in Virg. Æn. 5, v. 64, l. v. 152.*

LASSUS or LASUS, a dithyrambic poet born at Hermione in Peloponnesus, about 500 years before Christ, and reckoned among the wise men of Greece by some. He is particularly known by the answer he gave to a man who asked him what could best render life pleasant and comfortable? Experience. He was acquainted with music. Some

fragments of his poetry are to be found in Athenæus. He wrote an ode upon the Centaurs, and an hymn to Ceres, without inserting the letter S in the composition. *Athen.* 10.

LATERANUS PLAUTUS, a Roman consul elect A. D. 65. A conspiracy with Piso against the emperor Nero proved fatal to him. He was led to execution, where he refused to confess the associates of the conspiracy, and did not even frown at the executioner who was as guilty as himself, but when a first blow could not sever his head from his body, he looked at the executioner and shaking his head he returned it to the hatchet with the greatest composure and it was cut off [This name descended to an ancient palace in Rome, and to the buildings since erected in its place, particularly a church called *St. John of Lateran*, which is the principal see of the pope-dom.]

LATERIUM, the villa of Q. Cicero at Arpinum, near the Liris. *Cic. ad Attic.* 10, ep. 1, el. 4, ep. 7, *ad fr.* 3. ep. 1.—*Plin.* 15, c. 15.

LATIANS, a surname of Jupiter, who was worshipped by the inhabitants of Latium upon Mount Albanus at stated times. The festivals which were first instituted by Tarquin the proud lasted 15 days. *Liv.* 21. [*vid. Fera Latina.*]

LATINI, the inhabitants of Latium. [*vid. Latium.*]

LATINUS, a son of Faunus by Marica, king of the Aborigines in Italy, who from him were called Latini. He married Amata by whom he had a son and a daughter. The son died in his infancy, and the daughter, called Lavinia, was secretly promised in marriage by her mother to Turnus king of the Rutuli, one of her most powerful admirers. The gods opposed this union, and the oracles declared that Lavinia must become the wife of a foreign prince. The arrival of Æneas in Italy seemed favourable to this prediction, and Latinus, by offering his daughter to the foreign prince and making him his friend and ally, seemed to have fulfilled the commands of the oracle. Turnus, however, disapproved of the conduct of Latinus; he claimed Lavinia as his lawful wife, and prepared to support his cause by arms. Æneas took up arms in his own defence, and Latium was the seat of the war. After mutual losses, it was agreed that the quarrel should be decided by the two rivals, and Latinus promised his daughter to the conqueror. Æneas obtained the victory, and married Lavinia. Latinus soon after died and was succeeded by his son-in-law. [Æneas never was in Italy; *vid. remarks under the article Italia.*] *Virg. Æn.* 9, &c.—*Ovid. Met.* 13, &c.—*Fast.* 2, &c.—*Dionys. Hal.* 1, c. 13.—*Liv.* 1, c. 1, &c.—*Justin.* 43, c. 1.—A son of Sylvius Æneas, surnamed also Sylvius. He was the 5th king of the Latins, and succeeded his father. He was father to Alba his successor. *Dionys.* 1, c. 15.—*Liv.* 2, c. 3.

LATIUM, a country of Italy, near the river Tiber. It was originally very circumscribed

extending only from the Tiber to Circeii, but afterwards it comprehended the territories of the Volsci, Æqui, Hernici, Ausones, Umbri, and Rutuli. The first inhabitants were called *Aborigines*, and received the name of Latini from Latinus their king. According to others the word is derived from *lateo*, to conceal, because Saturn concealed himself there when flying the resentment of his son Jupiter. [Latium was first possessed by the Siculi, who were driven out by the Pelasgi and Aborigines. The two last settled there and gave the country the name of Latium, calling themselves Latini. *vid. remarks under Italia, Pelasgi, Sicilia.* M. Gebelin, in his *Oriental Allegories*, suggests that the primitive *lat* signifies to conceal, and that *terra* also alludes to the application of the soil for the concealment of the seed that was sown in it. Hence he says Latium might have signified the country where seed was sown, in contradistinction to that part which was uncultivated and mountainous. The most ancient limit of Latium to the south was Circeii. After the Romans, however, had conquered the Æqui, Volsci, and Hernici, the Liris or *Garigliano* became its southern limit.] Laurentum was the capital of the country in the reign of Latinus, Lavinium under Æneas, and Alba under Ascanius. [*vid. Alba.*] The Latins, though originally known only among their neighbours, soon arose in consequence when Romulus had founded the city of Rome in their country. *Virg. Æn.* 7, v. 38, l. 3, v. 322.—*Strab.* 5.—*Dionys. Hal.*—*Justin.* 20, c. 1.—*Plin. in Romul.*—*Plin.* 3, c. 12.—*Tacit.* 4, *Ann.* 5.

LATMUS, a mountain of Caria near Miletus. It is famous for the residence of Endymion, whom the Moon regularly visited in the night, whence he is often called *Latmius Heros* [*vid. Endymion.*] [In the vicinity of this mountain stood the city of Heraclea, commonly termed *Ἡρακλεία ἢ ὕπο Λατμου*, "Heraclea below or at the foot of Latmus." The mountain gave to the adjacent bay the name of *Latmicus Sinus.*] *Mela*, 1, c. 17.—*Ovid. Trist.* 2, v. 299. *Art. Am.* 3, v. 83.—*Plin.* 5, c. 29.—*Strab.* 14.—*Cic.* 1, *Tus.* 28.

LATOBIRGI, [a people of Belgic Gaul, in the vicinity of the Tulingi, Rauraci, and Helvetii, whose country lay on the banks of the Rhine about 90 miles to the west of the Lacus Brigantinus, or *Lake of Constance.* If they are the nation called by Ptolemy *Latobici*, they must have changed their settlements before that geographer wrote, as he includes their territories in Pannonia near Noricum.]

LATŌIS, a name of Diana as being the daughter of Latona.

LATOMIÆ. *vid. Lautumia.*

LATŌNA, a daughter of Cœus the Titan and Phœbe, or, according to Homer, of Saturn. She was admired for her beauty, and celebrated for the favours which she granted to Jupiter. Juno, always jealous of her husband's amours, made Latona the object of her vengeance, and sent the serpent Python to disturb her peace and persecute her. Latona

wandered from place to place in the time of her pregnancy, continually alarmed for fear of Python. She was driven from heaven, and Terra, influenced by Juno, refused to give her a place where she might find rest and bring forth. Neptune, moved with compassion, struck with his trident, and made immovable the island of Delos, which before wandered in the Ægean, and appeared sometimes above and sometimes below the surface of the sea. Latona, changed into a quail by Jupiter, came to Delos, where she resumed her original shape, and gave birth to Apollo and Diana, leaning against a palm tree or an olive. He repose was of short duration, Juno discovered the place of her retreat, and obliged her to fly from Delos. She wandered over the greatest part of the world, and in Caria, where her fatigue compelled her to stop, she was insulted and ridiculed by peasants of whom she asked for water, while they were weeding a marsh. Their refusal and insolence provoked her, and she entreated Jupiter to punish their barbarity. They were all changed into frogs. She was exposed to repeated insults by Niobe, who boasted herself greater than the mother of Apollo and Diana, and ridiculed the presents which the piety of her neighbours had offered to Latona. [*vid. Niobe.*] Her beauty proved fatal to the giant Tityus, whom Apollo and Diana put to death. [*vid. Tityus.*] At last, Latona, though persecuted and exposed to the resentment of Juno, became a powerful deity, and saw her children receive divine honours. Her worship was generally established where her children received adoration, particularly at Argos, Delos, &c. where she had temples. She had an oracle in Egypt, celebrated for the true decisive answers which it gave. *Diod. 5.—Herodot. 2, c. 155.—Paus. 2 and 3.—Homer. Il. 21. Hymn. in Ap. & Dian.—Hesiod. Theog.—Apollod. 3, c. 5 and 10.—Ovid. Met. 6, v. 160.—Hygin. fab. 140.*

LATOPŌLIS, [a city of Egypt in the Thebaid, between Thebes and Apollinopolis magna. It derived its Greek name from the fish Latos there worshipped. It is now *Asna*, a term which signifies illustrious.]

LATŌUS, a name given to Apollo as son of Latona. *Ovid. Met. 6, fab. 9.*

LAVERNA, the goddess of thieves and dishonest persons at Rome. She did not only preside over robbers, called from her *Laverniones*, but she protected such as deceived others, or formed their secret machinations in obscurity and silence. Her worship was very popular, and the Romans raised her an altar near one of the gates of the city, which, from that circumstance, was called the gate of Laverna. She was generally represented by a head without a body. *Horat. 1, ep. 16, v. 60.—Varro de L. L. 4.—A place mentioned by Plut. &c.*

LAVERNIUM, a temple of Laverna, near Formiæ. *Cic. 7, Att. 8.*

LAVINIA, a daughter of king Latinus and Amata. She was betrothed to her relation king Turnus, but because the oracle ordered

her father to marry her to a foreign prince, she was given to Æneas after the death of Turnus. [*vid. Latinus.*] At her husband's death she was left pregnant, and being fearful of the tyranny of Ascanius her son-in-law, she fled into the woods where she brought forth a son called Æneas Sylvius. *Dionys. Hal. 1.—Virg. Æn. 6 and 7.—Ovid. Met. 14, v. 507.—Liv. 1, c. 1.*

LAVINIUM, or **LAVINUM**, a town of Italy, built by Æneas, and called by that name in honour of Lavinia, the founder's wife. It was the capital of Latium during the reign of Æneas. [It was situate near the coast, on the river Numicus, west of Ardea.] *Virg. Æn. 1, v. 262.—Strab. 5.—Dionys. Hal. 1.—Liv. 1, c. 2.—Justin. 43, c. 2.*

LAUREACUM, [the station of a Roman fleet on the Danube, to the east of the junction of the Ænus or *Inn* with that river. It is now a small village called *Loren.*]

LAURENTALIA, certain festivals celebrated at Rome in honour of Larentia, on the last day of April and the 23d of December. They were, in process of time, part of the Saturnalia. *Ovid. Fast. 3, v. 57.*

LAURENTES AGRI, the country in the neighbourhood of Laurentum. *Tibull. 2, el. 5, v. 41.*

LAURENTIA. [*vid. Acca.*]

LAURENTINI, the inhabitants of Latium. They received this name from the great number of laurels which grew in the country. King Latinus found one of uncommon largeness and beauty, when he was going to build a temple to Apollo, and the tree was consecrated to the god and preserved with the most religious ceremonies. *Virg. Æn. 7, v. 59.*

LAURENTUM, now *Paterna*, the capital of the kingdom of Latium in the reign of Latinus. It is on the sea-coast, [south-east of Ostia.] [*vid. Laurentini.*] *Strab. 5.—Mela, 2, c. 4.—Liv. 1, c. 1.—Virg. Æn. 7, v. 171.*

LAURION, a place of Attica, [near the promontory of Sunium,] where were [silver] mines, from which the Athenians drew considerable revenues, and with which they built their fleets by the advice of Themistocles. These mines failed before the age of Strabo. ["One or two of the shafts of the ancient silver mines," observes Hobbouse, "for which this mountainous region was so celebrated, have been discovered in a small shrubby plain not far from the sea on the eastern coast: and a specimen of ore, lately found, was shown to me at Athens." *Hobbouse's Journey*, vol. 1, p. 343.]—*Thucyd. 2.—Paus. 1, c. 1.—Strab. 9.*

LAURON, [a town of Spain, towards the eastern limits of Bætica. It lay probably not far from the sea, among the Bastitani. It has been supposed by some to be the modern *Liria*, five leagues from Valentia. It was this city of which Sertorius made himself master in the face of Pompey's army; and in its vicinity, at a subsequent period, Cneius Pompeius, son of Pompey the Great, was slain after the battle of Munda.]

LAUS, now *Laino*, a town on a river of the same name, which forms the southern boundary of Lucania. *Strab.* 6.

LAUS POMPEIA, a town of Italy, founded by a colony sent thither by Pompey.

LAUSUS, a son of Numitor, and brother of Ilia. He was put to death by his uncle Amulius, who usurped his father's throne. *Ovid. Fast.* 4, v. 54

LAUTUMIÆ or **LATOMIÆ**, [a name properly denoting a quarry, and derived from the Greek *λαας*, *lapis*, and *τεμνω*, *seco*. These were anciently used as gaols for criminals. Dionysius had a place of this kind dug in a rock near Syracuse, where a great number of people were shut up. *vid.* Dionysius. Cicero reproaches Verres with imprisoning Roman citizens in Latomiæ. Latomia became in time a general name for a prison, and the prisoners inclosed in them were called *latomarii*.] *Cic. Verr.* 5, c. 27.—*Liv.* 26, v. 27, l. 32, c. 26.

LEANDER, a youth of Abydos, famous for his amours with Hero. *vid.* Hero. ["It was the custom, observes Hobhouse, for those who would cross from Abydos to Sestos to incline a mile out of the direct line, and those making the contrary voyage were obliged to have recourse to a similar plan in order to take advantage of the current. Leander, therefore, had a perilous adventure to perform, who swam at least four miles to meet Hero, and returned the same distance the same night. It is very possible, however, to swim across the Hellespont without being the rival or having the motive of Leander. My fellow-traveller. (Lord Byron,) was determined to attempt it." It appears from what follows that Lord Byron failed in his first attempt, owing to the strength of the current, after he and the friend who accompanied him had been in the water an hour, and found themselves in the middle of the strait about a mile and a half below the castles. A second attempt was more successful; Lord Byron was in the water one hour and ten minutes, his companion, Mr. Ekenhead, five minutes less. Lord Byron represents the current as very strong and the water cold; he states, however, that they were not fatigued, though a little chilled, and performed the feat with little difficulty. The strait between the castles, Mr. Hobhouse makes a mile and a quarter, and yet it took four boatmen five minutes to pull them from point to point. All this tends to throw a great deal of doubt upon the feat of Leander, who could hardly have been a more expert swimmer than Lord Byron, and who, besides, had a longer course to pursue.]

LEBÆDÆA, [a town of Bœotia, west of Cheronæa, built on a plain adjacent to the small river Hercyna. The inhabitants at a former period occupied a town on an adjoining eminence, called Midæa, but an Athenian, named Lebadus, persuaded them to build another on the plain which was called after his name. The oracle and cave of Trophœus were near this town. It is now *Livadia*, a name which has been extended to great

part of the country which answers to Græciæ Propria, or Greece north of the Isthmus.]

LEBÆDUS, or **LEBÆDOS**, [one of the twelve cities of Ionia, north-west of Colophon, on the coast. It was at first a flourishing city, but upon the removal of a large portion of its inhabitants to Ephesus by Lysimachus, it sank greatly in importance. In the time of Horace it was deserted and in ruins.] *Strab.* 14.—*Horat.* 1, ep. 11, v. 7.—*Herodot.* 1, c. 142.—*Cic.* 1, *Div.* 33.

LECHÆUM, [a town and promontory of Greece, on the Sinus Corinthiacus, or *Gulf of Lepanto*. It had a temple of Neptune, in which was a bronze statue of that deity. Its modern name is *Pelaga*. The port of Corinth on the opposite side is Cenchræa.] *Stat. Theb.* 2, v. 31.—*Liv.* 32, c. 23.

[**LECTONIA**. Ancient traditions, as well as physical observations, point out the former existence of the land of Lectonia, which would seem to have occupied a part of the space now filled by the Grecian Sea. An earthquake probably broke down its foundations, and the whole was finally submerged under the waves. Perhaps this event happened when the sea, which was formerly extended over the Scythian plains, forced its way through the Bosphorus, and precipitated itself into the basin of the Mediterranean. The numerous islands of the Archipelago appear to be the remains of Lectonia, and this tract of land probably facilitated the passage of the first colonists out of Asia into our part of the world. It was the opinion of Pallas that the Euxine and Caspian Seas, as well as the lake Aral, and several others, are the remains of an extensive sea, which covered a great part of the north of Asia. This conjecture of Pallas, which was drawn from his observations in Siberia, has been confirmed by Kiaprotz's survey of the country northward of Mount Caucasus. Lastly, M. de Choiseul Gouffier adds, that a great part of Moldavia, Vollachia, and Bessarabia, bears evident traces of having been formed by the sea. It has often been conjectured that the opening of the Bosphorus was the occasion of the draining of this ocean in the midst of Europe and Asia. The memory of this disruption of the two continents was preserved in the traditions of Greece. Strabo (*lib.* 1, p. 49), Pliny (*Hist. Nat. lib.* 2, c. 90,) and Diodorus (*lib.* 5, c. 47.) have collected the ancient memoirs which existed of so striking a catastrophe. The truth of the story, however, has been placed on more secure grounds by physical observations on the districts in the vicinity of the Bosphorus. See Dr. Clarke's Travels, and particularly a Mémoire by M. de Choiseul Gouffier in the *Mems. de l'Institut. Royal de France*, 1815, in which the author has collected much curious information on this subject. It appears that the catastrophe was produced by the operation of volcanoes, the fires of which were still burning in the era of the Argonautic voyage, and enter into the poetical descriptions of Apollonius, and Valerius Flaccus. According to the false

Orpheus, Neptune being angry with Jupiter, struck the land of Lectonia with his golden trident and submerged it in the sea, forming islands of many of its scattered fragments. There seems to be some resemblance between the name Lectonia and Lycaonia, but then we must refer the latter term not to a portion of Asia Minor, but to the northern regions of the globe. Thus we have in Ovid (*Fast.* 3, v. 793,) the expression *Lycaonia Arctos*, in the same poet (*Trist.* 32, v. 2,) *Lycaonia sub axe*, and in Claudian (*Cons. Mall. Theod.* v. 299,) *Lycaonia astra*. By the northern regions of the globe, however, Italy and Greece can easily be meant, since they were both referred by the ancients to the countries of the north. *vid. Mediterraneum Mare — Müller's Univ. History. Vol. 1, p. 32, in notes. — Ukert. Geographus der Griechen und Römer, Vol. 1, p. 346. — Hermann. in O. ph. Arg. c. 1274.]*

LECTUM, a promontory separating Troas from Æolia. [It formed also the northern limit, in the time of the Eastern Empire, of the province of Asia as it was termed, which commenced near the Mæander and extended along the coast upwards to Lectum. It is now cape *Baba*.]

LEDA, a daughter of king Thespius and Eurymemis, who married Tyndarus, king of Sparta. She was seen bathing in the river Eurotas by Jupiter, when she was some few days advanced in her pregnancy, and the god, struck with her beauty, resolved to deceive her. He persuaded Venus to change herself into an eagle, while he assumed the form of a swan; and, after this metamorphosis, Jupiter, as if fearful of the tyrannical cruelty of the bird of prey, fled through the air into the arms of Leda, who willingly sheltered the trembling swan from the assaults of his superior enemy. The caresses with which the naked Leda received the swan enabled Jupiter to avail himself of his situation, and nine months after this adventure, the wife of Tyndarus brought forth two eggs, of one of which sprang Pollux and Helena, and of the other, Castor and Clytemnestra. [This fable of the eggs is explained under the article *Clytemnestra*.] The two former were deemed the offspring of Jupiter, and the others claimed Tyndarus for their father. Some mythologists attribute this amour to Nemesis, and not to Leda; and they further mention, that Leda was intrusted with the education of the children which sprang from the eggs brought forth by Nemesis [*vid. Helena*]. To reconcile this diversity of opinions, others maintain that Leda received the name of Nemesis after death. Homer and Hesiod make no mention of the metamorphosis of Jupiter into a swan, whence some have imagined that the fable was unknown to these two ancient poets, and probably invented since their age. *Apollod. 1, c. 8, l. 3, c. 10. — Ovid. Met. 6, v. 109. — Hesiod. 17, v. 55. — Hygin. Fab. 77. — Isocr. in Hel. — Homer. od. 11. — Eurip. in Hel. — A famous dancer in the age of Juvenal 6, v. 63.*

LEDEA, an epithet given to Hermione, &c as related to Leda. *Virg. Æn. 3, v. 328.*

LEDUS, now *Lez*, a river of Gaul near the modern Montpelier. *M-la, 2, c. 5.*

[**LEGIO**, *septuag. mina*, a Roman military colony in Spain among the Astures, north-east of Asturica. It is now the modern *Leon*.]

LÉGIO, [a body of forces, of a number of which the Roman armies were chiefly composed. The term comes from the Latin *legere*, to choose, because, when Romulus instituted this body of troops, he chose a certain number from each tribe for that purpose. The number of soldiers of which the legion consisted was different at different times, but it is impossible to determine the precise time and manner of their alterations. In the time of Romulus, the institutor of this corps, each legion consisted of 3000 foot and 300 horse. These were divided into three bodies, which made so many lines of battle, each body consisting of 10 companies. Under the consuls, the legion in general consisted of 4000 or 4200 foot and 300 horse. About the year of Rome 412 it was composed of 5000 foot, which was the number of a legion during Cæsar's wars with the Gauls; under Augustus, each legion consisted of 6100 foot and 726 horse. After his death they were reduced to 5000 foot and 700 horse. Under Tiberius, the legion was raised again to 6000 foot and 600 horse. In the time of Septimius Severus, the legion was composed of 5000 men; under the following emperor, it was the same as it had been under Augustus. The legion was generally divided into 10 cohorts, each cohort into 3 maniples, and each maniple into two centuries. The different kinds of infantry which composed it were the *Hastati*, who were young men, and formed the first line, deriving their name from the *hasta* or spear with which they were at first armed, the *Principes*, who were men in the vigour of life, and formed the second line, being so called because they were originally the first line; and the *Triarii*, who were old soldiers of approved valour, and stationed in the third line. These last were also called *Pilani* from the *Pilum* or javelin which they used, and the *Hastati* and *Principes* who stood before them, *Antepitani*. The *Velites* or light-armed soldiers, who fought in front, formed a fourth kind of troops. In the description of Cæsar's battle, however, there is no mention made of the soldiers being thus named and arranged, but only of a certain number of legions and cohorts which Cæsar, generally drew up in three lines. In the battle of Pharsalia he formed a body of reserve, which he calls a fourth line, to oppose the cavalry of Pompey, which indeed determined the fortune of the day. In the time of Cæsar too, the bravest troops were generally placed in front, contrary to the ancient custom; an alteration which is ascribed to Marius.] Livy speaks of ten, and even eighteen, legions kept at Rome. During the consular government it was usual to levy and fit up four legions, which were divided between the two consuls. This number was, however

often increased, as time and occasion required. Augustus maintained a standing army of twenty-three or twenty-five legions, and this number was seldom diminished. In the reign of Tiberius there were 25 legions, [exclusive of the troops in Italy, and the forces of the allies,] and the peace establishment of Adrian maintained no less than 30 of these formidable brigades. They were distributed over the Roman empire, and their stations were settled and permanent. The peace of Britain was protected by three legions; sixteen were stationed on the banks of the Rhine and Danube, viz. two in Lower, and three in Upper, Germany; one in Noricum, one in Rhætia, three in Mæsia, four in Pannonia, and two in Dacia. Eight were stationed on the Euphrates, six of which remained in Syria, and two in Cappadocia, while the remote provinces of Egypt, Africa, and Spain, were guarded each by a single legion.

Besides these, the tranquillity of Rome was preserved by 20,000 soldiers, who, under the titles of city cohorts and of prætorian guards, watched over the safety of the monarch and of the capital. The legions were distinguished by different appellations, and generally borrowed their name from the order in which they were first raised, as *prima, secunda, tertia, quarta, &c.* Besides this distinction, another more expressive was generally added, as from the name of the emperor who embodied them, as *Augusta, Claudiana, Galbiana, Flavia, Ulpia, Trajana, Antoniana, &c.* from the provinces or quarters where they were stationed, as *Britannica, Cyrenica, Gallica, &c.* from the provinces which had been subdued by their valour, as *Parthica, Scythica, Arabica, Africana, &c.* from the names of the deities whom their generals particularly worshipped, as *Minerva, Apollinaris, &c.* or from more trifling accidents, as *Martia, Fulminatrix, Rapax, Adjutrix, &c.* The chief commander of the legion was called *legatus*, lieutenant. The standards borne by the legions were various. In the first ages of Rome a wolf was the standard, in honour of Romulus; after that a hog, because that animal was generally sacrificed at the conclusion of a treaty, and therefore it indicated that war is undertaken for the obtaining of peace. A minotaur was sometimes the standard, to intimate the secrecy with which the general was to act, in commemoration of the labyrinth. Sometimes a horse or a boar was used, till the age of Marius, who changed all these for the eagle, being a representation of that bird in silver, holding sometimes a thunderbolt in its claws. The Roman eagle ever after remained in use, though Trajan made use of the dragon.

LÉLAPS, a dog that never failed to seize and conquer whatever animal he was ordered to pursue. It was given to Procris by Diana, and Procris reconciled herself to her husband by presenting him with that valuable present. According to some, Procris had received it from Minos, as a reward for the dangerous wounds of which she had cured

him. *Hygin. fab. 128.—Ovid. Met. 7, v. 771.—Paus. 9, c. 19.*

LÉLÈGES. [According to the account given by the Greek writers, the Carians originally inhabited the islands adjacent to the coast of Asia Minor, under the name of Leleges. They were so far under the controul of Minos king of Crete, as to yield him, not indeed tribute, but vessels for his fleet. Afterwards they passed over to the continent and assumed the name of Carians. This account is evidently an erroneous one. Every thing tends to make it very probable that the continent was occupied before the islands; and the Carians themselves, according to Herodotus, contradicted the statement that they were originally islanders. The inhabitants of the continent then were Carians, to whom the Leleges, in after days, added themselves from the islands. Homer, in whose time the remembrance of this emigration of the Leleges was still quite recent, clearly distinguishes the two people from each other. The Leleges took possession of the coast in the vicinity of Halicarnassus, and afterwards spread themselves northwards to the banks of the Mæander. Eight cities were here founded by them, the most powerful of which was Pedasa. They afterwards intermingled with the Carians, and with the Greek colonies which came to this quarter. They ceased, however, to be known as a distinct race after Mausolus, king of Caria, transferred the inhabitants of six of their cities to Halicarnassus to increase the size of the capital. Still they were remembered among the Greeks for several inventions. They were the first who added crests to their helmets and ornaments to their shields. They were also the first who gave the shield its handle. Before their time, such as bore shields had no other means of managing them, but by a piece of leather suspended from the neck over the left shoulder. Some pretend to derive their name from $\lambda\epsilon\lambda\omega$, *to gather*, maintaining that they were a wandering people, composed of various unconnected nations.] *Strab. 7 and 8.—Homer. Il. 21, v. 85.—Plin. 4, c. 7, l. 5, c. 26.—Virg. Æn. 8, v. 725.—Paus. 3, c. 1.*

LÉLÈGÉS, a name applied to Miletus, because once possessed by the Leleges. *Plin. 5, c. 29.*

LÉLEX, an Egyptian, who came with a colony to Megara, where he reigned about 200 years before the Trojan war. His subjects were called from him *Leleges*, and the place *Lelegeia mania*. *Paus. 3, c. 1.—*A Greek, who was the first king of Laconia in Peloponnesus. His subjects were also called *Leleges*, and the country where he reigned *Lelegia*. *Id.*

LÉMANIS [Portus, or *Lymne*, a harbour of Britain, a little below Dover, where Cæsar is thought to have landed on his first expedition to that island, having set out from the Portus Itius in Gaul, a little south of *Calais*.]

LÉMANUS, a lake in the country of the Allobroges. [This lake is a most beautiful expanse of water in the form of a crescent.]

the concave side of which is upwards of 45 miles long. Its greatest breadth is about 12 miles. It never wholly freezes over in the severest winters, and it rises about 10 feet in summer, by the melting of the snows on the Alps. Besides the Rhone, which traverses its whole length, it receives the waters of 40 other streams.] It is now called the lake of Geneva. *Lucan*. 1, v. 396.—*Mela*, 2, c. 5.

LEMNOS, an island in the Ægean Sea, between Tenedos, Imbros, and Samothrace. It was sacred to Vulcan, called *Lemnius pater*, who fell there when kicked down from heaven by Jupiter. [The true reason why Lemnos was consecrated to Vulcan, was owing, probably, to two volcanoes which were here continually casting forth flames, and which were considered as the forges of that god. (*vid.* Moschylus.) No vestiges of these volcanoes now remain, but Sonnini thinks it probable that interior fires are still burning there; for he met with a spring of hot water, which had been brought to supply baths, and with another of aluminous water. Lemnos was celebrated among the ancients for the succour it afforded the Argonauts, of which Apollonius Rhodius has given us a particular account. The priests of Lemnos were reckoned famous for the cure of wounds, on which account Philoctetes was left there when wounded in the foot by one of the arrows of Hercules. The efficacy of their skill depended, it is said, upon the quality of a species of red earth, found in the island, called *Lemnian earth*. This, the ancients thought a sovereign remedy against poisons and the bites of serpents, but is now held in little or no esteem in Europe. It is called *terra sigillata*, because it is sealed before it is vended. The Turks, and the modern Greeks, still, however, hold it in high estimation, and the cups out of which the Grand Seignor drinks, are made of this red earth.] It was celebrated for two horrible massacres, that of the Lemnian women murdering their husbands, [*vid.* Hippisyle,] and that of the Lemnians, or Pelasgi, in killing all the children they had had by some Athenian women whom they had carried away to become their wives. These two acts of cruelty have given rise to the proverb of *Lemnian actions*, which is applied to all barbarous and inhuman deeds. The first inhabitants of Lemnos were the Pelasgi, or rather the Thracians, who were murdered by their wives. After them came the children of the Lemnian widows by the Argonauts, whose descendants were at last expelled by the Pelasgi, about 1100 years before the Christian era. Lemnos is about 112 miles in circumference, according to Pliny, who says, that it is often shadowed by Mount Athos, though at the distance of 87 miles. [The more correct statement will be found under the article Athos.] It has been called *Hippisyle*, from queen Hippisyle. Lemnos is also celebrated for a labyrinth, which, according to some traditions, surpassed those of Crete and Egypt. Some remains of it were still visible in the age of Pliny. The island

of Lemnos, now called *Stalimene*, was reduced under the power of Athens by Miltiades, and the Carians, who then inhabited it, obliged to emigrate. *Virg. Æn.* 8, v. 454.—*Hom. Il.* 1, v. 593.—*C. Nep. in Milt.*—*Strab.* 1, 2, and 7.—*Herodot.* 6, c. 140.—*Mela*, 2, c. 7.—*Apollod.* 1, arg.—*Flac.* 2, v. 78.—*Ovid. Art. Am.* 3, v. 672.—*Stat.* 3, *Theb.* 274.

LEMŌVICES, a people of Gaul, now *Limousin & Limoges*. *Cæs. G.* 7, G. 4.

LEMŪRES, the manes of the dead. The ancients supposed that the souls, after death, wandered all over the world, and disturbed the peace of its inhabitants. The good spirits were called *Lares familiares*, and the evil ones were known by the name of *Larvæ*, or *Lemures*. They terrified the good, and continually haunted the wicked and impious; and the Romans had the superstition to celebrate festivals in their honour, called *Lemuria*, or *Lemuralia*, in the month of May. They were first instituted by Romulus to appease the manes of his brother Remus, from whom they were called *Remuria*, and by corruption, *Lemuria*. These solemnities continued three nights, during which the temples of the gods were shut, and marriages prohibited. It was usual for the people to throw black beans on the graves of the deceased, or to burn them, as the smell was supposed to be insupportable to them. They also muttered magical words, and, by beating kettles and drums, they believed that the ghosts would depart, and no longer come to terrify their relations upon earth. *Ovid. Fast.* 5, v. 421, &c.—*Horat.* 2, ep. 2, v. 209.—*Persius* 5, v. 185.

LEMŪRIA and LEMŪRĀLIA. *vid.* Lemures.

LENÆUS, a surname of Bacchus, from *Ληνός*, a wine-press. There was a festival called *Lenæa*, celebrated in his honour, in which the ceremonies observed at the other festivals of the god chiefly prevailed. There were, besides, poetical contentions, &c. *Paus.*—*Virg. G.* 2, v. 4, *Æn.* 4, v. 207.—*Ovid. Met.* 4, v. 14.—A learned grammarian, ordered by Pompey to translate into Latin some of the physical manuscripts of Mithridates, king of Pontus.

LENTŪLUS, a celebrated family at Rome, which produced many great men in the commonwealth. The most illustrious were L. Corn. Lentulus, a consul, A. U. C. 427, who dispersed some robbers who infested Umbria.—Corn. Lentulus, surnamed *Sura*. He joined in Catiline's conspiracy, and assisted in corrupting the Allobroges. He was convicted in full senate by Cicero, and put in prison and afterwards executed.—A consul who triumphed over the Samnites.—Cn. Lentulus, surnamed *Gatulicus*, was made consul, A. D. 26, and was, some time after, put to death by Tiberius, who was jealous of his great popularity. He wrote an history, mentioned by Suetonius, and attempted also poetry.—P. Lentulus, a friend of Brutus, mentioned by Cicero (*de Orat.* 1, c. 48) as a great and consummate statesman.—Besides these, there are a few others, whose name is only mentioned in history, and whose life was not

marked by any uncommon event. The consulship was in the family of the Lentuli in the years of Rome 427, 479, 517, 518, 553, 555, 598, &c. *Tacit. Ann.—Liv.—Flor.—Plin.*
—*Plut.—Eudrop.*

LEO, a native of Byzantium, who flourished 350 years before the Christian era. His philosophical and political talents endeared him to his countrymen, and he was always sent upon every important occasion as ambassador to Athens, or to the court of Philip king of Macedonia. This monarch, well acquainted with the abilities of Leo, was sensible that his views and claims to Byzantium would never succeed while it was protected by the vigilance of such a patriotic citizen. To remove him he had recourse to artifice and perfidy. A letter was forged, in which Leo made solemn promises of betraying his country to the king of Macedonia for money. This was no sooner known than the people ran enraged to the house of Leo, and the philosopher, to avoid their fury, and without attempting his justification, strangled himself. He had written some treatises upon physic, and also the history of his country and the wars of Philip, in seven books, which have been lost. *Plut.*
—An emperor of the east, surnamed the *Thracian*. He reigned 17 years, and died A. D. 474, being succeeded by Leo the Second for 10 months, and afterwards by Zeno.

LEOCORION, a monument and temple erected by the Athenians to Pasithea, Theope, and Eubule, daughters of Leos, who immolated themselves when an oracle had ordered that, to stop the raging pestilence, some of the blood of the citizens must be shed. *Elian.* 12, c. 28.—*Cic. N. D.* 3, c. 19.

LEONATUS, one of Alexander's generals. His father's name was Eunus. He distinguished himself in Alexander's conquest of Asia, and once saved the king's life in a dangerous battle. After the death of Alexander, at the general division of the provinces, he received for his portion that part of Phrygia which borders on the Hellespont. He was empowered by Perdiccas to assist Eumenes in making himself master of the province of Cappadocia, which had been allotted to him. Like the rest of the generals of Alexander, he was ambitious of power and dominion. He aspired to the sovereignty of Macedonia, and secretly communicated to Eumenes the different plans he meant to pursue to execute his designs. He passed from Asia into Europe to assist Antipater against the Athenians, and was killed in a battle which was fought soon after his arrival. Historians have mentioned, as an instance of the luxury of Leonatus, that he employed a number of camels to procure some earth from Egypt to wrestle upon, as, in his opinion, it seemed better calculated for that purpose. *Plut. in Alex.—Curt.* 3, c. 12, l. 6, c. 8.—*Justin.* 13, c. 2.—*Diod.* 18.—*C. Nep. in Eum.*

LEONIDAS, a celebrated king of Lacedæmon, of the family of the Euristhenidæ, sent by his countrymen to oppose Xerxes, king of Persia, who had invaded Greece with about

five millions of souls. [A statement of the amount of the Grecian forces previous to the battle will be found under the article Thermopylæ.] He was offered the kingdom of Greece by the enemy, if he would not oppose his views; but Leonidas heard the proposal with indignation, and observed, that he preferred death for his country to an unjust though extensive dominion over it. Before the engagement, Leonidas exhorted his soldiers, and told them all to dine heartily, as they were to sup in the realms of Pluto. The battle was fought at Thermopylæ, and the 300 Spartans, who had resolved not to abandon the scene of action, withstood the enemy with such vigour, that they were obliged to retire, wearied and conquered, during three successive days, till Ephialtes, a Trachinian, had the perfidy to conduct a detachment of Persians by a secret path up the mountains, whence they suddenly fell upon the rear of the Spartans, and crushed them to pieces. [Two of the 300 Spartans, are said by Herodotus, to have been afflicted with a violent disorder of the eyes, and with the permission of Leonidas to have left the camp previous to the day of the battle and remained at Alpenus. One of them, Eurytus, having heard of the circuit made by the Persians, called for his arms, met the enemy and was slain. The other one, Aristodemus, pusillanimously staid where he was, and after the battle returned to Sparta. Some assert that he was sent on business from the army, and might, if he had pleased, have been present at the battle; but that he saved himself by lingering by the way. They add, that his companion, employed on the same business, returned to the battle and there fell. Aristodemus, on his return, was branded with infamy; no one would speak with him, no one would supply him with fire, and the opprobrious epithet of trembler (*δρηρατος*) was annexed to his name; but he afterwards at the battle of Plataeæ effectually atoned for his conduct.] This celebrated battle, which happened 480 years before the Christian era, taught the Greeks to despise the number of the Persians, and to rely upon their own strength and intrepidity. Temples were raised to the fallen hero, and festivals, called *Leonidea*, yearly celebrated at Sparta, in which free-born youths contended. [A Lion of stone was erected at the entrance of the straits of Thermopylæ in honour of Leonidas. Two epigrams on this subject may be found in the Greek Anthology. The bones of Leonidas were carried back to Sparta by Pausanias, forty years after his death. These were placed in a monument opposite the theatre: every year they pronounced in this place a funeral oration, and celebrated games at which the Spartans only were suffered to contend.] Leonidas, as he departed for the battle from Lacedæmon, gave no other injunction to his wife, but, after his death, to marry a man of virtue and honour, to raise from her children deserving of the name and greatness of her first husband. *Herodot.* 7,

c. 120, &c.—*C. Nep. in Them.*—*Justin.* 2.—*Val. Max.* 1, c. 6.—*Paus.* 3, c. 4.—*Plut. in Lysc. & Cleom.*—A king of Sparta after Aneus II. 257 years before Christ. He was driven from his kingdom by Cleombrotus, his son-in-law, and afterwards re-established.

LEONTIUM and LEONTINI, [a town of Sicily, called also Xuthia. It was situate about five miles from the sea-shore, to the south of Catania between two small streams, the Lissus and Terias. The town was built at the same time with Catania, by the Chalcidians from Bœotia, under the conduct of Theocles an Athenian, in the year of the 13th Olympiad. The adjacent territory was so fruitful, that it is said to have yielded crops of corn an hundred fold, and Cicero calls it the grand magazine of Sicily. Its wines were the most delicious of the whole island, but the inhabitants perverted the benefit into an occasion for intemperance, so that it became a proverbial saying, "the people of Leontini are always at their cups." This was the birth-place of the famous Gorgias. Its quarrel with Syracuse led to the unfortunate expedition of the Athenians, whose aid the people of Leontini had implored. The city afterwards fell under the Syracusan power. The adjacent country was called *Læstrygonii Campi*, and was, according to some accounts, the residence of the *Læstrygones*.] *B. C.* 427. *Thucyd.* 6.—*Polub.* 7.—*Ovid. Fast.* 4, v. 467.—*Ital.* 14, v. 126.—*Cic. in Verr.* 5.

LEONTIUM, a celebrated courtesan of Athens, who studied philosophy under Epicurus, and became one of the most renowned pupils. She prostituted herself to the philosopher's scholars, and even to Epicurus himself, if we believe the reports which were raised by some of his enemies. (*vid. Epicurus*.) [This appears to have been all a vile slander; whatever might be the case afterwards, there is little reason to doubt but that during the life of Epicurus his garden was rather a school of temperance than a scene of riot and debauchery.] Metrodorus shared her favours, and by him she had a son, to whom Epicurus was so partial, that he recommended him to his executors on his dying bed. Leontium not only professed herself a warm admirer and follower of the doctrines of Epicurus, but she even wrote a book in support of them against Theophrastus. This book was valuable, if we believe the testimony and criticism of Cicero, who praised the purity and elegance of its style, and the truly Attic turn of the expressions. Leontium had also a daughter called Danae, who married Sophron. *Cic. de Nat. D.* 1, c. 33.

LEOSTHÈNES, an Athenian general who, after Alexander's death, drove Antipater to Thessaly, where he besieged him in the town of Lamia. The success which for a while attended his arms was soon changed by a fatal blow which he received from a stone thrown by the besieged, *B. C.* 323. The death of Leosthenes was followed by a total defeat of the Athenian forces. The funeral oration over his body was pronounced at Athens by Hy-

perides, in the absence of Demosthenes, who had been lately banished for taking a bribe from Harpalus. [*vid. Lamiacum.*] *Diod.* 17 and 18.—*Strab.* 9.

LEOTYCHIDES, a king of Sparta, son of Menares, of the family of the Proclidæ. He was set over the Grecian fleet, and by his courage and valour he put an end to the Persian war at the famous battle of Mycale. It is said that he cheered the spirits of his fellow-soldiers at Mycale, who were anxious for their countrymen in Greece, by raising a report that a battle had been fought at Plataea, in which the barbarians had been defeated. This succeeded, and though the information was false, yet a battle was fought at Plataea, in which the Greeks obtained the victory the same day that the Persian fleet was destroyed at Mycale. Leotyichides was accused of a capital crime by the Ephori, and, to avoid the punishment which his guilt seemed to deserve, he fled to the temple of Minerva at Tegea, where he perished, *B. C.* 469, after a reign of 22 years. He was succeeded by his grandson Archidamus. *Paus.* 3, c. 7 and 8.—*Diod.* 11.—A son of Agis, king of Sparta, by Timæa. The legitimacy of his birth was disputed by some, and it was generally believed that he was the son of Alcibiades. He was prevented from ascending the throne of Sparta by Lysander, though Agis had declared him upon his death-bed his lawful son and heir, and Agesilaus was appointed in his place. *C. Nep. in Ages.*—*Plut.*—*Paus.* 3, c. 8.

LEPIDA DOMITIA, a daughter of Drusus and Antonia, great niece to Augustus, and aunt to the emperor Nero. She is described by Tacitus as a common prostitute, infamous in her manners, violent in her temper, and yet celebrated for her beauty. She was put to death by means of her rival Agrippina, Nero's mother. *Tacit.*

LEPIDUS M. ÆMILIUS, a Roman, celebrated as being one of the triumvirs with Augustus and Antony. He was of an illustrious family, and like the rest of his contemporaries, he was remarkable for his ambition, to which was added a narrowness of mind, and a great deficiency of military abilities. He was sent against Cæsar's murderers, and some time after, he leagued with M. Antony, who had gained the heart of his soldiers by artifice, and that of their commander by his address. When his influence and power among the soldiers had made him one of the triumvirs, he showed his cruelty, like his colleagues, by his proscriptions, and even suffered his own brother to be sacrificed to the dagger of the triumvirate. He received Africa as his portion in the division of the empire. [In dividing the Roman world between the members of the triumvirate, Lepidus was allowed a place principally by way of a connecting link between the other two. After he had received Africa as his share, he brought a large force to Sicily to aid Augustus in the war with Sextus Pompey, and shared in the victory obtained against that commander. The confidence he felt in being at the head of a

large army induced him to treat his colleague with haughtiness and neglect, but he had the mortification to see himself deserted by all his troops, who joined Augustus. He now supplicated his life of his rival, which being granted him, he retired into a kind of exile at Circæii, where he passed the rest of his days in obscurity.] *Appian.—Plut. in Aug.—Flor.* 4, c. 6 and 7.—A son of Julia, the granddaughter of Augustus. He was intended by Caius as his successor in the Roman empire. He committed adultery with Agrippina when young. *Dion.* 59.

LEPONTII, [a people of the Alps, near the source of the Rhone, on the south of that river. The Lepontine Alps separated Italy from the Helvetii.] *Plin.* 3, c. 20.

LEPTINES, a son of Hermocrates of Syracuse, brother to Dionysius. He was sent by his brother against the Carthaginians, and experienced so much success, that he sunk fifty of their ships. He was afterwards defeated by Mago, and banished by Dionysius. He always continued a faithful friend to the interests of his brother, though naturally an avowed enemy to tyranny and oppression. He was killed in a battle with the Carthaginians. *Diod.* 15.—A famous orator at Athens, who endeavoured to free the people from oppressive taxes. He was opposed by Demosthenes.

LEPTIS, [the name of two cities in Africa, distinguished by the epithets of Magna and Parva. The first was situate towards the great Syrtis, at the south-east extremity of the district of Tripolis. It is now *Lebida*. The latter was in the district of Byzacium, or Emporiæ, about 18 miles below Hadrumetum, on the coast. It is now *Lempta*. It paid a talent a day to the Carthaginians as tribute. *vid.* Emporiæ. The Phœnicians, according to Sallust, were its founders.] *Lucan.* 2, v. 251.—*Plin.* 5, c. 19.—*Sallust. in Jug.* 77.—*Mela*, 1, c. 8.—*Strab.* 3, v. 256.—*Cæs.* C. 2, c. 38.—*Cic.* 5. *Verr.* 59.

LERIA, an island in the Ægean Sea, [one of the Sporades,] on the coast of Caria, about 18 miles in circumference, peopled by a Milesian colony. Its inhabitants were very dishonest. *Strab.* 10.—*Herodot.* 5, c. 125.

LERINA or PLANASIA, a small island in the Mediterranean, [on the coast of Gallia Narbonensis, south of Nicæa. It was called also Lero, and is now *St. Marguerite*. Strabo gives it the name of Planasia, from its shape.] *Tacit. Ann.* 1, c. 3.

LERNA, a country of Argolis, celebrated for a grove and a lake, where, according to the poets, the Danaïdes threw the heads of their murdered husbands. It was there also that Hercules killed the famous hydra. [The marsh, according to Pausanias, was formed by the rivers Phryxus and Erasinus. It is now called *Molini*. *vid.* Hydra, where an explanation is given of the fable respecting Hercules.] *Virg. Æn.* 6, v. 803, l. 12, v. 517.—*Strab.* 8.—*Mela*, 2, c. 3.—*Ovid. Met.* 1, v. 597.—*Lucret.* 5.—*Stat. Theb.* 4, v. 638.—*Apollod.* 2, c. 15.—There was a festival,

called *Lernæa*, celebrated there in honour of Bacchus, Proserpine, and Ceres. The Argives used to carry fire to this solemnity from a temple upon Mount Crathis, dedicated to Diana. *Paus.*

LERO, a small island on the coast of Gaul, called also Leria.

LEROS. *vid.* Metelin.

LESBOS, [now *Meletin*, an island of the Ægean, lying off the coast of Mysia, at the entrance of the gulf of Adramyttium. It was first settled by a body of Pelasgi, who, under the conduct of Xanthus their king, having been driven from Argos, passed from Lycia into this island, called Issa, and named by them Pelasgia. Seven generations after this, and a short time subsequent to the deluge of Deucalion, Macareus passed from Attica, then denominated Ionia, with a colony to this island. From him it received the name of Macarea. Lesbus, an Æolian, joined himself to this colony, married the daughter of Macareus, who was called Methymne, and gave his own name to the island after the death of Macareus. The elder daughter of Macareus was named Mitylene; her name was given to the capital of the whole island. This is said to have taken place two generations before the Trojan war. Homer speaks of the island under the name of Lesbos, as being well inhabited. Other, and perhaps more accurate accounts, make the Æolians to have led colonies into the island for the first time, 130 years after the Trojan war. Herodotus makes five Æolian cities in Lesbos. Pliny mentions other names, besides those given above; which seem, however, to have been merely general appellations, denoting some circumstance or feature in the island, as *Himerle*, the wished-for, *Lusia*, the woody, &c.] Lesbos was originally governed by kings, but they were afterwards subjected to the neighbouring powers. The wine which it produced was greatly esteemed by the ancients, and still is in the same repute among the moderns. The Lesbians were celebrated among the ancients for their skill in music, and their women for their beauty; but the general character of the people was so debauched and dissipated, that the epithet of *Lesbian* was often used to signify debauchery and extravagance. Lesbos has given birth to many illustrious persons, such as Arion, Terpander, &c. The best verses were by way of eminence often called *Lesboum carmen*, from Alcæus and Sappho, who distinguished themselves for their poetical compositions, and were also natives of the place. [The ancients fabled that the head and lyre of Orpheus, after having descended the Hebrus, floated to the shores of Lesbos, where the former was buried and the latter hung up in the temple of Apollo. Hence they accounted for the musical talent of the Lesbians.] *Diod.* 5.—*Strab.* 13.—*Virg. G.* 2, v. 90.—*Horat.* 1, ep. 11.—*Herodot.* 1, c. 160.

LESBUS or LESBOS, a son of Lapithas, grandson of Æolus, who married Methymna, daughter of Macareus. He succeeded his

father-in-law, and gave name to the island over which he reigned.

LESCHES, a Greek poet of Lesbos, who flourished B. C. 600. Some suppose him to be the author of the little Iliad, of which only a few verses remain quoted by *Paus.* 10, c. 25.

LETHE, one of the rivers of hell, whose waters the souls of the dead drank after they had been confined for a certain space of time in Tartarus. It had the power of making them forget whatever they had done, seen, or heard before, as the name implies, *λεθην, oblivion*. ["Divers canals," observes D'Anville, "derived from the Nile, and separating Memphis from the ancient sepulchres and pyramids, furnished the Greeks with the idea of their infernal rivers, Acheron, Cocytus, and Lethe."]—[There was another river of the same name in Spain. Its true name, however, was the Limius, according to Ptolemy, or, according to Pliny, the Limia. Strabo styles it the Belion. It was in the territory of the Calliaci, a little below the Minius. Its name Lethe, (or, as it should be rather termed *ὁ τῆς λήθης*, the river of forgetfulness,) was given to it from the circumstance of the Celtæ and Turdulii, who had gone on an expedition with united forces, losing here their common commander, becoming disunited, forgetting the object of their expedition, and returning to their respective homes. There was so much superstitious dread attached to this stream, that Brutus, in his expedition against the Calliaci, could with great difficulty induce his soldiers to cross.]—Another in Bœotia, whose waters were drank by those who consulted the oracle of Trophonius. *Lucan.* 9, v. 355.—*Ovid. Trist.* 4, el. 1, v. 47.—*Virg. G.* 4, v. 545. *Æn.* 6, v. 714.—*Ital.* 1, v. 235, l. 10, v. 555.—*Paus.* 9, c. 39.—*Horat.* 4, od. 7, v. 27.

LEVANA, a goddess at Rome, who presided over the action of the person who took up from the ground a newly-born child, after it had been placed there by the midwife. This was generally done by the father, and so religiously observed was this ceremony, that the legitimacy of a child could be disputed without it.

LEUCA, [a town of Italy, in Messapia, near the Iapygian promontory. It was in the country of the Salentini. The modern name *Leuca* has been communicated to the promontory.]

[**LEUCÆ**, a town of Ionia, west of the mouth of the Hermus, at the entrance of the Smyræus Sinus. It was situate on a promontory which, according to Pliny, was anciently an island. Near this place Andronicus, the pretender to the crown of Pergamus, was defeated by the Roman consul Crassus.]

LEUCAS or **LEUCADIA**, an island of the Ionian Sea, now called *St. Maura*, near the coast of Epirus, famous for a promontory called *Leucate*, *Leucas*, or *Leucates*, where desponding lovers threw themselves into the sea. Sappho had recourse to this leap to free herself from the violent passion which she entertained for Phaon. [Whether she perished or

not, cannot be clearly ascertained from any thing which has come down to us in ancient authors. Menander, in one of his fragments, states that Sappho was the first who resorted to this strange expedient. Strabo, however, makes Cephalus to have been the first. In a later age, Artemisia threw herself from the promontory and perished. Strabo states a curious custom which prevailed in a remote period of casting down a criminal from this precipice every year, and adds, that in order to break his fall, they attached to him birds of all kinds. If he reached the water alive he was picked up by boats stationed there, and allowed to depart from the territories of Leucadia. This, he says, was done during a sacrifice to Apollo, in order to propitiate the god. Apollo had a temple on the promontory, whence he is often called *Leucadius*. According to Servius, the temple was founded by Phaon. The island was formerly joined to the continent by a narrow isthmus, 600 paces broad. This isthmus was cut through, according to Strabo, by a colony of Corinthians in the time of Cypselus. The island of Leucadia takes its name, according to the same writer, from the promontory Leucate, which was so called from *λευκος*, *white*. Mr. Gell describes it as a white and perpendicular cliff of considerable elevation, and has given a beautiful representation of it in his work on the geography and antiquities of Ithaca. Some ruins of the temple of Apollo still remain.] *Ovid. Heroid.* 15, v. 171.—*Strab.* 6, &c.—*Ital.* 15, v. 302.—*Virg. Æn.* 3, v. 274, l. 8, v. 677.—A town of Phœnicia.

LEUCATE, *vid.* *Leucas*.

LEUCE, [an island in the Euxine Sea, near the mouth of the Borysthenes. It is probable that it was the same with the westernmost extremity of the Dromos Achillis, which was formed into an island by a small arm of the sea, and lay facing the mouth of the Borysthenes: now named *Tentra*. It derived its name from its white sandy shores.] According to the poets, the souls of the ancient heroes were placed there as in the Elysian fields, where they enjoyed perpetual felicity, and reaped the repose to which their benevolence to mankind, and their exploits during life, seemed to entitle them. From that circumstance it has often been called the island of the blessed, &c. According to some accounts Achilles celebrated there his nuptials with Iphigenia, or rather Helen, and shared the pleasures of the place with the manes of Ajax, &c. *Strab.* 2.—*Mela*, 2, c. 7.—*Ammian.* 22.—*Q. Calab.* 3, v. 773.

LEUCI, a people of Gaul, between the Moselle and the Maese. Their capital is now called *Toul*. *Cæs. B. G.* 1, c. 40.—Mountains on the west of Crete, appearing at a distance like white clouds, whence the name.

LEUCIPPUS, a celebrated philosopher [of Elea,] about 428 years before Christ, disciple to Zeno. He was the first who invented the famous system of atoms and of a vacuum, which was afterwards more fully explained by Democritus and Epicurus. [Several other

philosophers, before his time had indeed considered matter as divisible into indefinitely small particles, particularly Anaxagoras, Empedocles, and Heraclitus. But Leucippus and Democritus were the first who taught that these particles were originally destitute of all qualities except figure and motion, and, therefore, may justly be reckoned the authors of the Atomic philosophy. The following summary of the doctrine of Leucippus will exhibit the infant state of this system, and at the same time sufficiently expose its absurdity. The universe, which is infinite, is in part a *plenum*, and in part a *vacuum*. The *plenum* contains innumerable corpuscles or atoms, of various figures, which, falling into the vacuum, struck against each other; and hence arose a variety of curvilinear motions, which continued till, at length, atoms of similar forms met together, and bodies were produced. The primary atoms being specifically of equal weight, and not being able, on account of their multitude, to move in circles, the smaller rose to the exterior parts of the vacuum, whilst the larger, entangling themselves, formed a spherical shell, which revolved about its centre, and which included within itself all kinds of bodies. This central mass was gradually increased by a perpetual accession of particles from the surrounding shell, till at last the earth was formed. In the mean time, the spherical shell was continually supplied with new bodies, which, in its revolution, it gathered up from without. Of the particles thus collected in the spherical shell, some in their combination formed humid masses, which, by their circular motion, gradually became dry, and were at length ignited and became stars. The sun was formed in the same manner, in the exterior surface of the shell; and the moon in its interior surface. In this manner the world was formed; and, by an inversion of the process, it will at length be dissolved.]—A brother of Tyndarus, king of Sparta, who married Philodice, daughter of Inachus, by whom he had two daughters, Hilaira and Phœbe, known by the patronymic of Leucippides. They were carried away by their cousins Castor and Pollux, as they were going to celebrate their nuptials with Lynceus and Idas. *Ovid. Fast. 5, v. 701—Apollod. 3, c. 10. &c. —Paus. 3, c. 17 and 26.*—A son of Œnomaus, he became enamoured of Daphne, and to obtain her confidence disguised himself in a female dress, and attended his mistress as a companion. He gained the affections of Daphne by his obsequiousness and attention, but his artifice at last proved fatal through the influence and jealousy of his rival Apollo; for when Daphne and her attendants were bathing in the Ladon, the sex of Leucippus was discovered, and he perished by the darts of the females. *Parthen. Erotic. c. 15.—Paus. 3, c. 20.*—A son of Hercules by Marse, one of the daughters of Thespius. *Apollod. 3, c. 7*

LEUCON, a tyrant of Bosphorus, who lived in great intimacy with the Athenians. He was a great patron of the useful arts, and

greatly encouraged commerce. *Strab.—Diod. 14.*

LEUCOPÉTRA, a place on the isthmus of Corinth, where the Achæans were defeated by the consul Mummius.—A promontory six miles east from Rhegium in Italy where the Appenines terminate and sink into the sea.

LEUCOPHRYS, a temple of Diana, with a city of the same name, near the Mæander. The goddess was represented under the figure of a woman with many breasts, and crowned with victory.—An ancient name of Tenedos. *Paus. 10, c. 14.—Strab. 13 and 14.*

LEUCOS, a river of Macedonia near Pydna.

LEUCOSTIA, a small island [in the Sinus Præstanus.] It received its name from one of the companions of Æneas, who was drowned there, or from one of the Sirens, who was thrown there by the sea. *Strab. 5.—Ovid. Met. 15, v. 708.*

LEUCOSYRII, [the Greek form of a name applied by the Persians to the Cappadocians, and signifying *White Syrians*. The Persians called the Cappadocians by this appellation, because they considered them to be a branch of the great Syrian nation, from the resemblance of their language, customs, and religion, and because they found that they possessed a *fairer* complexion than their swarthy brethren of the south. The Greek colonies on the coast of Pontus received this name from the Persians, and expressed it by the forms of their own language, but in its application restricted it to the inhabitants of the mountainous country lying along the coast from the Promontorium Jasonium in the east to the mouth of the Halys in the west, while they called the people in the interior of the country by the name of Cappadocians. The Leucosyrri, became in time blended into one people with the Paphlagonians.]

LEUCOTHŒ or LEUCOTHEA, the wife of Athamas, changed into a sea-deity. [*vid. Ino.*] She was called *Mutura* by the Romans, who raised her a temple, where all the people, particularly women, offered vows for their brother's children. They did not entreat the deity to protect their own children, because Ino had been unfortunate in hers. No female slaves were permitted to enter the temple, or if their curiosity tempted them to transgress this rule, they were beaten away with the greatest severity. To this supplicating for other people's children, Ovid alludes in these lines; *Fast. 6.*

*Non tamen hanc pro stirpe sua pia mater adorat,
Ipsa parum felix visa fuisse parens.*

—A daughter of king Orchamus by Eurynome. Apollo became enamoured of her, and to introduce himself to her with greater facility, he assumed the shape and features of her mother. Their happiness was complete, when Clytia, who tenderly loved Apollo, and was jealous of his amours with Leucothoe, discovered the whole intrigue to her father, who ordered his daughter to be buried alive. The lover, unable to save her from death, sprinkled nectar and ambrosia on her tomb,

which penetrating as far as the body, changed it into a beautiful tree which bears the frankincense. *Ovid. Met.* 4, v. 196.—An island in the Tyrrhene Sea, near Capreae.—A fountain of Samos.—A town of Egypt.—of Arabia. *Mela*, 2, c. 7.—A part of Asia which produces frankincense.

LEUCTRA, [a small town of Bœotia, south-east of Thespiæ and west of Plataeæ.] It was famous for the victory which Epaminondas, the Theban general, obtained over the superior force of Cleombrotus, king of Sparta, on the 8th of July B. C. 371. In this famous battle 4000 Spartans were killed, with their king Cleombrotus, and no more than 300 Thebans. From that time the Spartans lost the empire of Greece, which they had obtained for near 500 years. [The Theban army consisted at most but of 6000 men, whereas that of the enemy was at least thrice that number, including the allies. But Epaminondas trusted most in his cavalry, in which he had much advantage both as to quality and good management; the wealthy Lacedæmonians alone keeping horses at that time, which made their cavalry most wretched both as to ill-fed undisciplined steeds and unskilful riders. Other deficiencies he endeavoured to supply by the disposition of his men who were drawn up fifty deep, while the Spartans were but twelve. When the Thebans had gained the victory and killed Cleombrotus, the Spartans renewed the fight to recover their king's body, and in this object the Theban general wisely chose to gratify them rather than hazard the success of a second onset.] *Plut. in Pelop. & Ages.*—*C. Nep. in Epam.*—*Justin.* 6, c. 6.—*Xenophon. Hist. Græc.*—*Diod.* 15.—*Paus. Lacon.*—*Cic. de offic.* 1, c. 18.—*Tusc.* 1, c. 46. *Att.* 6, ep. 1.—*Strab.* 9.

LEUCTRUM, a town of Laconia.—[Another near Megalopolis in Arcadia.] *Strab.* 8.

LEUCYNIAS, a river of Peloponnesus flowing into the Alpheus. *Paus.* 6, c. 21.

LEXOVII, a people of Gaul, at the mouth of the Seine, conquered with great slaughter by a lieutenant of J. Cæsar. *Cæs. Bell. G.*

LIBANIUS, a celebrated sophist of Antioch in the age of the emperor Julian. He was educated at Athens [Having finished his education he collected disciples and made himself known by various rhetorical compositions. His reputation was so high at Constantinople that some other professors, jealous of his fame, procured his banishment on the charge of magic. He then went to Nicomedia, where he obtained a great number of disciples, among whom, in a private manner, was the emperor Julian. He finally returned to Antioch where he spent the remainder of his days. About the year 360 he was preceptor to Basil and Chrysostom, though himself a follower of the ancient religion. On the accession of Julian he was one of the first whom that emperor invited to be near his person. He declined the honours intended him, preferring a life of privacy to the bustle of a court. He was, however, warmly attached to the prince, who patronized his stu-

dies and supported the same religious cause, and he was enabled by the influence he had over him to soften many of the emperor's resentments.] Some of his orations and above 1600 of his letters are extant; they discover much affectation and obscurity of style, and we cannot perhaps much regret the loss of writings which afforded nothing but a display of pedantry, and quotations from Homer. [Gibbon characterizes the writings of Libanius as for the most part "the vain and idle compositions of an orator who cultivated the science of words;" yet he admits that he had merit, and that his correspondence was various and elaborate.] Julian submitted his writings to the judgment of Libanius with the greatest confidence, and the sophist freely rejected or approved, and showed that he was more attached to the person than the fortune and greatness of his prince. The time of his death is unknown. The best editions of Libanius seem to be that of Paris, fol. 1606, with a second volume published by Morell, 1627, [and that of Reiske, Altenb. 1791-7, 4 vols. 8vo.] His epistles have been edited by Wolf, fol. 1738.

LIBANUS, [a famous chain of mountains in Syria, deriving their name from the Hebrew term Lebanon, signifying *white*, an appellation given them from their snowy summits. Some make the range to commence from Mons Amanus on the confines of Cilicia, and give the general name of Libanus to the entire chain of mountains running thence to the south; it is more accurate, however, to make it begin near Aradus in Phœnicia, and after forming the northern boundary of that country, run to the south and end near Sidon. There are, however, several parallel chains, four of which towards the west have the general name of Libanus applied to them, while another parallel chain to the east, was called by the Greeks Antilibanus. Between Libanus and Antilibanus is a long valley called Coele Syria or the hollow Syria. Libanus then is composed of four chains or enclosures of mountains which rise one upon the other; the first is very rich in grain and fruits, the second is barren, the third, though higher than this, enjoys perpetual spring, the trees being always green and the orchards full of fruit. It is so beautiful that some have called it a terrestrial paradise. The fourth is very high, so that it is almost always covered with snow, and is uninhabitable by reason of the great cold. Libanus was famed for its cedars.]

LIBENTINA, a surname of Venus, who had a temple at Rome, where the young women used to dedicate the toys and childish amusements of their youth, when arrived at nubile years. *Varro de L. L.* 5, c. 6.

LIBER, a surname of Bacchus, which signifies *free*. He received this name from his delivering some cities of Bœotia from slavery, or, according to others, because wine, of which he was the patron, delivered mankind from their cares, and made them speak with freedom and unconcern. The word is often used for wine itself. *Senec. de tranq. anim.*

LIBĒRA, a goddess, the same as Proserpine, *Cic. in Verr.* 4, c. 48.—A name given to Ariadne by Bacchus, or Liber, when he had married her. *Ovid. Fast.* 3, v. 513.

LIBĒRALIA, festivals yearly celebrated in honour of Bacchus the 17th of March. Slaves were then permitted to speak with freedom, and every thing bore the appearance of independence. They are much the same as the Dionysia of the Greeks. *Varro.*

LIBERTAS, a goddess of Rome, who had a temple on Mount Aventine, raised by T. Gracchus, and improved and adorned by Pollio with many elegant statues and brazen columns, and a gallery in which were deposited the public acts of the state. She was represented as a woman in a light dress, holding a rod in one hand and a cap in the other, both signs of independence, as the former was used by the magistrates in the manumission of slaves, and the latter was worn by slaves who were soon to be set at liberty. Sometimes a cat was placed at her feet, as this animal is very fond of liberty and impatient when confined. *Liv.* 24, c. 16, l. 25, c. 7.—*Ovid. Trist.* 3, el. 1, v. 72.—*Plut. in Grac.*—*Dio. Cas.* 44.

LIBĒTHRA, [a town of Greece, located by Pausanias on Mount Olympus, on the side of Macedonia. D'Anville places it upon the river Sus, at a small distance from Heracleum, which lay on the north-east upon the sea-coast. This is said to have been the town where Orpheus was born, and whence his monument was transferred to Dion by the Macedonians, when Libethra was destroyed by an inundation of the river Sus.] *Virg. Ecl.* 7, v. 21.—*Plin.* 4, c. 9.—*Mela*, 2, c. 3.—*Strab.* 9 and 10.

LIBĒTHRĪDES, [a name given to the Muses from Libethrus, a part of the mountain of Helicon, a little above Ascra, which lies at the foot of the mountain.]

LIBITĪNA, a goddess at Rome, who presided over funerals. According to some, she is the same as Venus, or rather Proserpine. Servius Tullius first raised her a temple at Rome, where every thing necessary for funerals was exposed to sale. [A piece of money was paid her for every one who died, whose name was recorded in a register called Libitinæ ratio. This practice was established by Servius Tullius, in order to obtain an account of the number of annual deaths in the city, and consequently the rate of increase or decrease of its inhabitants.] *Dionys. Hal.* 4.—*Liv.* 40, c. 19.—*Val. Max.* 5, c. 2.—*Plut. Quæst. Rom.*

LIBON, a Greek architect who built the famous temple of Jupiter Olympius. He flourished about 450 years before the Christian era.

LIBOPHENICES, the inhabitants of the country near Carthage.

LIBURNA, a town of Dalmatia.

LIBURNIA, [a province of Illyricum, along the Adriatic, over against Italy, having Dalmatia on the south and Istria on the north. *Zara*, anciently *Jadera* and afterwards *Dio-*

dora, was once its capital. The ruins of *Bur-num*, the *Liburnia* of *Strabo*, are to be seen on the right hand of the *Titius* or *Kerka*, in the desert of *Bukoviza*. The *Liburnians* were an Illyrian tribe, and their country now answers to part of Croatia. They are supposed to have sent forth a part of their number to Italy, and to have descended as far south as *Japygia*, dividing into three tribes, the *Japyges*, the *Peucetii*, and the *Calabri*. Some make them the most ancient inhabitants of Italy.] There were at Rome a number of men whom the magistrates employed as public heralds, who were called *Liburni*, probably from being originally of *Liburnian* extraction. Some ships of a light construction, but with strong beaks, were also called *Liburnian*. [To the light *Liburnian* galley Augustus was in a great degree indebted for the victory at *Actium*.] *Propert.* 2, el. 11, v. 44.—*Juv.* 4, v. 75.—*Martial.* 1, ep. 50, v. 33.—*Horat.* 1, od. 37, v. 30.—*Epod.* 1, v. 1.—*Lucan.* 3, v. 534.—*Plin.* 6, ep. 16.—*Mela*, 2, c. 3.—*Strab.* 7.—*Ptol.* 2, c. 17.

LIBURNIDES, an island on the coast of *Liburnia*, in the *Adriatic*. *Strab.* 5.

LIBURNUM MARE, the sea which borders on the coast of *Liburnia*.

LIBURNUS, a mountain of *Campania*.

LIBYA, [the name given by the Greek and Roman poets to what was otherwise called *Africa*. In a more restricted sense the name has been applied to that part of *Africa* which contained the two countries of *Cyrenaica* and *Narmarica*, together with a very extensive region in the interior, of which little if any thing was known, and which was generally styled *Libya Interior*.] From the word *Libya* are derived the epithets of *Libys*, *Libyssa*, *Libyxis*, *Libystis*, *Libycus*, *Libysticus*, *Libystinus*, *Libysteus*. *Virg. Æn.* 4, v. 106, l. 6, v. 37.—*Lucan.* 4.—*Sallust. &c.*

LIBYŒUM MARE, that part of the *Mediterranean* which lies on the coast of *Cyrene*. *Strab.* 2.

LIBYSSA, [a small village of *Bithynia*, west of *Nicomedia*, and near the shores of the *Sinus Astacenus*. It is rendered memorable for containing the tomb of *Hannibal*; whence, no doubt, its name. It is thought to answer to the modern *Gebisse*, or *Dschebize*. If, however, *Pococke* be correct in making *Gebisse* 24 English miles from *Pontichium*, or *Pantik*, we ought rather to decide in favour of the modern *Diacibira*, which lies on the same coast, nearer *Pontichium*.]

LICHADES, small islands near *Cæneum*, a promontory of *Eubœa*, called from *Lichas*. (*vid. Lichas*.) *Ovid. Met.* 9, v. 155, 218.—*Strab.* 9.

LICHAS, a servant of *Hercules*, who brought him the poisoned tunic from *Dejanira*. He was thrown by his master into the sea with great violence, and changed into a rock in the *Eubœan Sea*, by the compassion of the gods. *Ovid. Met.* 9, v. 211.

LICIŒIA LEX, was enacted by *L. Licinius Crassus*, and *Q. Mutius*, consuls, *A. U. C.* 657. It ordered all the inhabitants of *Italy*

to be enrolled on the list of citizens in their respective cities.—Another, by C. Licinius Crassus the tribune, A. U. C. 608. It transferred the right of choosing priests from the college to the people. It was proposed, but did not pass.—Another, by Licinius Stolo the tribune. It forbade any person to possess 500 acres of land, or keep more than 100 head of large cattle, or 500 of small. [He obtained, in consequence of this law, the surname of Stolo or *useless sprout*, it being alleged by him that when more than 500 acres was held by one proprietor, he would not have leisure to pull up the useless sprouts which grew from the roots of the trees.]—Another, by P. Licinius Varus, A. U. C. 545, to settle the day for the celebration of the *Ludi Apollinarius*, which was before uncertain.—Another, by P. Licinius Crassus Dives, B. C. 110. It was the same as the Fannian law, and farther required, that no more than 30 *asses* should be spent at any table on the calends, nones, or nundinæ, and only three pounds of fresh and one of salt meat, on ordinary days. None of the fruits of the earth were forbidden.—Another, *de sodalitiis*, by M. Licinius the consul, 690. It imposed a severe penalty on party clubs, or societies assembled or frequented for election purposes, as coming under the definition of *ambitus*, and of offering violence in some degree to the freedom and independence of the people.—Another, called also *Æbutia*, by Licinius and Æbutius the tribunes. It enacted, that when any law was preferred with respect to any office or power, the person who proposed the bill, as well as his colleagues in office, his friends and relations should be declared incapable of being invested with the said office or power.

LICINIA, the wife of C. Gracchus, who attempted to dissuade her husband from his seditious measures by a pathetic speech. She was deprived of her dowry after the death of Caius.—The wife of Mæcenas, distinguished for conjugal tenderness. She was sister to Proculeius, and bore also the name of Terentia. *Horat.* 2, od. 12, v. 13.

C. LICINIUS, a tribune of the people celebrated for the consequence of his family, for his intrigues and abilities. He was a plebeian, and was the first of that body who was raised to the office of a master of horse to the dictator. He was surnamed *Stolo* or *useless sprout*, on account of the law which he had enacted during his tribuneship. [*vid.* Licinia lex by Stolo.] He afterwards made a law which permitted the plebeians to share the consular dignity with the patricians, A. U. C. 332. He reaped the benefits of this law, and was one of the first plebeian consuls. This law was proposed and passed by Licinius, as it is reported, at the instigation of his ambitious wife, who was jealous of her sister who had married a patrician, and who seemed to be of a higher dignity in being the wife of a consul. *Liv.* 6, c. 34.—*Plut.*—C. Calvus, a celebrated orator and poet in the age of Cicero. He distinguished himself by his eloquence in the forum, and his poetry, which some of the an-

cients have compared to Catullus. His orations are greatly commended by Quintilian. Some believe that he wrote annals quoted by Dionysius of Halicarnassus. He died in the 30th year of his age. *Quintil.*—*Cic. in Brut.* 81.—P. Crassus, a Roman, sent against Perseus king of Macedonia. He was at first defeated, but afterwards repaired his losses, and obtained a complete victory, &c.—Caius Imbrix, a comic poet in the age of Africanus, preferred by some in merit to Ennius and Terence. His *Nævnia* and *Næra* are quoted by ancient authors, but of all his poetry only two verses are preserved. *Aul. Gel.*—Lucullus. [*vid.* Lucullus.]—Crassus. [*vid.* Crassus.]—Mucianus, a Roman who wrote about the history and geography of the eastern countries, often quoted by Pliny. He lived in the reign of Vespasian.—P. Tegula, a comic poet of Rome, about 200 years before Christ. He is ranked as the fourth of the best comic poets which Rome produced. Few lines of his compositions are extant. He wrote an ode which was sung all over the city of Rome by nine virgins during the Macedonian war. *Liv.* 31, c. 12.—Varro Muræna, a brother of Proculeius, who conspired against Augustus with Fannius Cæpio, and suffered for his crime. Horace addressed his *2 od.* 10 to him, and recommended equanimity in every situation. *Dio.* 54.—C. Flavius Valerianus, a celebrated Roman emperor. His father was a poor peasant of Dalmatia, and himself a common soldier in the Roman armies. His valour recommended him to the notice of Galerius Maximianus, who had once shared with him the inferior and subordinate offices of the army, and had lately been invested with the imperial purple by Diocletian. Galerius loved him for his friendly services, particularly during the Persian war, and he showed his regard for his merit by taking him as a colleague in the empire, and appointing him over the province of Pannonia, and Rhoætia. Constantine, who was also one of the emperors, courted the favour of Licinius, and made his intimacy more durable by giving him his sister Constantia in marriage, A. D. 313. The continual successes of Licinius, particularly against Maximinus, increased his pride, and rendered him jealous of the greatness of his brother-in-law. The persecutions of the Christians, whose doctrines Constantine followed, soon caused a rupture, and Licinius had the mortification to lose two battles, one in Pannonia, and the other near Adrianopolis. Treaties of peace were made between the contending powers, but the restless ambition of Licinius soon broke them; after many engagements a decisive battle was fought near Chalcedonia. Ill fortune again attended Licinius, he was conquered, and fled to Nicomedia, where soon the conqueror obliged him to surrender, and to resign the imperial purple. The tears of Constantia obtained forgiveness for her husband, yet Constantine knew what turbulent and active enemy had fallen into his hands, therefore he ordered him to be strangled at Thessalonica, A. D.

324. His family was involved in his ruin. The avarice, licentiousness, and cruelty of Licinius, are as conspicuous as his misfortunes. He was an enemy to learning, and this aversion totally proceeded from his ignorance of letters, and the rusticity of his education. His son by Constantia bore also the same name. He was honoured with the title of Cæsar when scarce twenty months old. He was involved in his father's ruin, and put to death by order of Constantine.

LICINUS, a barber at Rome and freedman of Augustus, who is said to have made him a senator on account of the hatred he entertained towards Pompey's family. The following epitaph was written upon him,

*Marmoreo tumulo Licinus jacet at Cato nullo,
Pompeius parvo; quis putet esse Deos?*

Horat. Art. P. 301.]

LICYMNIUS, a son of Electryon and brother of Alcmena. He was so infirm in his old age, that when he walked he was always supported by a slave. Triptolemus, son of Hercules, seeing the slave inattentive to his duty, threw a stick at him, which unfortunately killed Licymnius. The murderer fled to Rhodes. *Apollod. 2, c. 7.—Diod. 5.—Homer. Il. 2.—Pind. Olymp. 7.*

Q. LIGARIUS, a Roman pro-consul of Africa, after Confidius. In the civil wars he followed the interest of Pompey, and was pardoned when Cæsar had conquered his enemies. Cæsar, however, and his adherents were determined upon the ruin of Ligarius; but Cicero, by an eloquent oration, still extant, defeated his accusers, and he was pardoned. He became afterwards one of Cæsar's murderers. *Cic. pro leg.—Plut. in Cæsar.*

LIGER or LIGÉRIS, now *La Loire*, [the largest river of Gaul; it rises in Mons Cebenna or *Cevennes*, and for the half of its course runs directly north, then turns to the west and falls into the Atlantic, between the territories of the Pictones and Namnetes.] *Strab. 4.—Plin. 4, c. 18.—Cæs. G. 7, c. 55 and 75.*

LIGÛRES, the inhabitants of Liguria. *vid. Liguria.*

LIGURIA, a country at the west of Italy, bounded on the east by the river Macra, on the south by part of the Mediterranean called the Sinus Ligusticus, [or *Gulf of Genoa*,] on the west by the Varus, and on the south by the Po. [In the time of Scylax, who wrote about 350 B. C. the Ligurians had extended themselves into Etruria, as far as the Arnus, or *Arno*.] The commercial town of Genoa was anciently and is now the capital of the country. The origin of the inhabitants is not known, though in their character they are represented as vain, unpolished, and dedicated to falsehood. According to some they were descended from the ancient Gauls or Germans, or, as others support, they were of Greek origin, perhaps the posterity of the Ligyes mentioned by Herodotus. [The Ligures were neither of Celtic or Iberian origin. They must have either have formed a

distinct race, or been descended from the ancient Itali. The latter supposition is most probable.] Liguria was subdued by the Romans, and its chief harbour now bears the name of *Leghorn*. *Lucan. 1, v. 442.—Mela, 2, c. 1.—Strab. 4, &c.—Tacit. Hist. 2, c. 15.—Plin. 2, c. 5, &c.—Liv. 5, c. 35, l. 22, c. 33, l. 39, c. 6, &c.—C. Nep. in Ann.—Flor. 2, c. 8.*

LIGUSTICÆ ALPES, a part of the Alps which borders on Liguria, sometimes called *Maritimi*. [The maritime Alps commenced on the east of Liguria, in the south-western extremity, near the river Varus or *Var*. The principal mountain in the group is Mons Vesulus or *Viso*.]

LIGUSTICUM MARE, the north part of the Tyrrhene Sea, now the Gulf of Genoa. *Plin. 2, c. 47.*

LIGYES, a people of Asia who inhabited the country between Caucasus and the river Phasis. Some suppose them to be a colony of the Ligyes of Europe, more commonly called Ligures. *Herodot. 7, c. 72.—Dionys. Hal. 1, c. 10.—Strab. 4.—Diod. 4.*

LILYBÆUM, [a town of Sicily on the western coast south of Drepanum, and near a famous promontory called also Lilybæum, now Cape *Boeo*. The name of the town is *Marsalla*. This place was the principal fortress of the Carthaginians in Sicily, and the only city which resisted Pyrrhus when he passed into the island. The Ægates insulæ lie off this coast to the north-west, and are memorable for the victory gained by the Romans over the Carthaginian fleet in their vicinity.] The town of Lilybæum had a port large and capacious, which the Romans, in the wars with Carthage, endeavoured in vain to stop and fill up with stones, on account of its convenience and vicinity to the coast of Africa. Nothing now remains of this once powerful city but the ruins of temples and aqueducts. *Virg. Æn. 3, v. 706.—Mela, 2, c. 7.—Strab. 6.—Cic. in Verr. 5.—Cæs. de Bell. Afric.—Diod. 22.*

LIMNÆUM, a temple of Diana at Limnæ, from which the goddess was called Limnæa, and worshipped under that appellation at Sparta and in Achaia. The Spartans wished to seize the temple in the age of Tiberius, but the emperor interfered and gave it to its lawful possessors, the Messenians. *Paus. 3, c. 14, l. 7, c. 20.—Tacit. Ann. 4, c. 43.*

LIMNATIDIA, a festival in honour of Diana, surnamed *Limnatis*, from Limnæ, a school of exercise at Trœzene, where she was worshipped, or from λιμναι, *ponds*, because she presided over fishermen.

LIMONUM, a town of Gaul, afterwards Pictavi, *Poictiers*. *Cæs. G. 8, c. 26.*

LINDUM, a colony of Britain, now Lincoln. [Mannert imagines the modern name of *Lincoln* to have been formed from Lindum and Colonia. It is called by Bede, *Lindi-Collina*. Lindum was situate among the Coritani, forming their capital, and was on the main route from London to York.]

LINDUS, a city of Rhodes, built by Cercephus, son of Sol and Cydippe. The Danaides

built there a temple to Minerva, and one of its colonies founded Gela in Sicily. It gave birth to Cleobulus, one of the seven wise men, and to Chares and Laches, who were employed in making and finishing the famous Colossus of Rhodes. [The vestiges of Lindus, called *Lindo*, are seated in a hamlet nearly in the middle of the eastern side of the island. It is, at present, a place of some little trade.] *Strab.* 14.—*Homer.* *Il.* 2.—*Mela*, 2, c. 7.—*Plin.* 34.—*Herodot.* 7, c. 153.

LINGONES, [a people of Gaul whose territories included Vogesus, *Vosges*, and consequently the sources of the rivers Mosæ or *Meuse*, and Matrona or *Marne*. Their chief city was Andomadunum, afterwards Lingones, now *Langres*.] They passed into Italy, where they made some settlement near the Alps, at the head of the Adriatic. *Tacit. H.* 4, c. 55.—*Martial.* 11, ep. 57, v. 9, l. 14, ep. 159.—*Lucan.* 1, v. 398.—*Cæs. Bell. G.* 1, c. 26.

LINUS. This name is common to different persons whose history is confused, and who are often taken one for the other. One was son of Urania and Amphimarus the son of Neptune. Another was son of Apollo by Psamathe, daughter of Crotopus king of Argos. *Martial* mentions him in his 78 ep. l. 9. The third, son of Ismenius, and born at Thebes in Bœotia, taught music to Hercules, who in a fit of anger, struck him on the head with his lyre and killed him. He was son of Mercury and Urania, according to Diogenes, who mentions some of his philosophical compositions, in which he asserted that the world had been created in an instant. He was killed by Apollo, for presuming to compare himself to him. Apollodorus, however, and Pausanias mention that his ridicule of Hercules on his awkwardness in holding the lyre was fatal to him. [According to Archbishop Usher, Linus flourished about 1200 B. C. and he is mentioned by Eusebius among the poets who wrote before the time of Moses. Diodorus Siculus tells us from Dionysius of Mitylene the historian, who was contemporary with Cicero, that Linus was the first among the Greeks who invented verse and music, as Cadmus first taught them the use of letters. The same writer likewise attributes to him an account of the exploits of the first Bacchus, and a treatise upon the Greek mythology written in Pelasgian characters, which were also those used by Orpheus, and by Pronapides the preceptor of Homer. Diodorus says likewise that he added the string licanas to the Mercurian lyre, and gives to him the invention of rhythm and melody, which Suidas, who regards him as the most ancient of poets, confirms. He is said by many ancient writers to have had several disciples of great renown, among whom was Hercules, Thamyris and Orpheus. Stobæus has preserved some pretended verses of this ancient poet. They refer to the famous proposition of the Eleatic school, which was subsequently adopted by the latter Platonists and Pythagoreans, "The whole has been engendered by the whole."]

These verses are evidently the fabrications of later times than those of Linus. In the discourses of Stobæus are to be found two other verses of Linus on the divine Omnipotence.] *Apollod.* 2, c. 4.—*Diog.* 1.—*Virg. Ecl.* 4.—*Paus.* 2, c. 15, l. 9, c. 20.—A fountain in Arcadia, whose waters were said to prevent abortion. *Plin.* 31, c. 2.

LIPARA, the largest of the Æolian islands on the coast of Sicily, now called *Lipari* [vid. end of this article.] It had a city of the same name, which, according to Diodorus, it received from Liparus the son of Auson, king of these islands, whose daughter Cyane was married by his successor Æolus, according to Pliny. The inhabitants of this island were powerful by sea, and from the great tributes which they paid to Dionysius, the tyrant of Syracuse, they may be called very opulent. The island was celebrated for the variety of its fruits, and its raisins are still in general repute. It had some convenient harbours, and a fountain whose waters were much frequented on account of their medicinal powers. According to Diodorus, Æolus reigned at Lipara before Liparus. [The Lipari isles receive their modern name from the ancient Lipara. They were anciently known by the name of Æoliæ, or Vulcaniæ, insulæ. The former name they received from having been fabled to be the residence of Æolus, king of the winds; they obtained the latter appellation from their volcanic nature. The ancients knew them to be volcanic, but did not narrowly examine them; this has been reserved for modern philosophers. The Lipari isles are commonly reckoned 10 in number, and Lipara is the largest of these, being 19½ Italian miles in circuit. This island is peculiarly valuable to the naturalist, from the number and beauty of its volcanic products. According to Diodorus, all the Æolian isles were subject to great irruptions of fire, and their craters were visible in his time. *vid. Strongley.*] *Liv.* 5, c. 28.—*Plin.* 3, c. 9.—*Ital.* 14, v. 57.—*Virg. Æn.* 1, v. 56, l. 8, v. 417.—*Mela*, 2, c. 7.—*Strab.* 6.—A town of Etruria.

LIGUENTIA, now *Livenza*, a river of Cisalpine Gaul, falling into the Adriatic Sea. *Plin.* 3, c. 18.

LIRIS, now *Garigliano*, a river of Campania, which it separates from Latium. [It falls into the sea near Minturnæ. According to Strabo, its more ancient name was ΚΛΑΥΣ; according to Pliny, Glanis. Its source is in the country of the Marsi, west of the Lacus Fucinus. In the vicinity of Minturnæ the Pontine marshes ended, in which Marius hid himself, and whence he was dragged with a rope round his neck, to the prison of Minturnæ.] *Mela*, 2, c. 4.—*Horat.* 3, od. 17.—*Lucan.* 2, v. 424.—A warrior killed by Camilla, &c. *Virg. Æn.* 11, v. 670.

LISSA, the name of a fury which Euripides introduces on the stage as conducted by Iris, at the command of Juno, to inspire Hercules with that fatal rage which ended in his death.

LISSUS, [a town of Illyricum] in Dalmatia, between the mouth of the Drinus or *Drin*, and the frontiers of Macedonia. Pliny calls it *Lissum Oppidum*, and adds, that it was a colony of Roman citizens, 100 miles from Epidaurus, where Macedonia commenced. It is now called *Alessio*.] *Plin.* 3, c. 2.—*Liv.* 44, c. 10.—*Lucan.* 6, v. 719.—A river of Thrace, falling into the *Egean Sea*, between Thasos and Samothracia. It was dried up by the army of Xerxes, when he invaded Greece. *Strab.* 7.—*Herodot.* 7, c. 109.

LISTA, a town of the Sabines, whose inhabitants are called *Listini*.

LITERNUM, [a town of Italy, in Campania, west of Atella, and north of Cumæ. It was a Roman colony, improved and enlarged by Augustus. The ruins of it may be traced on the edge of a large pond, in a flat and dreary shore, between the mouth of the *Vulturinus* and the promontory of *Misenum*. Hither *Scipio Africanus* withdrew from the accusations of his enemies, and here he is said to have passed the remainder of his days in retirement. It was his burial-place.]

LITHOBOLIA, a festival celebrated at *Træzene*, in honour of *Lamia* and *Auxesia*, who came from *Crete*, and was sacrificed by the fury of the seditious populace, and stoned to death. Hence the name of the solemnity, *λιθοβολια*, *lapidation*.

LITYERSAS, an illegitimate son of *Midas* king of *Phrygia*. He made strangers prepare his harvest, and afterwards put them to death. He was at last killed by *Hercules*. *Theocrit.* *Id.* 10.

LIVIA DRUSILLA, a celebrated Roman lady, daughter of *L. Drusus Calidianus*. She married *Tiberius Claudius Nero*, by whom she had the emperor *Tiberius* and *Drusus Germanicus*. The attachment of her husband to the cause of *Antony* was the beginning of her greatness. Augustus saw her as she fled from the danger which threatened her husband, and he resolved to marry her, though she was then pregnant. He divorced his wife *Scribonia*, and, with the approbation of the augurs, he celebrated his nuptials with *Livia*. She now took advantage of the passion of Augustus, in the share that she enjoyed of his power and imperial dignity. Her children by *Drusus* were adopted by the complying emperor; and, that she might make the succession of her son *Tiberius* more easy and indisputed, *Livia* is accused of secretly involving in one common ruin the heirs and nearest relations of Augustus. Her cruelty and ingratitude are still more strongly marked, when she is charged with having murdered her own husband, to hasten the elevation of *Tiberius*. If she was anxious for the aggrandizement of her son, *Tiberius* proved ungrateful, and hated a woman to whom he owed his life, his elevation, and his greatness. *Livia* died in the 36th year of her age, A. D. 29. *Tiberius* showed himself as undutiful after her death as before, for he neglected her funeral, and expressly commanded that no honours, either private or public, should be paid to her me-

mory. *Tacit. Ann.* 1, c. 3.—*Suet. in Aug.* 8. *Tib.*—*Dion. Cass.*—Another. [vid. *Drusilla*.]—Another, called *Horestilla*, &c. She was debauched by *Galba*, as she was going to marry *Piso*. *Suet. in Gal.* 25.—Another, called also *Ocellina*. She was *Galba's* stepmother, and committed adultery with him. *Ib.* 3.

[*LIVIAE leges*, proposed by *M. Livius Drusus*, a tribune, A. U. C. 662, about transplanting colonies to different parts of Italy and Sicily, and granting corn to poor citizens at a low price; also, that the *judices* should be chosen indiscriminately from the senators and equites, and that the allied states of Italy should be admitted to the freedom of the city. *Drusus* was a man of great eloquence, and of the most upright intentions; but, endeavouring to reconcile those whose interests were diametrically opposite, he was crushed in the attempt, being murdered by an unknown assassin in his own house, upon his return from the forum, amidst a number of clients and friends. No inquiry was made about his death. The states of Italy considered this event as the signal of a revolt, and endeavoured to extort by force what they could not obtain voluntarily. Above 300,000 men fell in the contest in the space of two years. At last the Romans, although upon the whole they had the advantage, were obliged to grant the freedom of the city, first to the allies, and afterwards to all the states of Italy.]

LIVIVS ANDRONICUS, a dramatic poet who flourished at Rome about 240 years before the Christian era. [He was a native of *Magna Grecia*. *Tiraboschi* asserts that when his country was finally subdued by the Romans in 487, *Livius* was made captive and brought to Rome. It is generally believed that he there became the slave, and afterwards the freedman, of *Livius Salinator*, from whom he derived one of his names; but these facts do not seem to rest on any authority more ancient than the *Eusebian Chronicle*. The precise period of his death is uncertain; but in *Cicero's* dialogue *De Senectute*, *Cato* is introduced saying, that he had seen old *Livius* while he was himself a youth. Now *Cato* was born in 519, and since the period of youth among the Romans was considered as commencing at fifteen, it may be presumed that the existence of *Livius* was at least protracted till the year 534 of the city.] He was the first who turned the personal satires and *Fescennine verses*, so long the admiration of the Romans, into the form of a proper dialogue and regular play. Though the character of a player, so valued and applauded in Greece, was reckoned vile and despicable among the Romans, *Andronicus* acted a part in his dramatical compositions, and engaged the attention of his audience, by repeating what he had laboriously formed after the manner of the Greeks. His poetry was grown obsolete in the age of *Cicero*, whose nicety and judgment would not even recommend the reading of it. [*Livius*, however, is entitled to the praise of being the first inventor among the Romans of a species of poetry which was

afterwards carried by them to much higher perfection. Cicero compares the translation of the *Odyssey* by Livius to the ancient statues which might be attributed to Dædalus. Like *Thespis*, and most other dramatists in the commencement of the theatric art, Livius was an actor, and for a considerable time the sole performer of his own pieces. Afterwards, however, his voice failing, in consequence of the audience insisting on a repetition of favourite passages, he introduced a boy, who relieved him by declaiming the recitative part in concert with the flute, while he himself executed the corresponding gesticulations in the monologues, and in parts where high exertion was required, only employing his own voice in the conversational and less elevated scenes. "Hence," observes Livy, "the practice arose of dividing the representation between two actors, and of reciting, as it were, to the gesture and action of the comedian. Thenceforth the custom so far prevailed, that the comedians never uttered any thing except the verses of the dialogue." And this system, apparently so well calculated to destroy all theatrical illusion, continued, under certain modifications, to subsist on the Roman stage during the most refined periods of taste and literature.] Some few of his verses are preserved in the *Corpus Poetarum*.—M. Salinator, a Roman consul against the Illyrians. The success with which he finished his campaign, and the victory which some years after he obtained over Asdrubal, who was passing into Italy with a reinforcement for his brother Annibal, show how deserving he was to be at the head of the Roman armies. [In the second Punic war a new tax was imposed on salt, at the suggestion of the censors Claudius Nero and Livius, chiefly the latter, and hence he obtained the surname *Salinator*.] *Liv.*—Drusus, a tribune who joined the patricians in opposing the ambitious views of C. Gracchus. *Plut. in Gracc.*—An uncle of Cato of Utica. *Plut.*—Titus, a native of Padua, celebrated for his writings. [He resided at Rome a considerable time, where he was highly honoured by Augustus, to whom he was previously known, it is said, by some writings which he had dedicated to him. Seneca, however, is silent upon the subject of this supposed dedication, though he mentions the work itself, which, he says, consisted of moral and philosophical dialogues. He appears to have conceived the project of writing his history immediately upon his settling at Rome, or perhaps he came thither for the purpose of collecting the necessary materials for that great work. Augustus made him precept α to his grandson Claudius, afterwards emperor; but he seems not much to have attended to the advantage which might result from such a connection, and to have occupied himself entirely in the composition of his history, parts of which, as they were finished, he read to Augustus and Mæcenas. Distracted with the tumults, and, it may be, disgusted with the intrigues and ca-

bals of Rome, he sought retirement and tranquillity in the beautiful country and delightful climate of Naples. Here he finished his history. Having completed his work, he returned to finish the remainder of his days in his native country, where he died A. D. 17, at the age of 75 years. On the day of his death Rome is said to have been deprived of another of its brightest ornaments in the poet Ovid.] Few particulars of his life are known, yet his fame was so universally spread, even in his life-time, that an inhabitant of Gades traversed Spain, Gaul, and Italy, merely to see the man whose writings had given him such pleasure and satisfaction in the perusal. The name of Livy is rendered immortal by his history of the Roman empire. Besides this, he wrote the philosophical treatises and dialogues above mentioned, with a letter addressed to his son, on the merit of authors which ought to be read by young men. This letter is greatly commended by Quintilian, who expatiates with great warmth on the judgment and candour of the author. His Roman history was comprehended in 142 books, of which only 35 [and a fragment of another] are extant. It began with the foundation of Rome, and was continued till the death of Drusus in Germany. [It contained a period of 743 years, ending 9 years before the birth of our Saviour. The contents of the whole number of books, however, the 137th and 138th excepted, have been preserved and compiled, as some without any good reason have supposed, by Livy himself, while others, with equal improbability, have asserted them to be the work of Florus. Whoever may have been the compiler, they are highly curious; and although they contain but a faint outline, yet they serve to convey some idea of the original, and greatly excite regret at the loss of so large a portion of this valuable work.] The merit of this history is well known, and the high rank which Livy holds among historians will never be disputed. He is always great, his style is clear and intelligible, laboured without affectation, diffusive without tediousness, and argumentative without pedantry. In his harangues he is bold and animated, and in his narrations and descriptions, he claims a decided superiority. He is always elegant, although many have branded his provincial words with the name of *Patavinity*. [In what this *Patavinity* consisted, no ancient author having defined it, is difficult to say. It may have been some peculiarity of dialect which marked the Latinity of that quarter of Italy where Livy was born, the Veneti having been probably of Sclavonic descent. But this is difficult to affirm, when to us the style of Livy appears far above any peculiarities of provincialism. Perhaps, after all, as the charge came from Asinius Pollio, it may have been merely the affected criticism of a courtier.] Livy has been censured, and perhaps with justice, for being too credulous, and burdening his history with vulgar notions and superstitious tales. He may dis-

gust when he mentions that milk and blood were rained from heaven, or that an ox spoke, or a woman changed her sex; yet he candidly confesses that he recorded only what had made an indelible impression upon the minds of a credulous age. [It is astonishing that Livy ever should have been charged with credulity on account of the prodigies which he relates. He merely quotes from the annals of past ages, and fully justifies and explains the course he has pursued, in that beautiful passage of his history (B. 43, c. 15), "I am not ignorant that the age in which I live no longer believes in the presages by which the gods announce the future, and that, as a consequence of this incredulity, we no longer publish prodigies, or are careful to record them in our annals; yet in writing the history of distant ages, my mind involuntarily assumes the tone of former days, (*nescio quo pacto antiquus fit animus*) and I feel reluctant to banish from my writings, as unworthy of having a place therein, those occurrences which the wisdom of our forefathers judged deserving of a public expiation (*quæ illi prudentissimi viri publice suscipienda censuerint*)."] His candour has also been called in question, and he has sometimes shown himself too partial to his countrymen, but every where he is an indefatigable supporter of the cause of justice and virtue. [It appears from his having prefixed separate prefatory introductions to each portion, that Livy had divided his work into distinct parts, consisting each of 10 books. The parts of his history which we now possess are, the first, third, and fourth, decades, 5 books of the 5th decade, (and these very imperfect,) and a fragment of the 91st book; which last was discovered by Bruns in the Vatican library in 1772. It is said at the present moment (February, 1827,) that the learned Abbé Rosch, who is employed in the library at Pisa, has just discovered in the charters of a Capuchin convent, fifteen of the lost books of the Roman historian.] The first decade comprehends the history of 460 years. The second decade is lost. [It comprised a period of 75 years: the principal occurrence in it was the first Punic war.] The third comprehends the history of the second Punic war, which includes about 18 years. In the fourth decade, Livy treats of the wars with Macedonia and Antiochus, which contain about 23 years. For the first five books of the fifth decade we are indebted to the researches of the moderns. They were found at Worms, A. D. 1431. [These 5 books give an account of the war with Perseus king of Macedonia; of the corruption of several Roman governors in the administration of the provinces, and their punishment; and of the third Punic war. The fragment of the 91st book, above mentioned, details some of the operations of Sertorius in Spain.] These are the books that remain of Livy's history, and the loss which the celebrated work has sustained by the ravages of time, has in some measure been compensated

by the labours of J. Freinshemius, who with great attention and industry has made an epitome of the Roman history, which is now incorporated with the remaining books of Livy. The third decade seems to be superior to the others, yet the author has not scrupled to copy from his contemporaries and predecessors; and we find many passages taken word for word from Polybius, in which the latter has shown himself more informed in military affairs, and superior to his imitator. The best editions of Livy will be found to be those of Maittaire, 6 vols. 12mo. London, 1722: of Drakenborch, 7 vols. 4to. Amst. 1731; and of Ruddiman, 4 vols. 12mo. Edin. 1751. [A very excellent and valuable edition of Livy, by Stroth, improved by Doëring, was published at Gotha in 1816-19. The edition of Crevier also is a valuable one, Paris, 1735, 6 vols. 4to.]

LIXUS, a river of Mauritania, with a city of the same name. Antæus had a palace there, and, according to some accounts, it was in the neighbourhood that Hercules conquered him. *Ital.* 3, v. 258.—*Mela*, 3, c. 10.—*Strab.* 2.

LOCRI, [a people who are said to have derived their name from an ancient hero called Locris or Locros, whose son Opus founded a town under his own name. They formed four divisions, with appropriate surnames, the three first of which, viz. Locri Ozolæ, Locri Epicnemidii, and Locri Opuntii, were settled in Greece; the fourth division, denominated Epizephyrii, inhabited Magna Græcia, near the promontory of Zephyrium, at the southern extremity of the Bruttiorum ager. The Ozolæ occupied a considerable extent of country west of Phocis and along the Sinus Corinthiacus. They derived their appellation from the circumstance, it is said, of the arrows of Hercules having been buried in their territory, from which, as being tinged with the poison of the Hydra, a mephitic vapour arose; hence the name *ζολαι* from *αζω*, *oleo*. Others, however, derive the name from the circumstance of their having continued to dress themselves in the skins of wild beasts after all the rest of the Greeks had assumed more suitable clothing. The Locri themselves never adopted the appellation Ozolæ, as may well be supposed. Their chief town was Amphissa, now *Salona*. Nauptactus was also one of their cities. The Epicnemidii lay north-east of the former, along the part of the Sinus Maliacus opposite the promontory Ceneum in Eubœa. They derived their name from Mount Cnemis, in whose vicinity they dwelt. Their chief town was Thronium. South-east of these last were the Locri Opuntii, so called from Opus their chief city. The Locri Epizephyrii migrated to Italy at an early period; their chief town was said to be coeval with Cyzicus. Strabo, however, makes it to have been founded a little after Crotona and Syracuse, about 757 B. C. The Epizephyrian Locri had a code of laws compiled for them by Zaleucus, from the several codes of Crete, Sparta, and Athens.

'They were a brave people, and in a battle with the Crotonians, 10,000 Locri with a few allies defeated 130,000 of the enemy near the river Sagra: an event so marvellous, that it became proverbial, in giving attestation to the fact thought incredible, to say, *Αλθητα των ενι Σαγρα*, "it is more true than the battle of Sagra." *Plin.* 3, c. 5.—*Strab.* 6. &c.—*Ptol.*—*Mela.*—*Liv.* 26, c. 26, l. 28, c. 6—*Paus.* *Ach. & Phoc.*

LOCUSTA, a celebrated woman at Rome in the favour of Nero. She poisoned Claudius and Britannicus, and at last attempted to destroy Nero himself, for which she was executed. *Tacit. Ann.* 12, c. 66, &c.—*Suet. in Ner.* 33.

LOCUTIUS. *vid.* Aius.

LOLLIA PAULINA, a beautiful woman, daughter of M. Lollius, who married C. Memmius Regulus, and afterwards Caligula. She was divorced and put to death by means of Agrippina. *Tacit. Ann.* 12, c. 1, &c.

LOLLIANUS SPURIUS, a general proclaimed emperor by his soldiers in Gaul, and soon after murdered, &c.

M. LOLLIUS, a companion and tutor of C. Cæsar, the son-in-law of Tiberius. He was consul, and offended Augustus by his rapacity in the provinces. Horace has addressed two of his epistles to him, &c. *Tacit. Ann.* 3.

LONDINUM, the capital of Britain, founded, as some suppose, between the age of Julius Cæsar and Nero. It has been severally called *Londinium*, *Lundinum*, &c. Ammianus calls it *vetustum oppidum*. It is represented as a considerable, opulent, and commercial town in the age of Nero. [There is very great reason to suppose that it existed before Cæsar's time. Its favourable situation for commerce must have given the place an early origin. Ancient Londinium is thought to have occupied that part of the modern city which lies on the north of the Thames, near the Tower of London. As, however, Ptolemy assigns it to the Cantii, many have been led to decide in favour of the borough of Southwark on the south side of the river, or rather to the part immediately west of this, especially as here many remains of antiquity have been found. It is most probable, however, that Londinium lay on both sides of the river.] *Tacit. Ann.* 14, c. 33.—*Ammian.*

LONGIMANUS, a surname of Artaxerxes the 1st; [in Greek *Μακροχεις*. Plutarch states that this appellation was given him because his right hand was longer than his left. But Strabo says that he was so called from the extraordinary length of his arms, which on his standing straight could reach his knees.] *C. Nep. in Reg.*

LONGINUS, Dionysius Cassius, a celebrated Greek philosopher and critic of Athens. [Some suppose him to have been a native of Emesa in Syria, others of Palmyra. The best opinion, however, is that which makes Athens his birth-place. It is of Longinus that Eunapius first made the remark which has been so often repeated in similar cases: he called him "a living library, and a walk-

ing study." As regards the prænomèn Dionysius which is commonly appended to his name, it would seem from an examination of the two principal manuscripts which have preserved this work to us, and of which one is at Paris, the other in the Vatican, that he is named therein Dionysius or Longinus. (*Διονυσίου ἢ Λογγίνου*). Amid the great number of works composed by Longinus, but which, unfortunately, are lost, may be named his "Treatise on Homer," a "Lexicon of Attic forms of expression," a "System of Rhetoric, and a "Commentary on the Phædo and Timæus of Plato," of which last Olympianus and Proclus have preserved some fragments. Longinus was not only a sophist but likewise a philosopher. A disciple of Ammonius Saccæus, he belonged to the latter Platonists, but preserved himself from their errors.] He was preceptor of the Greek language, and afterwards minister, to Zenobia, the famous queen of Palmyra, and his ardent zeal and spirited activity in her cause proved, at last, fatal to him. [Longinus is said to have induced Zenobia to shake off the Roman yoke, and to have dictated to the queen a proud and spirited letter to the emperor Aurelian. It is given in the life of Aurelian by Vopiscus, (c. 27.) Aurelian, greatly irritated at this, and having shortly after made himself master of Palmyra, caused Longinus to be put to death. A. D. 273.] At the moment of death he showed himself great and resolute, and with a philosophical and unparalleled firmness of mind, he even repressed the tears and sighs of the spectators who pitied his miserable end. Longinus has rendered his name immortal by his critical remarks on ancient authors. His treatise on the Sublime gives the world reason to lament the loss of his other valuable compositions. [The treatise on the Sublime, (*περι ὑψους*), is one of the most celebrated works of antiquity. It is probably the fragment of a much larger work. Longinus develops in it, with a truly philosophical spirit, the nature of sublimity in thought and expression. He establishes the laws for its use, and illustrates these by examples, which constitute at the same time an ingenious critique upon the highest productions of antiquity. The style of the work is animated and correct; though critics think that they discover in it forms of expression which could not have been employed prior to the third century, and which stand in direct opposition to the theory of Amati, who makes the work to have been composed in the age of Augustus. Rhunken is said to have discovered, in reading Apsines, a Greek rhetorician, all the lost work of Longinus on Rhetoric, excepting the first chapter. He found it intermingled with the work of the former, and recognized it by its style. He pronounces it not inferior to the Treatise on the Sublime. *Sed adhuc sub judice lis est.*] The best editions of this author are that of Tollius, 4to. Traj. ad Rhen. 1694, and that of Toup. 8vo. Oxon. 1778. [The best edition now is that of Weiske, Lips. 1809, 8vo. re-printed at Lon-

don, 1820.]—A lawyer whom, though blind and respected, Nero ordered to be put to death, because he had in his possession a picture of Cassius, one of Cæsar's murderers. *Juv.* 10, v. 6.

LONGOBARDI, [vid. Langobardi.]

LONGŪLA, a town of Latium on the borders of the Volsci. *Liv.* 2, c. 33 and 39, l. 9, c. 39.

LONGUS, [a Greek writer, author of a prose romance entitled "Pastorals," and relating to the loves of Daphnis and Chloe. He is supposed to have lived in the time of Theodosius the Great. His work is a curious specimen of that kind of composition in its simplest form, and contains many descriptive beauties. His style is simple and pleasing, though this evidently is more the result of great art and labour than of natural feeling. His work is said to have furnished the model for the "Paul and Virginia" of St. Pierre, though the morality of the latter is far superior to that of its prototype. The best editions are those of Villoison, Paris, 1778, 2 vols. 8vo. that of Coray, Paris, 1802, 4to. and that of Schæfer, Lips. 1803.]

LOTIS or LOTOS, a beautiful nymph, daughter of Neptune. Priapus offered her violence, and to save herself from his importunities she implored the gods who changed her into a tree called *Lotus*, consecrated to Venus and Apollo. *Ovid. Met.* 9, v. 348.

LOTOPHĀGI, a people on the coast of Africa near the Syrtes. They received this name from their living upon the Lotus. Ulysses visited their country at his return from the Trojan war. [According to Rennell, the location of the Lotophagi merely on the coast of Africa, arose from the want of a more extended knowledge of the countries bordering on the Desert, on the part of the ancient writers. He states that the tribes who inhabit these countries, and whose manners are in any degree known unto us, eat universally of this fruit. The shrub or tree that bears the lotus fruit is disseminated over the edge of the Great Desert, from the coast of Cyrene round by Tripolis and Africa Propria, to the borders of the Atlantic, the Senegal, and the Niger. Park says, that the Lotus was very common in all the countries which he visited, and that it furnished the natives of the negro kingdoms with a food resembling bread, and also with a sweet liquor which is much relished by them. Whether from the same lotus the Lotophagi obtained both meat and wine, has been much disputed by the learned. According to Homer, whoever ate of the lotus lost all wish of returning home, and became desirous of remaining always in the country of the lotus, on account of this delightful food.] *Herodot.* 4, c. 177.—*Strab.* 17.—*Mela*, 1, c. 7.—*Plin.* 5, c. 7, l. 13, c. 17.

LŪA, a goddess at Rome, who presided over things which were purified by lustrations, whence the name (*a lundo*.) She is supposed to be the same as Ops or Rhea.

LŪCA, now *Lucca*, a city of Etruria on the

river Arnus. *Liv.* 21, c. 5, l. 41, c. 13.—*Cic.* 13, *fam.* 13.

LŪCĀNI, a people of Italy, descended from the Samnites, or from the Brutii.

LŪCĀNIA, [a country of Magna Græcia, south of Apulia.] The country was famous for its grapes. *Strab.* 6.—*Plin.* 3, c. 5.—*Mela*, 2, c. 4.—*Liv.* 8, c. 17, l. 9, c. 20, l. 10, c. 11.—*Horat.* 2, ep. 2, v. 178.

LUCĀNUS, M. ANNÆUS, a native of Corduba in Spain. [His father Annæus Mela, a Roman knight, was the youngest brother of Seneca the philosopher.] He was early removed to Rome, where his rising talents, and more particularly his lavished praises and panegyrics, recommended him to the emperor Nero. This intimacy was soon productive of honour, and Lucan was raised to the dignity of an augur and quæstor before he had attained the proper age. The poet had the imprudence to enter the lists against his imperial patron; he chose for his subject Orpheus, and Nero took the tragical story of Niobe. Lucan obtained an easy victory, but Nero became jealous of his poetical reputation, and resolved upon revenge. The insults to which Lucan was daily exposed, provoked at last his resentment, and he joined Piso in a conspiracy against the emperor. The whole was discovered, and the poet had nothing left but to choose the manner of his execution. He had his veins opened in a warm bath, and as he expired he pronounced with great energy the lines which, in his *Pharsalia*, l. 3, v. 639-642, he had put into the mouth of a soldier, who died in the same manner as himself. Some have accused him of pusillanimity at the moment of his death, and say that, to free himself from the punishment which threatened him, he accused his own mother, and involved her in the crime of which he was guilty. This circumstance, which throws an indelible blot upon the character of Lucan, is not mentioned by some writers, who observe that he expired with all the firmness of a philosopher. He died in his 26th year, A. D. 65. Of all his compositions none but his *Pharsalia* remains. This poem, which is an account of the civil wars of Cæsar and Pompey, is unfinished. Opinions are various as to the merit of the poetry. It possesses neither the fire of Homer, nor the melodious numbers of Virgil. If Lucan had lived to a greater age, his judgment and genius would have matured, and he might have claimed a more exalted rank among the poets of the Augustan age. His expressions, however, are bold and animated, his poetry entertaining, though his irregularities are numerous, and to use the words of Quintilian, he is more an orator than a poet. He wrote a poem upon the burning of Rome, now lost. It is said that his wife Polla Argentaria, not only assisted him in the composition of his poem, but even corrected it after his death. Scaliger says, that Lucan rather barks than sings. The best editions of Lucan are those of Oudendorp, 4to. L. Bat. 1728, of Bentley, 4to. printed at Strawberry-

hill, 1760, and of Barbou, 12mo. Paris, 1767. *Quintil.* 10.—*Suet.*—*Tacit. Ann.* 15, &c.—*Martial.* 7, ep. 20.—Ocellus or Ucellus, an ancient Pythagorean philosopher, whose age is unknown. He wrote, in the Attic dialect, a book on the nature of the universe which he deemed eternal, and from it were drawn the systems adopted by Aristotle, Plato, and Philo Judæus. This work was first translated into Latin by Nogarola. Another book of Ocellus on laws, written in the Doric dialect, was greatly esteemed by Archytas and Plato, a fragment of which has been preserved by Stobæus, to which, however, Ocellus is disputed to be the author. There is an edition of Ocellus, with a learned commentary, by C. Emman, Vizzanius, Bononiæ, 1646, in 4to.

LŪCĀRIA or LŪCĒRIA, festivals at Rome, celebrated in a large grove between the Via Salaria and the Tiber, where the Romans hid themselves when besieged by the Gauls. *Tacit. Ann.* 1, c. 77.

L. LUCCEIUS, a celebrated historian, asked by Cicero to write a history of his consulship. He favoured the cause of Pompey, but was afterwards pardoned by J. Cæsar. *Cic. ad Fam.* 5, ep. 12, &c.

LŪCĒRES, [the third of the three original tribes at Rome. These three original tribes were the Ramnenses or Ramnes, the Tatienses or Titienses, and the Luceres. It included all foreigners except the Sabines.] It received its name either from *Lucumo*, an Etrurian who assisted the Romans against the Sabines, or from *lucus*, a grove where Romulus had erected an asylum, or a place of refuge for all fugitives, slaves, homicides, &c. that he might people the city. *Propert.* 4, el. 1, v. 31.

LUCĒRIA, a town of Apulia, famous for wool, [south-west of Arpi.] *Liv.* 9, c. 2 and 12, l. 10, c. 35.—*Horat.* 3, od. 15, v. 14.—*Lucan.* 2, v. 473.

LUCERIUS, a surname of Jupiter, as the father of light.

LUCIANUS, a celebrated writer of Samosata. His father was poor in his circumstances, and Lucian was early bound to one of his uncles, who was a sculptor. This employment highly displeased him, he made no proficiency in the art, and resolved to seek his livelihood by better means. A dream in which learning seemed to draw him to her, and to promise fame and immortality, confirmed his resolutions, and he began to write. The artifices and unfair dealings of a lawyer, a life which he had embraced, disgusted him, and he began to study philosophy and eloquence. He visited different places, and Antioch, Ionia, Greece, Italy, Gaul, and more particularly Athens, became successively acquainted with the depth of his learning and the power of his eloquence. The emperor M. Aurelius was sensible of his merit, and appointed him register to the Roman governor of Egypt. He died A. D. 180, in his 90th year, and some of the moderns have asserted that he was torn to pieces by dogs for his impiety, particularly for ridiculing the religion of Christ. [This

is very probably a mere fable. Equally erroneous is the statement made by some, that he apostatised after having been a Christian. Had he ever been a follower of Christianity he would have known its nature and spirit better, and would not have confounded it with Judaism, as he has done in his *Peregrinus Proteus*. It is true that the discourse entitled *Philopatris*, found among his works, displays a considerable acquaintance with the Christian religion, but very strong arguments might be adduced against Lucian's being the real author of the piece. After all Lucian did not do much harm to the Christians. In common with many other distinguished men of his age, he had the misfortune to misconstrue the character of the Founder of our religion. He merely represents the Christians as a simple race of men, deceived by a fanatical doctrine.] The works of Lucian, which are numerous, and written in the Attic dialect, consist partly of dialogues, in which he introduces different characters with much dramatic propriety. His style is easy, simple, elegant, and animated, and he has stored his compositions with many lively sentiments, and much of the true Attic wit. [With the exception of some tautologies, the writings of Lucian savour little of the want of taste which characterised the age in which he lived. His style, formed by the study of the best models, and especially of Aristophanes, is as pure, as elegant, and as Attic, as if he had flourished in the classic periods of Grecian literature; and the defects of the age in which he wrote only show themselves occasionally in his adoption of new terms, or of old ones in a new signification, a failing which he himself ridicules in others in one of his works entitled *Lexiphanes*.] His frequent obscenities, and his manner of exposing to ridicule not only the religion of his country, but also that of every other nation, have deservedly drawn upon him the censure of every age and branded him with the appellation of atheist and blasphemers. He also wrote the life of Sostrates, a philosopher of Bœotia, as also that of the philosopher Demonax. Some have also attributed to him, with great impropriety, the life of Apollonius Tyaneus. The best editions of Lucian are that of Grævius, 2 vols. 8vo. Amst. 1687; that of Reitzius, 4 vols. 4to. Amst. 1743, [re-printed at the Bipont press, 1786-93, 10 vols. 8vo.; and that of Lehman, Lips. 1822, 3 vols. 8vo.]

LŪCIFER, the name of the planet Venus, or morning star. It is called *Lucifer* when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called *Hesperus*. According to some mythologists, Lucifer was son of Jupiter and Aurora.—A Christian writer, whose work was edited by the Coleti, fol. Venet. 1778.

C. LŪCILIVS, a Roman knight born at Arunca, illustrious not only for the respectability of his ancestors, but more deservedly for the uprightness and the innocence of his own immaculate character. [He was grand uncle

by the mother's side to Pompey the Great. In early youth he served at the siege of Numantia, in the same camp with Marius and Jugurtha, under the younger Africanus, whose friendship and protection he had thus the good fortune to acquire. On his return to Rome he continued to live on terms of the closest intimacy with Scipio and his friend Lælius. These powerful protectors enabled him to satirize the vicious without restraint or fear of punishment.] He is looked upon as the founder of satire, and as the first great satirical writer among the Romans. He was superior to his poetical predecessors at Rome; and though he wrote with great roughness and inelegance, but with much facility, he gained many admirers, whose praises have often been lavished with too liberal a hand. Of the thirty books of satires which he wrote nothing but a few verses remain. [The period at which Lucilius appeared was favourable to satiric composition. There was a struggle existing between the old and new manners, and the freedom of speaking and writing, though restrained, had not yet been totally checked by law. Lucilius lived with a people among whom luxury and corruption were advancing with fearful rapidity, but among whom some virtuous citizens were anxious to stem the tide which threatened to overwhelm their countrymen. The satires of Lucilius were adapted to please the latter. The freedom of his attacks upon the vices of his contemporaries, without even sparing individuals, had nothing revolting in an age when no consideration compelled to those forbearances necessary under different forms of society or government. By the time too that he wrote, the delicate and cutting irony of the Greek comedies had come much into vogue at Rome, and Lucilius, by applying himself to the imitation of these dramatic productions, had caught, it is said, much of their fire and spirit. Nor did he, like his predecessors, mix iambic with trochaic verses. Twenty books of his satires were in hexameter verse, and the rest, with the exception of the thirtieth, in iambics or trochaics. As a writer, he had much of the old Roman humour, that celebrated but undefined *urbanitas*, which, indeed, he possessed in so eminent a degree, that Pliny says it began with Lucilius in composition, while Cicero declares that he carried it to the highest perfection, and that it almost expired with him. The well known lines of Juvenal, who relates how he made the guilty tremble by his pen, as much as if he had pursued them sword in hand, have fixed his character as a determined and inexorable persecutor of vice. His versification, however, was rugged and prosaic. Horace, while he allows that he was more polished than his contemporaries, calls his muse "*pedestris*," talks repeatedly of the looseness of his measure, and compares his whole poetry to a muddy and troubled stream. Quintilian, however, does not entirely coincide with this opinion of Horace.] He died at Naples in the 46th year of his age, B. C.

103. His fragments have been collected and published with notes by Fr. Dousa, 4to. L. Bat. 1597, and lastly by the Vulpii, 8vo. Patav. 1735. *Quintil.* 10, c. 1.—*Cic. de Orat.* 2.—*Horat.*—Lucilius, a famous Roman who fled with Brutus after the battle of Philippi. They were soon after overtaken by a party of horse, and Lucilius suffered himself to be severely wounded by the darts of the enemy, exclaiming that he was Brutus. He was taken, and carried to the conquerors, whose clemency spared his life. *Plut.*

LUCILLA, a daughter of M. Aurelius, celebrated for the virtues of her youth, her beauty, debaucheries, and misfortunes. At the age of sixteen her father sent her to Syria to marry the emperor Verus, who was then employed in a war with the Parthians and Armenians. The conjugal virtues of Lucilla were great at first, but when she saw Verus plunge himself into debauchery and dissipation, she followed his example, and prostituted herself. At her return to Rome, she saw the incestuous commerce of her husband with her mother, &c. and at last poisoned him. She afterwards married an old but virtuous senator, by order of her father, and was not ashamed soon to gratify the criminal sensualities of her brother Commodus. The coldness and indifference with which Commodus treated her afterwards determined her on revenge, and she with many illustrious senators conspired against his life, A. D. 185. The plot was discovered, Lucilla was banished, and soon after put to death by her brother, in the 38th year of her age.

LUCINA, a goddess, daughter of Jupiter and Juno, or, according to others, of Latona. As her mother brought her into the world without pain, she became the goddess whom women in labour invoked, and she presided over the birth of children. She received this name either from *lucus*, or from *lux*, as Ovid explains it :

*Gratia Lucinæ, dedit hæc tibi nomine lucus ;
Aut quia principium tu, Dea, lucis habes.*

Some suppose her to be the same as Diana and Juno, because these two goddesses were also sometimes called Lucina, and presided over the labours of women. She is called Ilythia by the Greeks. She had a famous temple at Rome, raised A. U. C. 396. *Varro de L. L.* 4.—*Cic. de Nat. D.* 2, c. 27.—*Ovid. Fast.* 2, v. 449.—*Horat. Carm.* Sec.

LUCIUS. The word Lucius is a prænomen common to many Romans, of whom an account is given under their family names.

LUCRËTIA, a celebrated Roman lady, daughter of Lucretius, and wife of Tarquinius Collatinus. Her accomplishments proved fatal to her, and the praises which a number of young nobles at Ardea, among whom were Collatinus and the sons of Tarquin, bestowed upon the domestic virtues of their wives at home, were productive of a revolution in the state. While every one was warm with the idea, it was universally agreed to leave the

camp and to go to Rome, to ascertain the veracity of their respective assertions. Collatinus had the pleasure to see his expectations fulfilled in the highest degree, and, while the wives of the other Romans were involved in the riot and dissipation of a feast, Lucretia was found at home, employed in the midst of her female servants, and easing their labour by sharing it herself. The beauty and innocence of Lucretia inflamed the passion of Sextus, the son of Tarquin, who was a witness of her virtue and industry. He cherished his flame, and he secretly retired from the camp, and came to the house of Lucretia, where he met with a kind reception. He showed himself unworthy of such a treatment, and in the dead of night, he introduced himself to Lucretia, who refused to his entreaties what her fear of shame granted to his threats. She yielded to her ravisher when he threatened to murder her, and to slay one of her slaves, and put him in her bed, that this apparent adultery might seem to have met with the punishment it deserved. Lucretia in the morning sent for her husband and her father, and, after she had revealed to them the indignities she had suffered from the son of Tarquin, and entreated them to avenge her wrongs, she stabbed herself with a dagger which she had previously concealed under her clothes. This fatal blow was the sign of rebellion. The body of the virtuous Lucretia was exposed to the eyes of the senate, and the violence and barbarity of Sextus, joined with the unpopularity and oppression of his father, so irritated the Roman populace, that that moment they expelled the Tarquins for ever from Rome. Brutus, who was present at the tragical death of Lucretia, kindled the flames of rebellion, and the republican or consular government was established at Rome, A. U. C. 244. *Liv.* 1, c. 57. &c.—*Dionys. Hal.* 4, c. 15.—*Ovid. Fast.* 2, v. 741.—*Val. Max.* 6, c. 1.—*Plut.—August. de Civ. D.* 1, c. 19.—The wife of Numa. *Plut.*

LUCRÉTILIS, now *Libretti*, a mountain in the country of the Sabines, hanging over a pleasant valley, near which the house and farm of Horace were situate. *Horat.* 1, od. 17, v. 1.—*Cic.* 7, *Att.* 11.

T. LUCRÉTIUS CARUS, a celebrated Roman poet and philosopher, who was early sent to Athens, where he studied under Zeno and Phædrus. The tenets of Epicurus and Empedocles, which then prevailed at Athens, were warmly embraced by Lucretius, and when united with the infinite of Anaxamander, and the atoms of Democritus, they were explained and elucidated in a poem, in six books, which is called *De rerum natura*. In this poem the masterly genius and unaffected elegance of the poet are every where conspicuous; but the opinions of the philosopher are justly censured, who gives no existence of power to a Supreme Being, but is the devoted advocate of atheism and impiety, and earnestly endeavours to establish the mortality of the soul. This composition, which has little claim to be called a heroic poem, was written and

finished during the lucid intervals of reason and sense, while he was suffering under the violent effects occasioned by a philtre, which the jealousy of his mistress or his wife Lucilia had administered. It is said that he destroyed himself in the 44th year of his age, about 54 years before Christ. Cicero, after his death, revised and corrected his poems. [Notwithstanding the absurdity of his doctrines, the poetic talents of Lucretius appear in every part of his work. His language and versification sometimes partake of the rudeness of an early period of literature, and in the argumentative parts of his work he is frequently difficult to be understood; but where the subject admits of elevated sentiment and descriptive beauty, no Roman poet has taken a loftier flight, or exhibited more spirit or sublimity: the same animated strain is supported almost throughout entire books. Virgil studied him, and has borrowed much of his diction. The morality of Lucretius is generally pure, but many of his descriptions are licentious. The doctrines of Lucretius, particularly that which impugns the superintending care of divine Providence, were first formally opposed by the Stoic Manilius, in his *Astronomic* poem. In modern times, his whole philosophical system has been refuted in the long and elaborate poem of the Cardinal Polignac. This work, though incomplete, consists of nine books, of about 1300 lines each, and the whole is addressed to Quintus, an atheist, who corresponds to the Lorenzo of the *Night Thoughts*. Descartes is the Epicurus of the poem, and the subject of many panegyrics. It is entitled *Anti-Lucretius, sive de Deo et Natura*. In this poem the Cardinal has sometimes refuted, at too great length, propositions manifestly absurd—at others he has impugned demonstrated truths—and the moral system of Lucretius he throughout has grossly misunderstood. But he has rendered ample justice to his poetical merit, and imbibed much of its spirit.] The best editions of his works are that of Creech, 8vo. Oxon. 1695; that of Havercamp, 2 vols. 4to. Lug. Bat. 1725; and that of [Wakefield, Glasg. 1813, 4 vols. 8vo.] *Paterc.* 2, c. 36.—*Quintil.* 3, c. 1, l. 10, c. 1.—Quintus, a Roman who killed himself because the inhabitants of Sulmo, over which he was appointed with a garrison, seemed to favour the cause of J. Cæsar. *Cæs. Bell. Civ.* 1, c. 18. He is also called *Vespillo*.—Sp. Tricipitinus, father of Lucretia, wife of Collatinus, was made consul after the death of Brutus, and soon after died himself. *Horatius Pulvillus* succeeded him. *Liv.* 1, c. 58.—*Plut. in Pub.*—An interrex at Rome.—A consul.—Osella, a Roman, put to death by Sylla because he had applied for the consulship without his permission. *Plut.*

LUCRINUS, [a lake in Italy, near Cumæ, on the coast of Campania. According to Dio Cassius, (48, 50,) there were three lakes in this quarter lying one behind the other. The outermost was called Tyrrhenus, the middle one Lucrinus, and the innermost Avernus.]

Agrippa cut a communication between these lakes and the sea, and built at the opening cut and uniting the Lucrine and Avernian lakes, the famous Julian Harbour. The object in doing this chiefly was to procure a place along the coast fit for exercising and training a body of seamen previous to the contest with Sextus Pompeius. The woods, also, which surrounded Avernus in particular, were cut down, and the stagnant vapour being thus dissipated, the vicinity was rendered healthy. By this operation much land was reclaimed, which before had been covered by these lakes, an outlet being afforded to their waters into the sea. The shores of the Lucrine lake were famous for their oysters. In the year 1538, an earthquake formed a mountain near two miles in circumference, and 200 feet high, consisting of lava, burned stones, scoria, &c. which left no appearance of a lake, but a morass, filled with grass and rushes.] *Cic. 4. Att. 10.*—*Strab. 5* and *6.*—*Mela, 2, c. 4.*—*Propert. 1, el. 11, v. 10.*—*Virg. G. 2, v. 161.*—*Horat. 2, od. 15.*

C. LUCTATIUS CATULUS, a Roman consul with Marius. He assisted his colleague in conquering the Cimbrians. [*vid. Cimbricum bellum, and also Catulus.*] He was eloquent as well as valiant, and his history of his consulship, which he wrote with great veracity, convinces us of his literary talents. That history is lost. *Cic. de Orat.*—*Varro de L. L.*—*Flor. 2, c. 2.*—**C. Catulus**, a Roman consul, who destroyed the Carthaginian fleet. *vid. Catulus.*

LUCULLÆA, a festival established by the Greeks in honour of Lucullus, who had behaved with great prudence and propriety in his province. *Phul. in Luc.*

LUCULLI HORTI, gardens of Lucullus situated near Neapolis, &c. *Tacit. Ann. 11, c. 1.*—*Villa*, a country-seat near Mount Misenus, where Tiberius died. *Tacit. Ann. 6, c. 50.*

LUCULLUS, Lucius Licinius, a Roman, celebrated for his fondness of luxury, and for his military talents. He was born about 115 years before the Christian era, and soon distinguished himself by his proficiency in the liberal arts, particularly eloquence and philosophy. His first military campaign was in the Marsian war, where his valour and cool intrepidity recommended him to public notice. His mildness and constancy gained him the admiration and confidence of Sylla, and from this connection he derived honour, and during his quaestorship in Asia, and pretorship in Africa, he rendered himself more conspicuous by his justice, moderation, and humanity. He was raised to the consulship A. U. C. 680, and intrusted with the care of the Mithridatic war, and first displayed his military talents in rescuing his colleague Cotta, whom the enemy had besieged in Chalcedon. This was soon followed by a celebrated victory over the forces of Mithridates on the borders of the Granicus, and by the conquest of all Bithynia. His victories by sea were as great as those by land, and Mithridates lost a powerful fleet near Lemnos.

Such considerable losses weakened the enemy, and Mithridates retired with precipitation towards Armenia, to the court of king Tigranes, his father-in-law. His flight was perceived, and Lucullus crossed the Euphrates with great expedition, and gave battle to the numerous forces which Tigranes had already assembled to support the cause of his son-in-law. According to the exaggerated account of Plutarch, no less than 100,000 foot, and near 55,000 horse, of the Armenians, lost their lives in that celebrated battle. All this carnage was made by a Roman army amounting to no more than 18,000 men; of whom only five were killed and 100 wounded during the combat. The taking of Tigranocerta, the capital of Armenia, was the consequence of his immortal victory, and Lucullus there obtained the greatest part of the royal treasures. This continual success, however, was attended with serious consequences. The severity of Lucullus, and the haughtiness of his commands, the effects of continued success, offended his soldiers, and displeased his adherents at Rome. Pompey was soon after sent to succeed him, and to continue the Mithridatic war, and the interview which he had with Lucullus began with acts of mutual kindness, and ended in the most inveterate reproaches and open enmity. Lucullus was permitted to retire to Rome, and only 1600 of the soldiers who had shared his fortune and his glories were suffered to accompany him. He was received with coldness at Rome, and he obtained with difficulty a triumph which was deservedly claimed by his fame, his successes, and his victories. In this ended the days of his glory; he retired to the enjoyment of ease and peaceful society, and no longer interested himself in the commotions which disturbed the tranquillity of Rome. He dedicated his time to studious pursuits and to literary conversation. His house was enriched with a valuable library, which was opened for the service of the curious and of the learned. Lucullus fell into a delirium in the last part of his life, and died in the 67th or 68th year of his age. The people showed their respect for his merit, by their wish to give him an honourable burial in the Campus Martius; but their offers were rejected, and he was privately buried by his brother in his estate at Tusculum. Lucullus has been admired for his many accomplishments, but he has been censured for his severity and extravagance. The expenses of his meals were immoderate, his halls were distinguished by the different names of the gods; and, when Cicero and Pompey attempted to surprise him, they were astonished at the costliness of a supper which had been prepared upon the word of Lucullus, who had merely said to his servant that he would sup in the hall of Apollo. In his retirement Lucullus was fond of artificial variety; subterraneous caves and passages were dug under the hills on the coast of Campania, and the sea water was conveyed round the house and pleasure grounds, where the fishes flocked in such abundance that not less than 25,000 pounds

worth were sold at his death. In his public character Lucullus was humane and compassionate, and he showed his sense of the vicissitudes of human affairs by shedding tears at the sight of one of the cities of Armenia, which his soldiers reduced to ashes. He was a perfect master of the Greek and Latin languages, and he employed himself for some time to write a concise history of the Marsi in Greek hexameters. Such are the striking characteristics of a man who meditated the conquest of Parthia, and, for a while gained the admiration of all the inhabitants of the east, by his justice and moderation, and who might have disputed the empire of the world with a Cæsar or Pompey, had not, at last, his fondness for retirement withdrawn him from the reach of ambition. *Cic. pro Arch. 4. Quæst. Ac. 2, c. 1.—Plut. in vitâ.—Flor. 3, c. 5.—Strab.—Appian. in Mithr. &c.—Orosius 6, &c.*

LUCŪMO, the first name of Tarquinius Priscus, afterwards changed into Lucius. The word is Etrurian, and signifies prince or chief. [Lucumo was the title applied to the hereditary chiefs who ruled over each of the twelve independent tribes of the Etrurian nation.] *Plut. in Rom.*

LUGDUNENSIS GALLIA, a part of Gaul, which received its name from Lugdunum, the capital city of the province. *vid. Gallia.*

LUGDŪNUM, [a city of Gaul situate near the confluence of the Rhodanus or *Rhône* and the Arar or *Saone*. It was one of the places conquered by Cæsar, and, a short time after his death, Munatius Plancus received orders from the Roman senate to re-assemble at Lugdunum the inhabitants of Vienna or *Vienne*, who had been driven out of their city by the Allobroges. In a little while it became very powerful, so that Strabo says it was not inferior to Narbo or *Narbonne* with respect to the number of inhabitants. The ancient city did not occupy exactly the same spot as the modern one, but lay on the west side of the Rhone and Saone, while the chief part of modern Lyons is on the east side, at the very confluence of the two streams. At the extremity of the point of land formed by the two streams, and of course precisely corresponding with the southern extremity of the modern city, stood the famous altar erected by sixty Gallic nations in honour of Augustus. Lugdunum lay upon a *hill*, a position which the termination *unum* is said to imply. Here was established the gold and silver coinage of the province, and from this city, as a centre, the main roads diverged to all parts of Gaul. In the third century, Lugdunum declined in importance on account of the vicinity and rapid growth of Arelate and Narbo. Lyons is now one of the first manufacturing towns in France.] *Juv. 1, v. 44.—Strab. 4.—Baturorum*, a town on the Rhine just as it falls into the ocean. It is now called *Leyden*, and is famous for its university. [It took in the middle ages the name of *Leithis*, whence the modern one is derived.]—*Convenarum*, a

town at the foot of the Pyrenees, now *St Bertrand*, in Gascony.

LŪNA, (*the moon*) was daughter of Hyperion and Terra, and was the same, according to some mythologists, as Diana. She was worshipped by the ancient inhabitants of the earth with many superstitious forms and ceremonies. It was supposed that magicians and enchanters, particularly those of Thesaly, had an uncontrollable power over the moon, and that they could draw her down from heaven at pleasure by the mere force of their incantations. Her eclipses, according to their opinion, proceeded from thence; and on that account it was usual to beat drums and cymbals, to ease her labours, and to render the power of magic less effectual. The Arcadians believed that they were older than the moon. *Ovid. Met. 12, v. 263, &c.—Tibull. 1, el. 8, v. 21.—Hesiod. Theog.—Virg. Ecl. 8, v. 69.—A maritime town of Etruria, [situate on the river Macra, in the north-western quarter of Etruria,] famous for the white marble which it produced. It contained a fine capacious harbour, and abounded in wine, cheese, &c. The inhabitants were naturally given to augury, and the observation of uncommon phænomena. [The little bay near Luna was called Portus Lunensis, and is now the gulf of *Spetia*.] *Mela, 2, c. 4.—Lucan. 1, v. 586.—Plin. 14, c. 6.—Liv. 34, c. 8.—Sil. 8, v. 481.**

LUPA, (*a she-wolf*) was held in great veneration at Rome, because Romulus and Remus, according to an ancient tradition, were suckled and preserved by one of these animals. This fabulous story arises from the surname of Lupa, *prostitute*, which was given to the wife of the shepherd Faustulus, to whose care and humanity these children owed their preservation. [It takes its rise rather from the circumstance of *Ruma*, one of the old names of the Tyber, being also old Latin for *mamma*, "the breast."] *Ovid. Fast. 2, v. 415.—Plut. in Romul.*

LUPERCAL, a place at the foot of Mount Aventine, sacred to Pan, where festivals, called Lupercalia, were yearly celebrated, and where the she-wolf was said to have brought up Romulus and Remus. *Virg. Æn. 8, v. 343.*

LUPERCĀLIA, a yearly festival observed at Rome the 15th of February, in honour of the god Pan. It was usual first to sacrifice two goats and a dog, and to touch with a bloody knife the foreheads of two illustrious youths, who always were obliged to smile while they were touched. The blood was wiped away with soft wool dipped in milk. After this the skins of the victims were cut into thongs, with which whips were made for the youths. With these whips the youths ran about the streets all naked except the middle, and whipped freely all those they met. Women in particular were fond of receiving the lashes, as they superstitiously believed that they removed barrenness, and eased the pains of child-birth. This excursion in the streets of Rome was performed

by naked youths, because Pan is always represented naked, and a goat was sacrificed, because that deity was supposed to have the feet of a goat. A dog was added, as a necessary and useful guardian of the sheepfold. This festival, as Plutarch mentions, was first instituted by the Romans in honour of the she-wolf which suckled Romulus and Remus. This opinion is controverted by others, and Livy, with Dionysius of Halicarnassus, observes, that they were introduced into Italy by Evander. The name seems to be borrowed from the Greek name of Pan, *Lycæus*, from *λυκος*, a wolf; not only because these ceremonies were like the Lycean festivals observed in Arcadia, but because Pan, as god of shepherds, protected the sheep from the rapacity of the wolves. The priests who officiated at the Lupercalia were called *Luperci*. Augustus forbid any person above the age of fourteen to appear naked, or to run about the streets during the Lupercalia. Cicero, in his Philippics, reproaches Antony for having disgraced the dignity of the consulship by running naked, and armed with a whip, about the streets. It was during the celebration of these festivals that Antony offered a crown to J. Cæsar, which the indignation of the populace obliged him to refuse. [The Lupercalia were finally abolished. According to Baronius, this was done by Pope Gelasius, in the year 469 of the Christian era.] *Ovid. Fast.* 2, v. 427.—*Varro L. L.* 5, c. 3.

LUPERCI, a number of priests at Rome, who assisted at the celebration of the Lupercalia, in honour of the god Pan, to whose service they were dedicated. This order of priests was the most ancient and respectable of all the sacerdotal offices. It was divided into two separate colleges, called *Fabiani* and *Quintiliani*, from Fabius and Quintilius, two of their high priests. The former were instituted in honour of Romulus, and the latter of Remus. To these two sacerdotal bodies J. Cæsar added a third, called, from himself, the *Julii*, and this action contributed not a little to render his cause unpopular, and to betray his ambitious and aspiring views. (*vid. Lupercalia.*) *Plut. in Rom.*—*Dio. Cas.* 45.—*Virg. Æn.* 8, v. 663.

LUPERCUS, a grammarian in the reign of the emperor Gallienus. He wrote some grammatical pieces, which some have perferred to Herodian's compositions.

LUPIAS or **LUPIA**, now *Lippe*, a town of Germany, with a small river of the same name falling into the Rhine. *Tacit. Ann.* 1, &c.

LUPUS, a comic writer of Sicily, who wrote a poem on the return of Menelaus and Helen to Sparta, after the destruction of Troy. *Ovid. ex Pont.* 4, ep. 16, v. 26.—P. Rut. a Roman, who, contrary to the omens, marched against the Marsi, and was killed with his army. He had been taxed with impiety, and was severely censured in the Augustan age. *Horat. 2, Sat.* 1, v. 68.

LUSITANIA, a part of ancient Hispania, on

the Atlantic coast. The name must be taken in two senses. All the old writers, whom Strabo also follows, understood by the term merely the territories of the Lusitani, and these were comprehended between the Durius and the Tagus, and extended in breadth from the ocean to the most eastern limits of the modern kingdom of Portugal. The Lusitani in time intermingled with the Spanish tribes in their vicinity, as, for example, with the Vettones, Calliaci, &c. on which account the name of Lusitania was extended to the territories of these tribes, and, finally, under this name became also included some tracts of country south of the Tagus. This is the first sense in which the term Lusitania must be taken, comprising namely, the territories of the Lusitani, the Calliaci, the Vettones, and some lands south of the Tagus. The Romans, after the conquest of the country, made a new arrangement of the several tribes. The territories of the Calliaci, lying north of the Durius, they included in *Tarracensis Hispania*, but, as an equivalent, they added to Lusitania all the country south of the Tagus and west of the lower part of the Anas, as far as the sea. According to this arrangement, Lusitania was bounded on the south by a part of the Atlantic, from the mouth of the Anas to the *Sacrum Promontorium*, or *Cape St. Vincent*; on the west by the Atlantic; on the north by the Durius; and on the east by a line drawn from the latter river, a little west of the modern city of *Toro*, in a south-eastern direction to the Anas, touching it about eight miles west of *Merida*, the ancient Emerita Augusta. The modern kingdom of Portugal, therefore, is in length larger than ancient Lusitania, since it comprehends two provinces beyond the Durius, *Entre Douro y Minho* and *Tras los Montes*, and has the *Minius*, or *Minho*, for its northern boundary, but from west to east it is much smaller than Lusitania. The latter embraced also *Salamanca*, the greater part of *Estremadura*, and the western extremity of *Toledo*. The most southern part of Lusitania was called *Cuneus* or the wedge, from its shape, and is now *Algarve*, from the Arabic *Al-garb*, or the west. Its extreme promontory was called *Sacrum*. *vid. Sacrum Promontorium. Mannert. Anc. Geogr.* vol. 1, p. 328.—*Strab.* 3.—*Mela*, 2, c. 6, l. 3, c. 1.—*Liv.* 21, c. 43, l. 7, c. 20.

LUSONES, a people of Spain near the Iberus.

LUTATIUS CATULUS, a Roman who shut the temple of Janus after peace had been made with Carthage. *vid. Luctatius*.

LUTETIA, a town of Belgic Gaul, [on an island in the Sequana or *Seine*,] which received its name, as some suppose, from the quantity of clay, *lutum*, which is in its neighbourhood. J. Cæsar fortified and embellished it; from which circumstance some authors call it *Julii Civitas*. [At Lutetia Julian the apostate was saluted emperor by his soldiers. He had here his usual winter-quarters. The city began to increase in importance under the first French kings, and

was extended to the two banks of the river, the island being connected with them by bridges.] It is now *Paris*, and is the capital of France. *Cæs. de Bell. G* 6 and 7.—*Strab.* 4.—*Arrian.* 20.

LYÆUS, a surname of Bacchus. It is derived from *λυειν, solvere*, because wine, over which Bacchus presides, gives freedom to the mind, and delivers it from all cares and melancholy. *Horat. ep.* 9.—*Lucan.* 1. v. 675.

LYCÆBAS, an Etrurian, who had been banished from his country for murder. He was one of those who offered violence to Bacchus, and who were changed into dolphins. *Ovid. Met.* 4. v. 624.

LYCABĒTUS, a mountain of Attica, near Athens. *Stat.*

LYCÆA, festivals in Arcadia, in honour of Pan, the god of shepherds. They are the same as the Lupercalia of the Romans.—A festival at Argos in honour of Apollo Lycæus, who delivered the Argives from wolves, &c.

LYCÆUM, a celebrated place near the banks of the Ilissus, in Attica. [It was named after Apollo *Λυκεύωνος* or *Λυκίος*, to whom it was dedicated as the god of health.] It was in this pleasant and salubrious spot that Aristotle taught philosophy, and, as he generally instructed his pupils in walking, they were called Peripatetics, *α περιπατεῖα, ambulo*. The philosopher continued his instructions for 12 years, till terrified by the false accusations of Eurymedon, he was obliged to fly to Chalcis.

LYCÆUS, a mountain of Arcadia, sacred to Jupiter, where a temple was built in honour of the god by Lycaon, the son of Pelagus. It was also sacred to Pan, whose festivals, called *Lycæa*, were celebrated there. *Virg. G.* 1, v. 16. *Æn.* 3, v. 343.—*Strab.* 3.—*Horat.* 1, od. 17. v. 2.—*Ovid. Met.* 1, v. 698.

LYCAMBES, the father of Neobule. He promised his daughter in marriage to the poet Archilocus, and afterwards refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilochus: he wrote a bitter invective against Lycambes and his daughter and rendered them both so desperate by the satire of his composition, that they hanged themselves. *Horat. ep.* 6, v. 13.—*Ovid. in Ib.* 52.—*Aristot. Rhet.* 3.

LYCÆON, the first king of Arcadia, son of Pelagus and Melibœa. He built a town called Lycosura on the top of Mount Lycæus, in honour of Jupiter. He had many wives, by whom he had a daughter, called Calisto, and fifty sons. He was succeeded on the throne by Nyctimus, the eldest of his sons. He lived about 1320 years before the Christian era. *Apollod.* 3.—*Hygin.* fab. 176.—*Catul.* ep. 76.—*Paus.* 3, c. 2, &c.—Another king of Arcadia, celebrated for his cruelties. He was changed into a wolf by Jupiter, because he offered human victims on the altars of the god Pan. Some attribute this metamorphosis to another cause. The sins of mankind, as they relate, were become

so enormous, that Jupiter visited the earth to punish wickedness and impiety. He came to Arcadia, where he was announced as a god, and the people began to pay proper veneration to his divinity. Lycaon, however, who used to sacrifice all strangers to his wanton cruelty, laughed at the pious prayers of his subjects, and to try the divinity of the god, he served up human flesh on his table. This impiety so irritated Jupiter, that he immediately destroyed the house of Lycaon, and changed him into a wolf. *Ovid. Met.* 1, v. 198, &c.—These two monarchs are often confounded together, though it appears that they were two different characters, and that no less than an age elapsed between their reigns.

LYCAONIA, [a district of Asia Minor, forming the south-eastern quarter of Phrygia. The origin of its name, and of its inhabitants, the Lycæones, is lost in obscurity. The Greeks asserted that Lycaon of Arcadia, in obedience to the commands of an oracle, founded a city here, and gave his name to the nation and country; this, however, is mere fable. According to others, it derived its name from *λυκος*, a wolf, the country abounding with these animals. Our first acquaintance with this region is in the relation of the expedition of the younger Cyrus. Its limits varied at different times. At first it extended eastward from Iconium 23 geographical miles, and was separated from Cilicia on the south by the range of Mount Taurus, comprehending a large portion of what in later times was termed Cataonia. In an after age Lycaonia was taken from Antiochus and given to Eumenes; but its limits, when this took place, must have been more contracted than they were previously. Strabo makes Isauria a part of it.] It was made a Roman province under Augustus. Iconium was the capital. *Strab.* 10.—*Mela*, c. 2.—*Liv.* 27, c. 54, l. 38, c. 39.—Arcadia bore also that name from Lycaon, one of its kings. *Dionys. Hal.*—An island in the Tyber.

LYCASTE, an ancient town of Crete, whose inhabitants accompanied Idomeneus to the Trojan war. *Homer. Il.* 2.

LYCASTUS, a son of Minos I. He was father of Minos II. by Ida, the daughter of Corybas. *Diod.* 4.

LYCHNIDUS, [a city of Illyricum, situate in the interior, on a lake from which the Drino rises. The Bulgarians, who formed here a great state more than an age after the reign of Justinian, took Lychnidus for their capital, changing its name to Achrida, which still subsists.] *Liv.* 27, c. 32, l. 44, c. 15.

LYCIA, [a country of Asia Minor in the south, bounded on the north-east by Pamphylia, on the west and north-west by the Carians, and on the north by Phrygia and Pisidia.] The country was first named Milyas, and its earliest inhabitants seem to have been the Solymi. Sarpedon, however, being driven from Crete by his brother Minos, came hither with a colony, and drove the Solymi into the interior. The new-comers took the name of

Termilæ. Afterwards Lycus, driven from Athens by his brother Ægeus, retired to the Termilæ, where he was well received by Sarpedon, and gave, it is said, the name Lycus to the country, and Lycii to the people, from his own name. Lycia was known under this name to Homer, who speaks also of the Solymi. The Solymi, however, disappeared from history after Homer's time, and the name Milyas remained for ever afterwards applied to the region commencing in the north of Lycia, and extending into Phrygia and Pisidia. Into this region the Solymi had been driven, and here they remained under the name of Milyæ. From this time, in fact, they were reckoned as occupying a part of Pisidia, and having nothing more to do with Lycia. On D'Anville's map, however, they retain their name of Solymi.] The inhabitants have been greatly commended by all the ancients, not only for their sobriety and justice, but their great dexterity in the management of the bow. They were conquered by Cræsus, king of Lydia, and afterwards by Cyrus. Though they were subject to the power of Persia, yet they were governed by their own kings, and only paid a yearly tribute to the Persian monarch. They became part of the Macedonian empire when Alexander came into the east, and afterwards were ceded to the house of the Seleucidæ. The country was reduced into a Roman province by the emperor Claudius. Apollo had there his celebrated oracle at Patara, and the epithet *hyberna* is applied to the country, because the god was said to pass the winter in his temple. *Virg. Æn.* 4, v. 143 and 446, l. 7, v. 816.—*Stat. Theb.* 6, v. 686.—*Herodot.* 1, c. 173.—*Strab.* 13.—*Liv.* 37, c. 16, l. 38, c. 39.

LYCISCUS, a Messenian of the family of the Æpytidæ. When his daughters were doomed by lot to be sacrificed for the good of their country, he fled with them to Sparta, and Aristodemus, upon this, cheerfully gave his own children, and soon after succeeded to the throne. *Paus.* 4, c. 9.

LYCŪS, an epithet given to Apollo from his temple in Lycia, where he gave oracles, particularly at Patara, where the appellation of *Lyciæ sortes* was given to his answers, and even to the will of the Fates. *Virg. Æn.* 4, v. 346.

LYCÔMÈDES, a king of Scyros, an island in the Ægean Sea, son of Apollo and Parthenope. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in woman's clothes, to remove him from the Trojan war, where she knew he must unavoidably perish. Lycomedes has rendered himself famous for his treachery to Theseus, who had implored his protection when driven from the throne of Athens by the usurper Mnestheus. Lycomedes, as it is reported, either envious of the fame of his illustrious guest, or bribed by the emissaries of Mnestheus, led Theseus to an elevated place on pretence of showing him the extent of his dominions, and perfidiously threw him down a precipice, where

he was killed. *Plut. in Thes.*—*Paus.* 1, c. 17, l. 7, c. 4.—*Apollod.* 3, c. 13.

LYCON, a philosopher of Troas, son of Asytanax, in the age of Aristotle. He was greatly esteemed by Eumenes, Antiochus, &c. He died in the 74th year of his age. *Diog. in vit.*—A player, greatly esteemed by Alexander.

LYCOPHRON, a son of Periander, king of Corinth. The murder of his mother Melissa, by his father, had such an effect upon him, that he resolved never to speak to a man who had been so wantonly cruel. This resolution was strengthened by the advice of Procles, his maternal uncle, and Periander at last banished to Corcyra a son whose disobedience and obstinacy had rendered him odious. Cypselus, the eldest son of Periander, being incapable of reigning, Lycophron was the only surviving child who had any claim to the crown of Corinth. But, when the infirmities of Periander obliged him to look for a successor, Lycophron refused to come to Corinth while his father was there, and he was induced to leave Corcyra only on promise that Periander would come and dwell there while he remained master of Corinth. This exchange, however, was prevented. The Corcyreans, who were apprehensive of the tyranny of Periander, murdered Lycophron before he left the island. *Herodot.* 3.—*Aristot.*—A brother of Thebe, the wife of Alexander, tyrant of Phææ. He assisted his sister in murdering her husband, and he afterwards seized the sovereignty. He was dispossessed by Philip of Macedonia. *Plut.*—*Diod.* 16.—A general of Corinth, killed by Nicias. *Plut. in Nic.*—A famous Greek poet and grammarian, born at Chalcis in Eubœa. He was one of the poets who flourished under Ptolemy Philadelphus. He wrote tragedies, the titles of twenty of which have been preserved. The only remaining composition of this poet is called *Cassandra* or *Alexandra*. It is a mixture of prophetic effusions, which, as he supposes, were given by Cassandra during the Trojan war. [This work of Lycophron is a monologue, and contains 430 verses, in which the Trojan princess predicts to Priam the destruction of Ilium and the misfortunes of those who had figured in the war of Troy. Written in iambic verse, it has no poetic value; but at the same time it forms an inexhaustible mine of grammatical, historical, and mythological erudition. Cassandra in the course of her predictions goes back to the earliest times, and descends afterwards to the reign of Alexander of Macedon. There are many digressions, but all containing valuable facts drawn from the history and mythology of other nations. The poet has purposely enveloped his poem with the deepest obscurity, so much so that it has been styled *το σκοτεινόν ποιήμα*, "the dark poem." There is no artifice to which he does not resort to prevent his being clearly understood. He never calls any one by his true name, but designates him by some circumstances or event

in his history. He abounds with unusual constructions, separates words which should be united, uses strange terms, and forms the most singular compounds. He indulges also in some of the boldest metaphors. The Alexandrian grammarians amassed a vast collection of materials for the elucidation of what must have appeared to them an admirable production. Tzetzes has made a compilation from their commentaries, and has thus preserved for us a part at least of those illustrations, without which the poem, after the lapse of more than 2000 years, would be unintelligible. He has refuted also the opinion that Lycophron was not the author of the poem.] The best editions of Lycophron are, that of Basil, 1546, fol. enriched with the Greek commentary of Tzetzes; that of Canter, 8vo. apud Commelin, 1596; and that of Potter, fol. Oxon. 1702. [Since the edition of Archbishop Potter, two others have appeared, that of Reichard, Lips. 1788, 8vo. and that of Sebastian, Rom. 1804, 4to.] *Ovid. in Ib.* 583.—*Stat. 5. Sylv. 3.*

LYCOPOLIS, [or the city of wolves, a city of Upper Egypt, on the western side of the Nile, north-west of Antæopolis. It derived its name from the circumstance of extraordinary worship being paid here to wolves, which, according to Diodorus Siculus, drove back the Ethiopians when they invaded Egypt, and pursued them to Elephantina. It is supposed to answer to the modern *Sut* or *Osvot*.] *Diod. 1.—Strab. 17.*

LYCOREA, [the southern summit of Parnassus, so called, according to Pausanias, because the neighbouring people fled to it during the deluge of Deucalion, being led thither by the howling of wolves (*λύκοι*). The modern name is *Liakura*. It is so high as to be seen from Corinth 80 miles distant. Wheeler thought it to be as high as *Mount Cenis*. On this summit stood in remote ages a small town of the same name, the primitive abode of Deucalion.] *Paus. Phoc. 6.*

LYCOREUS, the supposed founder of Lycorea, on Mount Parnassus, was son of Apollo and Corycia. *Hygin. fab. 161.*

LYCÖRIS, a freed woman of the senator Volturnus, also called *Cytheris* and *Volumnia*, from her master. She is celebrated for her beauty and intrigues. The poet Gallus was greatly enamoured of her, and his friend Virgil comforts him in his tenth eclogue for the loss of the favours of Cytheris, who followed M. Antony's camp, and was become the Aspasia of Rome. The charms of Cleopatra, however, prevailed over those of Cytheris, and the unfortunate courtesan lost the favours of Antony and of all the world at the same time. Lycoris was originally a comedienne. *Virg. Ecl. 10.—Ovid. A. A. 3, v. 537.*

LYCORMAS, a river of Ætolia, whose sands were of a golden colour. It was afterwards called *Evenus* from king Evenus, who threw himself into it. *Ovid. Met. 2, v. 245.*

LYCORTAS, the father of Polybius, who flourished B. C. 184. He was chosen gene-

ral of the Achæan league, and he revenged the death of Philopœmen, &c. *Plut.*

LYCOSŪRA, [a city of Arcadia, in the south-western part, near Mons Lycæus, on a branch of the river Neda.]

LYCTUS, a town of Crete, the country of Idomenus, whence he is often called *Lyctius*. *Virg. Æn. 3, v. 401.*

LYCURGIDES, annual days of solemnity appointed in honour of the lawgiver of Sparta, The patronymic of a son of Lycurgus. *Ovid. in Ib. v. 503.*

LYCURGUS, a king of Nemæa, in Peloponnesus. He was raised from the dead by Æsculapius. *Sat. Theb. 5, v. 638.*—A giant killed by Osiris in Thrace. *Diod. 1.*—A king of Thrace, son of Dryas. He has been represented as cruel and impious, on account of the violence which he offered to Bacchus. He, according to the opinion of the mythologists, drove Bacchus out of his kingdom and abolished his worship, for which impiety he was severely punished by the gods. He put his own son Dryas to death in a fury, and he cut off his own legs, mistaking them for vine boughs. He was put to death in the greatest torments by his subjects, who had been informed by the oracle that they should not taste wine till Lycurgus was no more. This fable is explained by observing, that the aversion of Lycurgus for wine, over which Bacchus presided, arose from the filthiness and disgrace of intoxication, and therefore the monarch wisely ordered all the vines of his dominions to be cut down, that himself and his subjects might be preserved from the extravagance and debauchery which are produced by too free an use of wine. *Hygin. fab. 132.—Homer. Il. 6, v. 130.—Apollod. 3, c. 5.—Ovid. Met. 4, v. 22.—Virg. Æn. 3, v. 14.—Horat. 2, od. 19.*—An orator of Athens, surnamed *Ibis*, in the age of Demosthenes, famous for his justice and impartiality when at the head of the government. He was one of the thirty orators whom the Athenians refused to deliver up to Alexander. Some of his orations are extant. He died about 330 years before Christ. *Diod. 16.*—A celebrated lawgiver of Sparta, son of king Eunomus, and brother to Polydectes. He succeeded his brother on the Spartan throne; but when he saw that the widow of Polydectes was pregnant, he kept the kingdom not for himself, but till Charilaus, his nephew, was arrived to years of maturity. He had previously refused to marry his brother's widow, who wished to strengthen him on his throne by destroying her own son Charilaus, and leaving him in the peaceful possession of the crown. The integrity with which he acted when guardian of his nephew Charilaus, united with the disappointment and the resentment of the queen, raised him many enemies, and he at last yielded to their satire and malevolence, and retired to Crete. He travelled like a philosopher, and visited Asia and Egypt without suffering himself to be corrupted by the licentiousness and luxury

which prevailed there. The confusion which followed his departure from Sparta, now had made his presence totally necessary, and he returned home at the earnest solicitations of his countrymen. The disorder which reigned at Sparta induced him to reform the government; and the more effectually to execute his undertaking, he had recourse to the oracle of Delphi. He was received by the priestess of the god with every mark of honour, his intentions were warmly approved by the divinity, and he was called the friend of gods, and himself rather god than man. After such a reception from the most celebrated oracle of Greece, Lycurgus found no difficulty in reforming the abuses of the state, and all were equally anxious in promoting a revolution which had received the sanction of heaven. This happened 884 years before the Christian era. Lycurgus first established a senate, which was composed of 28 senators, whose authority preserved the tranquillity of the state, and maintained a due and just equilibrium between the kings and the people, by watching over the intrusions of the former, and checking the seditious convulsions of the latter. All distinction was destroyed, and by making an equal and impartial division of the land among the members of the commonwealth, Lycurgus banished luxury, and encouraged the useful arts. The use of money, either of gold or silver, was totally forbidden, and the introduction of heavy brass and iron coin, brought no temptation to the dishonest, and left every individual in the possession of his effects without any fears of robbery or violence. All the citizens dined in common, and no one had greater claims to indulgence or luxury than another. The intercourse of Sparta with other nations was forbidden, and few were permitted to travel. The youths were intrusted to the public master as soon as they had attained their seventh year, and their education was left to the wisdom of the laws. They were taught early to think, to answer in a short and laconic manner, and to excel in sharp repartee. They were instructed and encouraged to carry things by surprise, but if ever the theft was discovered they were subjected to a severe punishment. Lycurgus was happy and successful in establishing and enforcing these laws, and by his prudence and admiration the face of affairs in Lacedæmon was totally changed, and it gave rise to a set of men distinguished for their intrepidity, their fortitude, and their magnanimity. After this, Lycurgus retired from Sparta to Delphi, or, according to others, to Crete, and before his departure he bound all the citizens of Lacedæmon by a solemn oath, that neither they nor their posterity, would alter, violate, or abolish the laws which he had established before his return. He soon after put himself to death, and he ordered his ashes to be thrown into the sea, fearful lest if they were carried to Sparta the citizens should call themselves freed from the oath which they had taken, and empowered to make a revolution. The wisdom and the good effect of the

laws of Lycurgus have been firmly demonstrated at Sparta, where for 700 years they remained in full force; but the legislator has been censured as cruel and impolitic. He has shown himself inhuman in ordering mothers to destroy such of their children whose feebleness or deformity in their youth seemed to promise incapability of action in maturer years, and to become a burden to the state. His regulations about marriage must necessarily be censured, and no true conjugal felicity can be expected from the union of a man with a person whom he perhaps never knew before, and whom he was compelled to choose in a dark room, where all the marriageable women in the state assembled on stated occasions. The peculiar dress which was appointed for the females might be termed improper; and the law must for ever be called injudicious which ordered them to appear naked on certain days of festivity, and wrestle in a public assembly, promiscuously with boys of equal age with themselves. These things indeed contributed as much to corrupt the morals of the Lacedæmonians as the other regulations seemed to be calculated to banish dissipation, riot, and debauchery. Lycurgus has been compared to Solon, the celebrated legislator of Athens, and it has been judiciously observed, that the former gave his citizens morals conformable to the laws which he had established, and that the latter had given the Athenians laws which coincided with their customs and manners. The office of Lycurgus demanded resolution, and he showed himself inexorable and severe. In Solon, artifice was requisite, and he showed himself mild and even voluptuous. The moderation of Lycurgus is greatly commended, particularly when we recollect that he treated with the greatest humanity and confidence Alexander, a youth who had put out one of his eyes in a seditious tumult. Lycurgus had a son called Antiorus, who left no issue. The Lacedæmonians showed their respect for their great legislator by yearly celebrating a festival in his honour, called Lycurgidæ or Lycurgides. The introduction of money into Sparta in the reign of Agis the son of Archidamus, was one of the principal causes which corrupted the innocence of the Lacedæmonians, and rendered them the prey of intrigue and of faction. The laws of Lycurgus were abrogated by Philopœmen, B. C. 188, but only for a little time, as they were soon after re-established by the Romans. *Plut. in Vitâ.—Justin. 3, c. 2, &c.—Strab. 8, 10, 15, &c.—Dionys. Hal. 2.—Paus. 3, c. 2.*

LYCUS, a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government only during the minority of Labdacus the son of the daughter of Nycteus. He was farther enjoined to make war against Epopeus, who had carried away by force Antiope the daughter of Nycteus. He was successful in this expedition: Epopeus was killed, and Lycus recovered Antiope and married her, though she was his niece. This new connection highly displeas-

ed his first wife Dirce, and Antiope was delivered to the unfeeling queen, and tortured in the most cruel manner. Antiope at last escaped, and entreated her sons Zethus and Amphion to avenge her wrongs. The children, incensed on account of the cruelties which their mother had suffered, besieged Thebes, killed Lycus, and tied Dirce to the tail of a wild bull, who dragged her till she died. *Paus.* 9, c. 5.—*Apollod.* 3, c. 5.—A king of Libya, who sacrificed whatever strangers came upon his coast. When Diomedes, at his return from the Trojan war, had been shipwrecked there, the tyrant seized him and confined him. He, however, escaped by means of Callirrhoe, the tyrant's daughter, who was enamoured of him, and who hung herself when she saw herself deserted.—A son of Neptune by Celæno, made king of a part of Mysia by Hercules. He offered violence to Megara, the wife of Hercules, for which he was killed by the incensed hero. Lycus gave a kind reception to the Argonauts. *Apollod.* 3, c. 10.—*Hygin.* fab. 18, 31, 32, 137.

LYDIA, [a country of Asia Minor, south of Mysia. Its limits appear to have been fluctuating and uncertain up to the period of its becoming a Roman province. It was then bounded on the west by the Grecian colonies of Ionia, which in reality indeed made a part of Lydia; on the north by the Hermus, for the latter part of its course; on the south by the Mæander; and on the east by Phrygia. Under the Persian dominion it was more extensive in territory, since it then actually comprehended the Greek cities on the coast. According to some of the Greek writers, the country was divided between two nations, the Lydians and Mæones, the former dwelling in the plains adjacent to the Cayster and in the neighbouring mountains, while the Mæones occupied the northernmost part of the country around Mount Tmolus, and near the Hermus and the Hyllus. Homer, however, does not support any distinction like this, but calls the nation by the general name of Mæones. The reason of this, and in fact the true circumstances of the whole affair, we learn from Herodotus, who states that the people of the country were first called Mæones, but afterwards Lydii, from Lydus, one of their kings.] It was governed by monarchs, who, after the fabulous ages, reigned for 249 years in the following order: Ardysus began to reign 797 B. C. Alyattes, 761; Meles, 747; Candaules, 735; Gyges, 718; Ardysus 2d, 680; Sadyattes, 631; Alyattes 2d, 619; and Croesus, 562, who was conquered by Cyrus, B. C. 548, when the kingdom became a province of the Persian empire. There were three different races that reigned in Lydia, the Atyadæ, Heraclidæ, and Mermnadæ. The history of the first is obscure and fabulous. The Heraclidæ began to reign about the Trojan war, and the crown remained in their family for about 505 years, and was always transmitted from father to son. Candaules was the last of the Heraclidæ: and Gyges the first, and

Croesus the last, of the Mermnadæ. [The dominions of Croesus extended to the Halys.] The Lydians were great warriors in the reign of the Mermnadæ. They invented the art of coining gold and silver, and were the first who exhibited public sports, &c. The Lydians were very probably of Thracian origin.] *Herodot.* 1, c. 6, 1. 3, c. 90. 1. 7, c. 74.—*Strab.* 2, 5 and 13.—*Mela.* 1, c. 2.—*Plin.* 3, c. 5.—*Dionys. Hal.* 1.—*Diod.* 4.—*Justin.* 13, c. 4.

LYDIUS, an epithet applied to the Tyber because it passed near Etruria, whose inhabitants were originally a Lydian colony. [*vid.* Etruria.] *Virg. Æn.* 2, v. 781, l. 8, v. 479.

LYDUS, a son of Atys and Callithea, king of Mæonia, which from him received the name of Lydia. His brother Tyrrenus led a colony to Italy, and gave the name of Tyrrenia to the settlement he made on the coast of the Mediterranean. *Herodot.* 7, c. 74.—An eunuch, &c.

LYGDAMUS or **LYGDAMUS**, a general of the Cimmerians who passed into Asia Minor, and took Sardis in the reign of Ardyes, king of Lydia. *Callim.*—An athlete of Syracuse, the father of Artemisia the celebrated queen of Halicarnassus. *Herodot.* 7, c. 99.

LYGODESMA, a surname of Diana at Sparta, because her statue was brought by Orestes from Taurus, shielded round with osiers. *Paus.* 3, c. 16.

LYNCEUS, son of Aphareus, was among the hunters of the Calydonian boar, and one of the Argonauts. He was so sharp-sighted that, as it is reported, he could see through the earth, and distinguish objects at the distance of above nine miles. He stole some oxen with his brother Idas, and they were both killed by Castor and Pollux, when they were going to celebrate their nuptials with the daughters of Leucippus. [Palæphatus has explained the fable of Lynceus seeing objects beneath the earth, by supposing him to have been the first who carried on the operation of mining, and that, descending with a lamp, he thus saw objects under the ground. Pliny assigns the following reason for Lynceus being fabled to be so keen-sighted. "*Novissimam vero primamque (Lunam) eodem die vel nocte, nullo alio in signo quam Ariete, conspici; id quoque paucis mortalium contingit. Et indiduo cernendi Lynceus.*" *Plin. N. H.* 2, 15.]—*Apollod.* 1 and 3.—*Hygin.* fab.—*Paus.* 4, c. 2.—*Ovid. Met.* 2, v. 303.—*Apolon. Arg.* 1.—A son of Ægyptus, who married Hypermnæstra, the daughter of Danaus. His life was spared by the love and humanity of his wife. [*vid.* Danaides.] He made war against his father-in-law, dethroned him and seized his crown. Some say that Lynceus was reconciled to Danaus, and that he succeeded him after his death, and reigned forty-one years. *Apollod.* 2, c. 1.—*Paus.* 2, c. 16, 19, 25.—*Ovid. Heroid.* 14.

LYNCS, **LYCÆUS**, or **LYNX**, a cruel king of Scythia, or, according to others, of Sicily. He received, with feigned hospitality, Trip-tolemus, whom Ceres had sent all over the

world to teach mankind agriculture; and as he was jealous of his commission he resolved to murder this favourite of the gods in his sleep. As he was going to give the deadly blow to Triptolemus, he was suddenly changed into a lynx, an animal which is the emblem of perfidy and ingratitude. *Ovid. Met.* 5, v. 650.

LYRNESSESUS, a city of Cilicia, the native country of Briseis, called from thence *Lyrnessis*. It was taken and plundered by Achilles and the Greeks at the time of the Trojan war, and the booty divided among the conquerors. *Homer. Il.* 2, v. 197.—*Ovid. Met.* 12, v. 108.—*Herod.* 3, v. 5. *Trist.* 4, el. 1, v. 15.

LYSANDER, a celebrated general of Sparta in the last years of the Peloponnesian war. He drew Ephesus from the interest of Athens, and gained the friendship of Cyrus the younger. He gave battle to the Athenian fleet, consisting of 120 ships, at Ægospotamos, and destroyed it all, except three ships, with which the enemy's general fled to Evagoras king of Cyprus. In this celebrated battle, which happened 405 years before the Christian era, the Athenians lost 3000 men, and with them their empire and influence among the neighbouring states. Lysander well knew how to take advantage of his victory, and the following year Athens, worn out by a long war of 27 years, and discouraged by its misfortunes, gave itself up to the power of the enemy, and consented to destroy the *Præus*, to deliver up all its ships, except 12, to recall all those who had been banished, and in short to be submissive in every degree to the power of Lacedæmon. Besides these humiliating conditions, the government of Athens was totally changed, and 30 tyrants were set over it by Lysander. This glorious success, and the honour of having put an end to the Peloponnesian war, increased the pride of Lysander. He had already begun to pave his way to universal power, by establishing aristocracy in the Grecian cities of Asia, and now he attempted to make the crown of Sparta elective. In the pursuit of his ambition he used prudence and artifice; and as he could not easily abolish a form of government which ages and popularity had confirmed, he had recourse to the assistance of the gods. His attempt, however, to corrupt the oracles of Delphi, Dodona, and Jupiter Ammon, proved ineffectual, and he was even accused of using bribes by the priests of the Libyan temple. The sudden declaration of war against the Thebans saved him from the accusations of his adversaries, and he was sent, together with Pausanias, against the enemy. The plan of his military operations was discovered, and the Haliartians, whose ruin he secretly meditated, attacked him unexpectedly, and he was killed in a bloody battle, which ended in the defeat of his troops, 394 years before Christ. His body was recovered by his colleague Pausanias, and honoured with a magnificent funeral. Lysander has been commended for his bravery, but his ambition de-

serves the severest censure, and his cruelty and duplicity have greatly stained his character. He was arrogant and vain in his public as well as private conduct, and he received and heard with the greatest avidity the hymns which his courtiers and flatterers sung to his honour. Yet in the midst of all his pomp, his ambition, and intrigues, he died extremely poor, and his daughters were rejected by two opulent citizens of Sparta to whom they had been betrothed during the life of their father. This behaviour of the lovers was severely punished by the Lacedæmonians, who protected from injury the children of a man whom they hated for his sacrilege, his contempt for religion, and his perfidy. The father of Lysander, whose name was Aristoclitus or Aristocrates, was descended from Hercules, though not reckoned of the race of the Heraclidæ. *Plut. & C. Nep. in vitâ.*—*Diod.* 13.

LYSANDRA, a daughter of Ptolemy Lagus, who married Agathocles the son of Lysimachus. She was persecuted by Arsinoë, and fled to Seleucus for protection. *Paus.* 1, c. 9, &c.

LÛSIAS, a celebrated orator, son of Cephalus, a native of Syracuse. His father left Sicily and went to Athens, where Lysias was born and carefully educated. In his 15th year he accompanied the colony which the Athenians sent to Thurium, and after a long residence there he returned home in his 47th year. [He was exiled from Thurium for being a partizan of Athens. From the latter city he was also driven by the tyranny of the Thirty, and retired to Megara. He joined Thrasylulus in his successful attempt for the deliverance of his country, and ended his days at Athens. Photius speaks of 233 harangues of Lysias, which either he himself, or the author of the life of this orator, which he had before his eyes, acknowledges as authentic. There remain only 34, which are all forensic, and remarkable for the method which reigns in them. The purity, the perspicuity, the grace, and simplicity which characterize the orations of Lysias would have raised him to the highest rank in the art had they been coupled with the force and energy of Demosthenes. His style is elegant, without being overloaded with ornaments, and always preserves its tone. In the art of narration, Dionysius of Halicarnassus considers him superior to all orators, in being distinct, probable, and persuasive; but, at the same time, admits that his composition is better adapted to private litigation than to important causes. The text of his harangues, as we now have it, is extremely corrupt. His masterpiece is the funeral oration delivered in honour of the Athenians who, having been sent to the aid of the Corinthians, under the command of Iphicrates, perished in battle.] The best editions of Lysias are that of Taylor, 8vo, Cantab. 1740, that of Auger, 2 vols. 8vo. Paris, 1783, [and that of Reiske in the *Corpus Oratorum Græcorum*, Lips. 1772, 2 vols. 8vo.] He died in the 81st year of his age, 378 years before

the Christian era. *Plut. de Orat.—Cic. de Brut. de Orat.—Quintil. 3, &c.—Diog. 2.*

LYSIMACHIA, a city on the Thracian Chersonesus. [It was called Hexamilium from the breadth of the isthmus, which is estimated at 6 miles. The name still remains in *Hexamili.*] *Paus. 1, c. 9.*

LYSIMACHUS, [king of Thrace, one of the captains of Alexander the Great. He rose to the favour of his prince from a very mean condition. At the partition of the empire of Alexander, Lysimachus received for his share Thrace, the Chersonese, and the countries adjacent to the Euxine. He founded in the Chersonese Lysimachia as his capital. When Antigonus had rendered himself formidable to all the other generals of the deceased monarch, Lysimachus joined in the league against him, with Seleucus, Ptolemy, and Cassander, and fought with them at the great battle at Ipsus.] He afterwards seized Macedonia, after expelling Pyrrhus from the throne, B. C. 286; but his cruelty rendered him odious, and the murder of his son Agathocles so offended his subjects, that the most opulent and powerful revolted from him and abandoned the kingdom. He pursued them to Asia, and declared war against Seleucus, who had given them a kind reception. He was killed in a bloody battle 281 years before Christ, in the 80th year of his age, and his body was found in the heaps of slain only by the fidelity of a little dog, which had carefully watched near it. It is said that the love and respect of Lysimachus for his learned master Callisthenes proved nearly fatal to him. He, as Justin mentions, was thrown into the den of a hungry lion, by order of Alexander, for having given Callisthenes poison to save his life from ignominy and insult; and when the furious animal darted upon him, he wrapped his hand in his mantle, and boldly thrust it into the lion's mouth, and by twisting his tongue, killed an adversary ready to devour him. This act of courage in his self-defence recommended him to Alexander. He was pardoned, and ever after esteemed by the monarch. *Justin. 15, c. 3, &c.—Diod. 19, &c.—Paus. 1, c. 10.—An Acarnanian, preceptor to Alexander the Great. He used to call himself Phoenix, his pupil Achilles, and Philip Peleus. Plut. in Alex.—Justin. 15, c. 3.*

LYSIPPUS, [a celebrated sculptor and statuary, was born at Sicyon, and flourished in the time of Alexander the Great. He was

originally a worker in brass, and then applied himself to painting till his talents and inclination led him to fix upon the profession of a sculptor. He worked with such extraordinary diligence that he is said to have left 1500 performances, all of such excellence that any one of them singly might have conferred celebrity on him as an artist.] Alexander was so partial to the artist, that he forbade any sculptor but Lysippus to make his statue. Lysippus excelled in expressing the hair, and he was the first who made the head of his statues less large, and the body smaller than usual, that they might appear taller. This was observed by one of his friends, and the artist gave for answer, that his predecessors had represented men in their natural form, but that he represented them such as they appeared. [The most admirable of his works were the statues of Alexander, of which he executed a series, beginning from his childhood: and one of a man coming out of a bath, placed by Agrippa before his public baths, and which, being removed by Tiberius to his own chamber, caused such great clamours on the part of the populace, that the emperor thought it prudent to return it to its former situation. A chariot of the sun at Rhodes was one of his great works, which was, however, surpassed by a Colossus at Tarentum, 40 cubits high.] His statue of Socrates and those of the horsemen who were drowned in the Granicus, were so highly valued, that in the age of Augustus they were sold for their weight in gold. *Plut. in Alex.—Cic. in Brut. c. 164, ad. Her. 4, c. 148.—Plin. 37, c. 7.—Patere. 1, c. 11.—Horat. 2, ep. 1, v. 240.—A comic poet, some of whose plays are mentioned by Athenæus. Plin. 7, c. 37.*

LYSIS, a Pythagorean philosopher, preceptor to Epaminondas. He flourished about 388 years before the Christian era. He is supposed by some to be the author of the golden verses which are attributed to Pythagoras. *C. Eep. in Epam. 2.*

LYSISTRATUS, a brother of Lysippus. He was the first artist who ever made a statue with wax. *Plin. 34, c. 8, l. 35, c. 12.*

LYSTRA, [a city of Asia Minor, placed by Ptolemy in Isauria; but, according to Pliny, Hierocles, and the history of the acts of the Apostles, it belonged to Lycaonia. On D'Anville's map it is placed in Isauria, south-east of Isauria.]

MACÆ, [a people of Africa who occupied the coast to the north-west of and near the Greater Syrtes. They are thought to have been the same with those named Syrtites by Pliny. The Cinyphs watered their country. Herodotus states that they had a curious custom of leaving only a tuft of hair in the centre of their head, carefully shaving the rest, and that when they went to war their only cover-

ings were the skins of ostriches. *vid. Cinyphs.*—A people of Arabia Deserta, on a projection of land where the Sinus Persicus is narrowest. Ptolemy calls the promontory *As-sabo*; its modern name, however, *Cape Mus-sendom*, bears some faint resemblance to that of the Macæ.]

MACÆREUS. [*vid. Lesbos.*]

MACÆRIA, a daughter of Hercules and De-

janira. After the death of Hercules, Eurystheus made war against the Heraclidae, whom the Athenians supported, and the oracle declared that the descendants of Hercules should obtain the victory, if any one of them devoted himself to death. This was cheerfully accepted by Macaria, who refused to endanger the life of the children of Hercules by suffering the victim to be drawn by lot, and the Athenians obtained a victory. Great honours were paid to the patriotic Macaria, and a fountain of Marathon was called by her name. *Paus.* 1, c. 32.—An ancient name of Cyprus.

MACARIS, an ancient name of Crete.

MACEO, a son of Osiris, who had a share in the divine honours which were paid to his father. He was represented clothed in a wolf's skin, for which reason the Egyptians held that animal in great veneration. *Diod.* 1.—*Plut. in Isid. et Os.*—A man who gave his name to Macedonia. Some supposed him to be the same as the son or general of Osiris, whilst others consider him as the grandson of Deucalion by the mother's side. *Diod.* 1.

MACEDONIA, [a country of Europe, lying to the west of Thrace, and north and north-east of Thessaly. Its most ancient name was *Æmathia*, a denomination derived from *Æmathius*, a prince of great antiquity, but the Greeks afterwards called it Macedonia, either from king Maceo, a descendant, as some pretend, of Deucalion, or, as others say, by an easy change of Mygdonia, the name of one of its provinces, into Macedonia. Its boundaries varied according as it advanced in the career of national prosperity.] Philip increased it by the conquest of Thessaly and of part of Thrace, and, according to Pliny, it contained no less than 150 different nations. [In the time of Ptolemy, however, as appears by his geography, this number was greatly diminished. When Macedonia fell under the power of the Romans, they formed a province by this name, which comprised not only the ancient kingdom but also Thessaly and Epirus, and extended from sea to sea.] The kingdom of Macedonia, first founded B. C. 814, by Caranus, a descendant of Hercules, and a native of Argos, continued in existence 646 years, till the battle of Pydna. The family of Caranus remained in possession of the crown until the death of Alexander the Great, and began to reign in the following order; Caranus, after a reign of 28 years, was succeeded by Cœnus, who ascended the throne 786 B. C. Thurimmas, 744, Perdiccas 729, Argæus 678, Philip 640, *Æropas* 602, Alcetas or Alectas 576, Amyntas 547, Alexander 497, Perdiccas 454, Archelaus 413, Amyntas 399, Pausanias 398, Amyntas 2d 397, Argæus the tyrant 390, Amyntas restored 390, Alexander 2d 371, Ptolemy Aloritis 370, Perdiccas 3d 366, Philip son of Amyntas 360, Alexander the Great 336, Philip Aridæus 323, Cassander 316, Antipater and Alexander 298, Demetrius king of Asia 294, Pyrrhus 287, Lysimachus 286, Ptolemy Ceraunus 280, Meleager two months, Antipater the Etesian 45 days, Antigonus Gonatas 277, Demetrius 243, Antigonus Do-

son 232, Philip 221, Perseus 179, conquered by the Romans 168 B. C. at Pydna. Macedonia has been severally called *Æmonia*, *Mygdonia*, *Pæonia*, *Edonia*, *Æmathia*, &c. The inhabitants of Macedonia were naturally warlike, and though in the infancy of their empire they were little known beyond the borders of their country, yet they signalized themselves greatly in the reign of Philip, and added the kingdom of Asia to their European dominions by the valour of Alexander. The Macedonian phalanx, or body of soldiers, was always held in the highest repute, and it resisted and subdued the repeated attacks of the bravest and most courageous enemies. [The pure Greeks affected to despise the Macedonians and part of the Epirots, as barbarians, and Demosthenes always discriminates in very pointed terms between the Macedonian upstart Philip and the true Greeks, especially the Athenians. The splendid victories of Philip and Alexander subdued somewhat of this haughty spirit on the part of their southern neighbours.] *Liv.* 44.—*Just.* 6, c. 9, l. 7, c. 1, &c.—*Strab.* 7.—*Mela*, 1, c. 3, &c.—*Plin.* 4, c. 10, &c.—*Curt.* 3 and 4.—*Paus.* 8, c. 7.

MACEDONICUM BELLUM, was undertaken by the Romans against Philip king of Macedonia, some few months after the second Punic war, B. C. 200. The cause of this war originated in the hostilities which Philip had exercised against the Achæans, the friends and allies of Rome. The consul Flaminius had the care of the war, and he conquered Philip on the confines of Epirus, and afterwards in Thessaly. The Macedonian fleets were also defeated; Eubœa was taken; and Philip, after continual losses, sued for peace, which was granted him in the fourth year of the war. The ambition and cruelty of Perseus, the son and successor of Philip, soon irritated the Romans. Another war was undertaken, in which the Romans suffered two defeats. This, however, did not discourage them; Paulus *Æmilius* was chosen consul in the 60th year of his age, and intrusted with the care of the war. He came to a general engagement near the city of Pydna. The victory sided with the Romans, and 20,000 of the Macedonian soldiers were left on the field of battle. This decisive blow put an end to the war, which had already continued for three years, 168 years before the Christian era. Perseus and his sons Philip and Alexander were taken prisoners, and carried to Rome to adorn the triumph of the conqueror. About fifteen years after, new seditions were raised in Macedonia, and the false pretensions of Andriscus, who called himself the son of Perseus, obliged the Romans to send an army to quell the commotions. Andriscus at first obtained many considerable advantages over the Roman forces, till at last he was conquered and delivered to the consul Metellus, who carried him to Rome. After these commotions, which are sometimes called the third Macedonian war, Macedonia was finally reduced into a Roman province, and govern-

ed by a regular proconsul, about 148 years before the Christian era.

MACE DONICUS, a surname given to Metellus, from his conquests in Macedonia. It was also given to such as had obtained any victory in that province.

MACER ÆMYLIUS, a Latin poet of Verona, intimate with Tibullus and Ovid, and commended for his genius, his learning, and the elegance of his poetry. He wrote some poems upon serpents, plants, and birds, mentioned by Ovid. He also composed a poem upon the ruins of Troy, to serve as a supplement to Homer's Iliad. His compositions are now lost. [A poem "*de herbarum virtutibus*," extant under the name of Macer, has been given up as supposititious.] He died B. C. 16. *Ovid. Trist.* 4, el. 10, v. 44. *ex Pont.* 2, ep. 10.—*Quintil.* 10. c. 1.—L. Claudius, a pro-prætor of Africa in the reign of Nero. He assumed the title of emperor, and was put to death by order of Galba.

MACHANIDAS, a man who made himself absolute at Sparta. He was killed by Philopœmen, after being defeated at Mantinea, B. C. 208. Nabis succeeded him, *Plut.—Liv.* 27, c. 30, l. 28. c. 5 and 7.

MACHAON, a celebrated physician, son of Æsculapius, and brother to Podalirius. He went to the Trojan war with the inhabitants of Trica, Ithome, and Æchalia. According to some he was king of Messenia. As physician to the Greeks, he healed the wounds which they received during the Trojan war, and was one of those concealed in the wooden horse. [Machaon was more skilled in the treatment of external injuries. Podalirius in the cure of internal ones.] Some suppose that he was killed before Troy by Eurypylos, the son of Telephus. He received divine honours after death, and had a temple in Messenia. *Homer Il. 2. &c.—Ovid. ex Pont.* 3, ep. 4.—*Quint. Smyr.* 6. v. 409.—*Virg. Æn.* 2, v. 263 and 426.

MACRA, a river flowing from the Apennines, and dividing Liguria from Etruria. [now the *Magra*.] *Lucan.* 2, v. 426.—*Liv.* 39, c. 32.—*Plin.* 3, c. 5.

MACRIANUS, Titus Fulvius Julius, an Egyptian of obscure birth, who, from a private soldier, rose to the highest command in the army, and proclaimed himself emperor when Valerian had been made prisoner by the Persians, A. D. 260. His liberality supported his usurpation; his two sons Macrianius and Quietus were invested with the imperial purple, and the enemies of Rome were severely defeated either by the emperors or their generals. When he had supported his dignity for a year in the eastern parts of the world, Macrianius marched towards Rome, to crush Gallienus, who had been proclaimed emperor. He was defeated in Illyricum by the lieutenant of Gallienus, and put to death with his son, at his own express request, A. D. 262.

MACRINUS, M. Opilius Severus, a native of Africa, who rose from the most ignominious condition to the rank of præfect of the præto-

rian guards, and at last of emperor, after the death of Caracalla, whom he sacrificed to his ambition, A. D. 217. The beginning of his reign was popular; the abolition of the taxes, and an affable and complaisant behaviour, endeared him to his subjects. These promising appearances did not long continue, and the timidity which Macrinus betrayed in buying the peace of the Persians by a large sum of money, soon rendered him odious; and while he affected to imitate the virtuous Aurelius, without possessing the good qualities of his heart, he became contemptible and insignificant. This affectation irritated the minds of the populace, and when severe punishments had been inflicted on some of the disorderly soldiers, the whole army mutinied; and their tumult was increased by their consciousness of their power and numbers, which Macrinus had the imprudence to betray, by keeping almost all the military force of Rome encamped together in the plains of Syria. Heliogabalus was proclaimed emperor, and Macrinus attempted to save his life by flight. He was, however, seized in Cappadocia, and his head was cut off and sent to his successor, June seventh, A. D. 218. Macrinus reigned about two months and three days. His son, called Diadumenianus, shared his father's fate.—A friend of the poet Persius, to whom his second satire is inscribed.

MACROBI, a people of Æthiopia, celebrated for their justice and the innocence of their manners. They generally lived to their 120th year, some say to a thousand; and, indeed, from that longevity they have obtained their name (*μακρος βιος*, long life,) to distinguish them more particularly from the other inhabitants of Æthiopia. After so long a period spent in virtuous actions, and freed from the indulgencies of vice, and from maladies, they dropped into the grave as to sleep, without pain and without terror. *Orph. Argon.* 105.—*Herodot.* 3, c. 17.—*Mela*, 3, c. 9.—*Plin.* 7, c. 48.—*Val. Max.* 8, c. 3.

MACROBIUS, [a Latin writer and eminent critic, who flourished towards the close of the 4th century. He is supposed to have been a Greek, but the place of his birth is not known. He is claimed indeed by the people of Parma, who show his tomb, but he refers his birth-place to a country in which the Latin language was not vernacular. He undoubtedly lived at Rome; but whether he was the same Macrobius who was grand chamberlain under Honorius and Theodosius 2d is not well ascertained. It has likewise been disputed whether he was a Christian or a Pagan. The supposition that he held the office of chamberlain under the Christian emperors, has been the chief or perhaps the only ground for imagining him to have been a Christian, since the language of his writings and the interlocutors in the dialogues are entirely heathen.] Macrobius has rendered himself famous for a composition called *Saturnalia*, a miscellaneous collection of antiquities and criticisms, supposed to have been the result of a conversation of some of the learned Romans

during the celebration of the Saturnalia. This was written for the use of his son, and the bad Latin which the author has often introduced, proves that he was not born in a part of the Roman empire where the Latin tongue was spoken, as he himself candidly confesses. The Saturnalia are useful for the learned reflections they contain, and particularly for some curious observations on the two greatest epic poets of antiquity. [The questions treated of relate to topics of antiquity, mythology, history, and poetry, discussed in a pleasing way, and with reference to the works of ancient authors, and to the laws and customs of the Romans.] Besides this, Macrobius wrote a commentary on Cicero's *sonnium Scipionis*, which is likewise composed for the improvement of the author's son, and dedicated to him. [From this last work it appears that he was a Platonist. He wrote also a work on the difference between the Greek and Latin tongues, and their analogy. We have a part of it remaining.] The best editions are that of Gronovius, 8vo. L. Bat. 1670, and that of Lips. 8vo. 1777.

MACRŌCHEIR, a Greek name of Artaxerxes, the same as *Longimanus*. [*vid.* *Longimanus*.]

MACRŌNES, [a nation of Asia, occupying the northern parts of Armenia, probably between the town of Arze and the coast of the Euxine. They are mentioned in the Anabasis as one of the nations through whose territories the Greeks marched. They were afterwards, according to Strabo, called Sanni or Tanni.] *Flacc.* 5, v. 153.—*Herodot.*

MADAURA, [a town of Numidia, near Tagaste, and north-west of Sicca, of which the inhabitants were called *Madaurenses*.] It was the native place of Apuleius. *Apul. Met.* 11.

MADĒTES, a general of Darius who bravely defended a place against Alexander. The conqueror resolved to put him to death, though thirty orators pleaded for his life. Sisymbrius prevailed over the almost inexorable Alexander, and Madetes was pardoned. *Curt.* 5, c. 3.

MADYES, a Scythian prince who pursued the Cimmerians in Asia, and conquered Cyaxares, B. C. 623. He held for some time the supreme power of Asia Minor. *Herodot.* 8, c. 103.

MÆANDER, a celebrated river of Asia Minor, rising near Celæna [in Phrygia], and flowing through Caria and Ionia into the Ægean Sea, between Miletus and Priene, after it has been increased by the waters of the Marsyas, Lycus, Eudon, Lethæus, &c. It is celebrated among the poets for its windings, which amount to no less than 600, and from which all obliquities have received the name of *Mæanders*. It forms in its course, according to the observations of some travellers, the Greek letters ε ζ ε ς & ω, and from its windings Dædalus had the first idea of his famous labyrinth. [The Mæander is a deep stream, and fordable only in a few places, even in the early part of its course. It is called by the Turks *Minder* or *Bojuk Minder*, the little Mæan-

der.] *Ovid. Met.* 8, v. 145, &c.—*Virg. Æn.* 5, v. 254.—*Lucan.* 5, v. 208, l. 6, v. 471.—*Homer. Il.* 2.—*Herodot.* 2, c. 29.—*Cic. Pis.* 22.—*Strab.* 12, &c.—*Mela*, 1, c. 17.

MÆÁTÆ, a people at the south of Scotland, [comprising the Otadeni, Gadeni, Selgovæ, Novantæ, and Damni]. *Dio.* 76, c. 12.

MÆCENAS. *vid.* *Mecænes*.

MÆDI, a people of *Mædica*, a district of Thrace near Rhodope. *Liv.* 26, c. 25, l. 40, c. 21.

MÆLIUS, a Roman thrown down from the Tarpeian rock, for aspiring to tyranny at Rome, in the early ages of the republic.

MÆMACTERIA, sacrifices offered to Jupiter at Athens in the winter month Mæmacteron. The god surnamed *Mæmactes* was entreated to send mild and temperate weather as he presided over the seasons, and was the god of the air.

MÆNĀDES, a name of the Bacchantes, or priestesses of Bacchus. The word is derived from *μαινομαι*, to be furious, because in the celebration of the festivals their gestures and actions were those of mad women. *Ovid. Fast.* 4, v. 458.

MÆNĀLUS, (*plur.* *Mænala*) a mountain [in the south-south-eastern part] of Arcadia, sacred to the god Pan, and greatly frequented by shepherds. It received its name from Mænalus, a son of Lycaon. It was covered with pine trees, whose echo and shade have been greatly celebrated by all the ancient poets. *Ovid. Met.* 1, v. 216.—*Virg. G.* 1, v. 17.—*Ecl.* 8, v. 24.—*Paus.* 8, c. 3.—*Strab.* 8.—*Mela*, 2, c. 3.—Atown of Arcadia.—A son of Lycaon.—The father of Atalanta.

MÆNUS, a river of Germany now called *the Mayne*, falling into the Rhine at Mayence.

MÆŌNIA, [*vid.* *Lydia*.] The Etrurians, as being supposed to be descended from a Lydian colony, are often called Mæonidæ, and even the lake Thrasymentus in their country, is called Mæonius Lacus. [*vid.* the true theory of their origin under Hetruria.] *Sil. Ital.* 15, v. 35.

MÆŌNIDÆ, a name given to the Muses, because Homer, their greatest and worthiest favourite, was supposed to be a native of Mæonia.

MÆŌNIDES, a surname of Homer, because, according to the opinion of some writers, he was born in Mæonia, or because his father's name was Mæon. *Ovid.*—The surname is also applied to Bacchus, as he was worshipped in Mæonia.

MÆONIS, an epithet applied to Omphale as queen of Lydia or Mæonia. *Ovid.* The epithet is also applied to Arachne as a native of Lydia. *Id. Met.* 6.

MÆŌTÆ, a people of Asiatic Sarmatia.

MÆŌTIS PALUS, a large lake, or part of the sea between Europe and Asia, at the north of the Euxine, to which it communicates by the Cimmerian Bosphorus, now called the *sea of Azoph* or *Zuback*. [Its ancient name of *Marsh* was given to it from its waters being polluted with mud.] It was worshipped as a deity by the Massagetæ. [*Rit.*

ter has collected together much curious learning to prove that the Palus Mæotis (whose true name he makes Maïetis) was an important link in the chain connecting the religion of Greece with that of India.] It extends about 390 miles from south-west to north-east, and is about 600 miles in circumference. The Amazons are called *Mæotides*, as living in the neighbourhood. *Strab.*—*Mela*, 1, c. 1, &c.—*Justin*, 2, c. 1.—*Curt*, 5, c. 4.—*Lucan*, 2, &c.—*Ovid*, *Fast.* 3, el. 12. *ep. Sab.* 2, v. 9.—*Virg.* *Æn.* 6, v. 739.

MÆSIA SYLVA, a wood in Etruria, near the mouth of the Tiber. *Liv.* 1, c. 33.

MÆVIUS, a poet of inferior note in the Augustan age who made himself known by his illiberal attacks on the character of the first writers of his time, as well as by his affected compositions. His name would have sunk in oblivion if Virgil had not ridiculed him in his third eclogue, and Horace in his 10th epode.

MAGAS, a king of Cyrene in the age of Ptolemy Philadelphus. He reigned 50 years, and died B. C. 257. *Polyan.* 2.

MAGI, a religious sect among the eastern nations of the world, and particularly in Persia. They had great influence in the political as well as religious affairs of the state, and a monarch seldom ascended the throne without their previous approbation. Zoroaster was founder of their sect. They paid particular homage to fire, which they deemed a deity, as pure in itself, and the purifier of all things. In their religious tenets they had two principles, one good, the source of every thing good; and the other evil, from whence sprung all manner of ills. Their professional skill in the mathematics and philosophy rendered every thing familiar to them, and from their knowledge of the phenomena of the heavens, the word Magi was applied to all learned men; and in process of time, the Magi, from their experience and profession, were confounded with the magicians who imposed upon the superstitious and credulous. Hence the word *Magi* and *magicians* became synonymous among the vulgar. Smerdis, one of the Magi, usurped the crown of Persia after the death of Cambyses, and the fraud was not discovered till the seven noble Persians conspired against the usurper, and elected Darius king. From this circumstance there was a certain day on which none of the Magi were permitted to appear in public, as the populace had the privilege of murdering whomsoever of them they met. [Various derivations have been assigned for the name. Plato, Xenophon, Herodotus, Strabo, &c. derive it from the Persian language, in which it signified a priest, or a person appointed to officiate in holy things. Others derive it from the Greek *μαγας*, great, which they say, being borrowed of the Greeks by the Persians, was returned in the form *μαγος*. Vossius, however, deduces it from the Hebrew, *haga*, to meditate, whence comes *maghim*, people addicted to meditation.] *Strab.*—*Cit. de Div.* 1.—*Herodot.* 3, c. 62, &c.

MAGNA GRÆCIA, a part of Italy. *vid. Græcia Magna.*

MAGNA MATER, a name given to Cybele.

MAGNENTIUS, [a German by birth, who, from being a private soldier, rose to the head of the Roman empire. He was at first a prisoner of war, but, to free himself from chains, he joined the Roman troops, and became distinguished for valour. He was commander of the Jovian and Herculean bands stationed to guard the banks of the Rhine at the time when Constans 1st had incurred the contempt of the army by his indolence and voluptuousness. In 350 A. D. he ascended the throne, and, on the murder of Constans was left without a rival in the Gallic and Italian prefectures. At Rome he acted with great tyranny, and by his extortions was enabled to keep in pay a large army to support his usurped authority. So formidable did he appear, that Constantius, emperor of the east and brother of the deceased Constans, offered him peace with the possession of Gaul, Spain, and Britain, but his offer was rejected. A war ensued, and Magnentius was totally defeated. He fled to Aquileia, and afterwards obtained a victory over the van of the pursuing army at Ticinum. Another defeat, however, soon followed, and Magnentius took refuge in Lyons where he dispatched himself with his own sword.]

MAGNES, a young man who found himself detained by the iron nails which were under his shoes as he walked over a stone mine. This was no other than the magnet, which received its name from the person who had been first sensible of its power. Some say that Magnes was a slave of Medea, whom that enchantress changed into a magnet. [According to another account, the magnet took its name from a shepherd who discovered it with the iron of his crook on Mount Ida.]

MAGNËSIA, [the name of two cities of Lydia, one was situate in the south near the Mæander, and was called from its position Magnesia ad Mæandrum, (*επι Μαγνηδα*). It lay south-east from Ephesus. According to Diodorus, it was one of the towns given by Artaxerxes to Themistocles, and it was also the scene of his death. It is now called by the Turks *Gyzel Hisar*, or "the beautiful castle." The other was in the northern part of Lydia, near the junction of the Hermus and Hyllus, and in the vicinity of Mount Sipylus.] It is famous for a battle which was fought there 187 years before the Christian era, between the Romans and Antiochus king of Syria. The forces of Antiochus amounted to 70,000 men, according to Appian, or 70,000 foot and 12,000 horse, according to Livy, which have been exaggerated by Florus to 300,000 men; the Roman army consisted of about 28 or 30,000 men, 2000 of which were employed in guarding the camp. The Syrians lost 50,000 foot and 4000 horse, and the Romans only 300 killed with 25 horse.—A country on the eastern parts of Thessaly, at the south of Ossa.

The capital was also called Magnesia.—A promontory of Magnesia in Thessaly. *Liv.* 37.—*Flor.* 2.—*Appian.*

MAGO, a Carthaginian general sent against Dionysius, tyrant of Sicily. He obtained a victory, and granted peace to the conquered. In a battle which soon after followed this treaty of peace Mago was killed. His son of the same name succeeded to the command of the Carthaginian army, but he disgraced himself by flying at the approach of Timoleon, who had come to assist the Syracusans. He was accused in the Carthaginian senate, and he prevented by suicide the execution of the sentence justly pronounced against him. His body was hung on a gibbet, and exposed to public ignominy.—A brother of Annibal the Great. He was present at the battle of Cannæ, and was deputed by his brother to carry to Carthage the news of the celebrated victory which had been obtained over the Roman armies. His arrival at Carthage was unexpected, and more powerfully to astonish his countrymen on account of the victory at Cannæ, he emptied in the senate-house the three bushels of golden rings which had been taken from the Roman knights slain in battle. He was afterwards sent to Spain, where he defeated the two Scipios, and was himself, in another engagement, totally ruined. He retired to the Baleares, which he conquered; and one of the cities there still bears his name, and is called *Portus Magonis*, *Port Mahon*. After this he landed in Italy with an army, and took possession of part of Insubria. He was defeated in a battle by Quintilius Varus, and died of a mortal wound 203 years before the Christian era. *Liv.* 30, &c.—*C. Nep. in Ann.* 8, gives a very different account of his death, and says, he either perished in a shipwreck or was murdered by his servants. Perhaps Annibal had two brothers of that name.—A Carthaginian more known by the excellence of his writings than by his military exploits. He wrote 23 volumes upon husbandry; these were preserved by Scipio at the taking of Carthage, and presented to the Roman senate. They were translated into Greek by Cassius Dionysius of Utica, and into Latin by order of the Roman senate, though Cato had already written so copiously upon the subject; and the Romans, as it has been observed, consulted the writings of Mago with greater earnestness than the books of the Sibylline verses. *Columella.*—A Carthaginian sent by his countrymen to assist the Romans against Pyrrhus and the Tarentines, with a fleet of 120 sail. This offer was politely refused by the Roman senate. This Mago was father of Asdrubal and Hamilcar. *Val. Max.*

MAGON, a river of India falling into the Ganges. [According to Mannert, the *Ramgonga*.] *Arrian.*

MAHERBAL, a Carthaginian who was at the siege of Saguntum, and who commanded the cavalry of Annibal at the battle of Cannæ. He advised the conqueror immediately to march to Rome, but Annibal required time to consider on so bold a measure; upon which

Maherbal observed, that Annibal knew how to conquer, but not how to make a proper use of victory.

MAJA, a daughter of Atlas and Pleione mother of Mercury by Jupiter. She was one of the Pleiades, the most luminous of the seven sisters. [*vid.* Pleiades.] *Apollod.* 3, c. 10.—*Virg. Æn.* 1, v. 301.—A surname of Cybele.

MAJESTAS, a goddess among the Romans, daughter of Honour and Reverence. *Ovid.* 5, *Fast.* 5, v. 25.

MAJORIANUS, Jul. Valerius, an emperor of the western Roman empire, raised to the imperial throne, A. D. 457. He signalized himself by his private as well as public virtues. He was massacred after a reign of 37 years by one of his generals, who envied in his master the character of an active, virtuous, and humane emperor.

MAJORCA. [*vid.* Baleares.]

MALA FORTUNA, the goddess of evil fortune, was worshipped among the Romans. *Cic. de Nat. D.* 3.

MALĒA, a promontory of Lesbos.—Another in Peloponnesus, at the south of Laconia. The sea is so rough and boisterous there, that the dangers which attended a voyage round it gave rise to the proverb of *Cum ad Maleam deflexeris, obliviscere quæ sunt domi*. [It is now cape Malio, or *St. Angelo*.] *Strab.* 8 and 9.—*Lucan.* 6, v. 58.—*Plut. in Arat.*—*Virg. Æn.* 5, v. 193.—*Mela*, 2, c. 3.—*Liv.* 21, c. 44.—*Ovid. Am.* 2, el. 16, v. 24, el. 11, v. 20.—*Paus.* 3, c. 23.

MALEVENTUM, the ancient name of Beneventum. *Liv.* 9, c. 27.

MALIA, a city of Phthiotis near Mount Œta and Thermopylæ. There were in its neighbourhood some hot mineral waters which the poet Catullus has mentioned. From Malia, a gulf or small bay in the neighbourhood, at the western extremities of the island of Eubœa, has received the name of the gulf of Malia, *Maliacum Fretum* or *Moliacus Sinus*. Some call it the gulf of Lamia from its vicinity to Lamia. *Paus.* 1, c. 4.—*Herodot.*

MALLEA OF MALLIA AQUA. *vid.* Malia.

MALLOPHORA, (*lanam ferens*,) a surname under which Ceres had a temple at Megara, because she had taught the inhabitants the utility of wool, and the means of tending sheep to advantage. This temple is represented as so old in the age of Pausanias, that it was falling to decay. *Paus.* 1, c. 44.

MAMERCUS, a tyrant of Catana, who surrendered to Timoleon. His attempts to speak in a public assembly at Syracuse were received with groans and hisses, upon which he dashed his head against a wall, and endeavoured to destroy himself. The blows were not fatal, and Mamercus was soon after put to death as a robber, B. C. 340. *Polyæn.* 5.—*C. Nep. in Tim.*

MAMERTINA, a town of Campania, famous for its wines.—A name of Messana in Sicily. *Martial.* 13, ep. 117.—*Strab.* 7.

MAMERTINI, a mercenary band of soldiers which passed from Campania into Sicily, at

the request of Agathocles. When they were in the service of Agathocles, they claimed the privilege of voting at the electing of magistrates at Syracuse, and had recourse to arms to support their unlawful demands. The sedition was appeased by the authority of some leading men, and the Campanians were ordered to leave Sicily. In their way to the coast they were received with great kindness by the people of Messina, and soon returned perfidly for hospitality. They conspired against the inhabitants, murdered all the males in the city, and married their wives and daughters, and rendered themselves masters of the place. After this violence they assumed the name of Mamertini, and called their city *Mamertina*, from a provincial word, which in their language signified *martial*, or *warlike*. The Mamertines were afterwards defeated by Hiero, and totally disabled to repair their ruined affairs. [The more correct explanation of the name Mamertines is as follows. It was customary with the Oscan nations of Italy, in time of famine or any other misfortune, to seek to propitiate the favour of the gods by consecrating to them not only all the productions of the earth during a certain year, but also all the male children born during that same space of time. Mamer or Mars being their tutelary deity, they called these children after him when they had attained maturity, and, under the general and customary name of Mamertini, sent them away to seek new abodes.] *Plut. in Pyrrh. &c.*

MAMILIA LEX [*de limitibus*, A. U. C. 642, whence the author of it, C. Mamilius a tribune, got the surname of Limetanus. It ordained that there should be an uncultivated space of 5 feet broad left between farms, and if any dispute happened about this matter, that arbiters should be appointed by the prætor to determine it. The law of the twelve tables required three.]

MAMILII, a plebeian family at Rome descended from the Aborigines. They first lived at Tusculum, from whence they came to Rome. *Liv. 3, c. 29.*

MAMILIUS OCTAVIUS, a son-in-law of Tarquin, who behaved with uncommon bravery at the battle of Regillæ. He is also called Manilius. *vid. Manilius.*

MAMMEA, the mother of the emperor Severus, who died A. D. 235.

MAMURIUS VETURIUS, a worker in brass in Numa's reign. He was ordered by the monarch to make a number of ancyliæ or shields like that one which had fallen from heaven, that it might be difficult to distinguish the true one from the others. He was very successful in his undertaking, and he asked for no other reward but that his name might be frequently mentioned in the hymns which were sung by the Salii in the feast of the Ancyliæ. This request was granted. *Ovid. Fast. 3, v. 392.—Varro L. L. 5, c. 6.*

MAMURRA, a Roman knight, born at Formiæ. He followed the fortune of J. Cæsar in Gaul, where he greatly enriched himself. He built a magnificent palace on Mount Cæ-

lius, and was the first who incrusted his walls with marble. Catullus has attacked him in his epigrams. Formiæ is sometimes called *Mamurrarum urbs*. *Plin. 36, c. 6.*

C. MANCIUS, a Roman general, who, though at the head of an army of 30,000 men was defeated by 4000 Numantians, B. C. 138. [The remnant of the Roman army was allowed to retire, upon their making a treaty of peace with the Numantians. The senate refused to ratify the treaty, and ordered Mancinus to be delivered up to the enemy; but they refused to receive him. Mancinus thereupon returned to Rome, and was reinstated in his rights of a citizen, contrary to the opinion of the tribune P. Rutilius, who asserted that he could not enjoy the right of returning to his country, called by the Romans *jus postliminii*.] *Cic. in Orat. 1, c. 40.*

MANDANE, a daughter of king Astyages, married by her father to Cambyses, an ignoble person of Persia. The monarch had dreamed that his daughter's urine had drowned all his city, which had been interpreted in an unfavourable manner by the soothsayers who assured him that his daughter's son would dethrone him. The marriage of Mandane with Cambyses would in the monarch's opinion prevent the effects of the dream, and the children of this connection would like their father be poor and unnoticed. The expectations of Astyages were frustrated. He was dethroned by his grandson. (*vid. Cyrus*.) *Herodot. 1, c. 107.*

MANDĒLA, a village in the country of the Sabines, near Horace's country-seat. *Horat. 1, ep. 18, v. 105.*

MANDUBII, [a people of Gaul, whose country lay near the sources of the Sequana, or Seine. Their chief town was Alesia, or Alise.] *Cæs. Bell. G. 7, c. 78.*

MANDUBRATIUS, a young Briton, who came over to Cæsar in Gaul. His father Immanuentius was king in Britain, and had been put to death by order of Cassivelaunus. *Cæs. Bell. G. 5, c. 20.*

MANES, a name generally applied by the ancients to the souls when separated from the body. [Sometimes they gave this name to the infernal or subterraneous deities, and sometimes again to all those divinities who presided over tombs and burying-places. The true origin of this superstition may perhaps be found in the prevailing belief that the world was full of genii, some of whom attended on the living and others on the dead; that of these some were good and others bad; that the first were called *laræ*, the latter *lemures* or *larvæ*.] They were worshipped with great solemnity, particularly by the Romans. The augurs always invoked them when they proceeded to exercise their sacerdotal offices. Virgil introduces his hero as sacrificing to the infernal deities, and to the Manes, a victim whose blood was received in a ditch. The word *manes* is supposed to be derived from Mania, who was by some reckoned the mother of those tremendous deities. Others derive it from *manare, quod*

per omnia aetherea terrenaque manabant, because they filled the air, particularly in the night, and were intent to molest and disturb the peace of mankind. Some say that *manes* comes from *manis*, an old Latin word, which signified *good or propitious*. The word *manes* is differently used by ancient authors; sometimes it is taken for the infernal regions, and sometimes it is applied to the deities of Pluto's kingdom, whence the epitaphs of the Romans were always superscribed with *D. M. Dis Manibus*, to remind the sacrilegious and profane not to molest the monuments of the dead, which were guarded with such sanctity. *Propert.* 1, el. 19.—*Virg.* 4, G. 469. *Æn.* 3, &c.—*Horat.* 1, Sat. 8, v. 23.

MANËTHO, [a celebrated priest of Heliopolis, in Egypt, in the reign of Ptolemy Philadelphus, and surnamed Sebennite, from the place of his origin. He wrote in the Greek language a history of Egypt, the subject matter of which he asserts to have been extracted from certain pillars in the Siriadic land, on which inscriptions had been made in the sacred dialect of Thoth, the first Mercury, which after the flood were translated into the Greek tongue, but were written in the sacred character, and were laid up in books in the sacred recesses of Egypt by the second Mercury. But this account, which certainly related to the earlier portions of the history, is so incredible by its reference to the Greek language at a period when it could not have been known in Egypt, that the writers of the Universal History suspect some mistake or corruption in the passage of Eusebius containing it. The history, which is in a great measure fabulous, is lost; but the dynasties have been preserved in the Chronicle of Eusebius. Some fragments of the history are to be found in the work of Josephus against Apion.] His *Apotelesmata* were edited by Gronovius, in 4to. L. Bat. 1698.

MANIA, a goddess, supposed to be the mother of the Lares and Manes.—A female servant of queen Berenice, the daughter of Ptolemy.

MANILIA LEX, by Manilius the tribune, A. U. C. 678. It required that all the forces of Lucullus and his provinces, together with Bithynia, which was then under the command of Glabrio, should be delivered to Pompey, and that this general should, without any delay, declare war against Mithridates, and still retain the command of the Roman fleet, and the empire of the Mediterranean, as before.—Another which permitted all those whose fathers had not been invested with public offices, to be employed in the management of affairs.

MANILIUS, a Roman who married the daughter of Tarquin. He lived at Tusculum, and received his father-in-law in his house, when banished from Rome, &c. *Liv.* 2, c. 15.—Caius, [a Latin poet, known only by his work, from which it would seem that he wrote in the age of Augustus, after the defeat of Varus, and that he was, if not a native of Rome, at least a Roman citizen. This poem

is entitled *Astronomicon*, treating in five books upon the fixed stars: a sixth appears to have related to the planets, but this is entirely lost. It unites the ancient system of astronomy with the philosophy of the Stoics, and there are passages in it which would not disgrace any poet of the Augustan age. The manuscripts do not agree about the name of this poet; some of them calling him Manlius, others Mallius. Bentley believed him to have been born in Asia, and boldly pronounces the 41st and 776th verses of the poem, in which the poet calls Rome *his city*, to have been interpolated. The same critic contends that he flourished during the Augustan age.] The best editions of Manilius are those of Bentley, 4to. London, 1739, and Stoeberus, 8vo. Argentor, 1767.—Titus, a learned historian in the age of Sylla and Marius. He is greatly commended by Cicero, *pro Roscio*.—Marcus, another mentioned by Cicero *de Orat.* 1, c. 48, as supporting the character of a great lawyer, and of an eloquent and powerful orator.

MANLIA LEX, by the tribune P. Manlius, A. U. C. 557. It revived the office of *triviri epulones*, first instituted by Numa. The *epulones* were priests, who prepared banquets for Jupiter and the gods at public festivals, &c.

MANLIUS TORQUATUS, a celebrated Roman, whose youth was distinguished by a lively and cheerful disposition. These promising talents were, however, impeded by a difficulty of speaking; and the father, unwilling to expose his son's rusticity at Rome, detained him in the country. The behaviour of the father was publicly censured, and Marius Pomponius the tribune cited him to answer for his unfatherly behaviour to his son. Young Manlius was informed of this, and with a dagger in his hand he entered the house of the tribune, and made him solemnly promise that he would drop the accusation. This action of Manlius endeared him to the people, and soon after he was chosen military tribune. In a war against the Gauls, he accepted the challenge of one of the enemy, whose gigantic stature and ponderous arms had rendered him terrible and almost invincible in the eyes of the Romans. The Gaul was conquered, and Manlius stripped him of his arms, and from the collar (*torques*) which he took from the enemy's neck, he was ever after surnamed *Torquatus*. Manlius was the first Roman who was raised to the dictatorship, without having been previously consul. The severity of Torquatus to his son has been deservedly censured. This father had the courage and heart to put to death his son because he had engaged one of the enemy, and obtained an honourable victory, without his previous permission. This uncommon rigour displeased many of the Romans; and though Torquatus was honoured with a triumph, and commended by the senate for his services, yet the Roman youth showed their disapprobation of the consul's severity by refusing him at his return the homage which every other conqueror received. Some time

after the censorship was offered to him, but he refused it, observing that the people could not bear his severity nor the vices of the people. From the rigour of Torquatus, all edicts and actions of severity and justice have been called *Manliana edicta*. *Liv.* 7. c. 10.—*Val. Max.* 6, c. 9.—*Marcus*, a celebrated Roman, whose valour was displayed in the field of battle, even at the early age of sixteen. When Rome was taken by the Gauls, Manlius with a body of his countrymen fled into the capitol, which he defended when it was suddenly surprised in the night by the enemy. This action gained him the surname of *Capitolinus*, and the geese, which by their clamour had awakened him to arm himself in his own defence, were ever after held sacred among the Romans. A law which Manlius proposed to abolish the tax on the common people, raised the senators against him. The dictator, *Corn. Cossus*, seized him as a rebel, but the people put on mourning, and delivered from prison their common father. This did not in the least check his ambition; he continued to raise factions, and even secretly to attempt to make himself absolute, till at last the tribunes of the people themselves became his accusers. He was tried in the *Campus Martius*; but when the distant view of the capitol which Manlius had saved, seemed to influence the people in his favour, the court of justice was removed, and Manlius was condemned. He was thrown down from the *Tarpeian rock*. *A. U. C.* 371, and, to render his ignominy still greater, none of his family were afterwards permitted to bear the surname of *Marcus*, and the place where his house had stood was deemed unworthy to be inhabited. *Liv.* 5. c. 31, l. 6, c. 5.—*Flor.* 1, c. 13 and 26.—*Val. Max.* 6, c. 3.—*Virg. Æn.* 6, v. 825.—*Imperiosus*, father of *Manlius Torquatus*. He was made dictator. He was accused for detaining his son at home. [*vid. Manlius Torquatus*.]—*Volso*, a Roman consul who received an army of *Scipio* in Asia, and made war against the *Gallo-Grecians*, whom he conquered. He was honoured with a triumph at his return, though it was at first strongly opposed. *Flor.* 3, c. 11.—*Liv.* 38, c. 12, &c.—*Caius*, or *Aulus*, a senator sent to Athens to collect the best and wisest laws of *Solon*. *A. U. C.* 300—*Liv.* 2, c. 54, l. 3, c. 31.—Another, called also *Cincinnatus*. He made war against the *Etrurians* and *Veientes* with great success. He died of a wound he had received in a battle.—Another, who in his praetorship reduced *Sardinia*. He was afterwards made dictator.—Another, who conspired with *Catiline* against the Roman republic.—Another, in whose consulship the temple of *Janus* was shut.—A Roman appointed judge between his son *Silanus* and the province of *Macedonia*. When all the parties had been heard, the father said, “it is evident that my son had suffered himself to be bribed, therefore I deem him unworthy of the republic and of my house, and I order him to depart from my presence.”

Silanus was so struck at the rigour of his father, that he hanged himself. *Val. Max.* 5, c. 5.

MANNUS, [the son of the German god *Phuiston*, of whom that nation believed themselves to be the descendants.] *Tacit. de Germ.* c. 2.

J. MANSUETUS, a friend of *Vitellius*, who entered the Roman armies, and left his son, then very young, at home. The son was promoted by *Galba*, and soon after met a detachment of the partisans of *Vitellius* in which his father was. A battle was fought, and *Mansuetus* was wounded by the hand of his son, &c. *Tacit. Hist.* 3, c. 25.

MANTINEA, [a town of *Arcadia*, below *Orchomenus*, and near the borders of *Argolis*. It appears to have been a considerable place even in the age of *Homer*. *Antioe* the daughter of *Cepheus*, is said to have transported the inhabitants of the old city to a more convenient situation than the one which they originally occupied, namely, to the banks of the small river *Ophis*, and it is fabulously reported that *Antioe* was led to the selection of the new site by the guidance of a serpent, while others say that the river derived its name from its serpentine course. After the peace of *Antalcidas* it was besieged by the *Spartans*. The *Mantineans* defended themselves with great bravery during the summer, but in the winter the besiegers dammed up the river, and caused it to overflow the city, on which the inhabitants were compelled to retire from the place to their old villages. They returned after the battle of *Leuctra*, and rebuilt their city with the aid of the *Thebans*, but they afterwards took part with the *Spartans* against them.] It is famous for the battle which was fought here between *Epaminondas* at the head of the *Thebans*, and the combined forces of *Lacedæmon*, *Achaia*, *Elis*, *Athens*, and *Arcadia*, about 363 years before Christ. The *Theban* general was killed in the engagement, and from that time *Thebes* lost its power and consequence among the *Grecian* states. [During the wars under the *Achæan* league, *Antigonus* having dislodged *Cleomenes* from this city, the inhabitants, in compliment to him, suppressed the original name of the place, and called it *Antigonia*. *Adrian* restored the ancient name, and erected a temple to *Antinous*. This city had several other most splendid temples.] *Strab.* 8.—*C. Nep. in Epam.*—*Diod.* 15.—*Ptol.* 3, c. 16.

MANTINORUM OPIDUM, a town of *Corsica*, now supposed to be *Bastia*.

MANTO, a daughter of the prophet *Tiresias*, endowed with the gift of prophecy. She was made prisoner by the *Argives* when the city of *Thebes* fell into their hands, and as she was the worthiest part of the booty, the conquerors sent her to *Apollo*, the god of *Delphi*, as the most valuable present they could make. *Manto*, often called *Daphne*, remained for some time at *Delphi*, where she officiated as priestess, and where she gave oracles.

cles. From Delphi she came to Claros in Ionia, where she established an oracle of Apollo. Here she married Rhadius, the sovereign of the country, by whom she had a son called Mopsus. Manto afterwards visited Italy, where she married Tiberinus the king of Alba, or, as the poets mention, the god of the river Tyber. From this marriage sprang Ocnus, who built a town in the neighbourhood, which, in honour of his mother, he called Mantua. Manto, according to a certain tradition, was so struck at the misfortunes which afflicted Thebes her native country, that she gave way to her sorrow, and was turned into a fountain. Some suppose her to be the same who conducted Æneas into hell, and who sold the Sibylline books to Tarquin the Proud. She received divine honours after death. *Virg. Æn.* 1, v. 199. 1. 10, v. 199.—*Ovid. Met.* 6, v. 157.—*Diod.* 4.—*Apollod.* 3, c. 7.—*Strab.* 14 and 16.—*Paus.* 9, c. 10 and 33, l. 7, c. 3.

MANTUA, [a town of Italy, on the Minicius, south-east of Brixia, and south of the Lacus Benacus. It is supposed to have been founded by the Etrurians, 600 years B. C.] When Cremona, which had followed the interest of Brutus, was given to the soldiers of Octavius, Mantua, which was in the neighbourhood, shared the common calamity, though it had favoured the party of Augustus, and many of the inhabitants were tyrannically deprived of their possessions. [Virgil, who was born at Andes, a small village below Mantua, was one of the sufferers on this occasion. *vid.* Virgilius.] *Strab.* 5.—*Virg. Ecl.* 1, &c. *G.* 3, v. 12. *Æn.* 10, v. 130.—*Ovid. Amor.* 3, el. 15.

MARATHON, a village of Attica, 10 miles from Athens, celebrated for the victory which the 10,000 Athenians and 1000 Plataeans, under the command of Miltiades, gained over the Persian army, consisting of 100,000 foot and 10,000 horse, or, according to Val. Maximus, of 300,000, or, as Justin says, of 600,000, under the command of Datis and Artaphernes, on the 28th of Sept. 490 B. C. In this battle, according to Herodotus, the Athenians lost only 192 men, and the Persians 6,300. Justin has raised the loss of the Persians in this expedition and in the battle, to 200,000 men. To commemorate this immortal victory of their countrymen, the Greeks raised small columns, with the names inscribed on the tombs of the fallen heroes. It was also in the plains of Marathon that Theseus overcame a celebrated bull, which plundered the neighbouring country. Erigone is called *Marathonia virgo*, as being born at Marathon. *Stat.* 5, *Sylv.* 3, v. 74.—*C. Nep. in Mil.*—*Herodot.* 6, &c.—*Justin.* 2, c. 9.—*Val. Max.* 5, c. 3.—*Plut. in Parol.*—A king of Attica, son of Epopeus, who gave his name to a small village there. *Paus.* 2, c. 1.—A king of Sicily.

MARCELLA, a daughter of Octavia the sister of Augustus by Marcellus. She married Agrippa.

MARCELLINUS AMMIANUS, a celebrated

historian who carried arms under Constantius, Julian, and Valens, and wrote an history of Rome. [It commenced with the reign of Nerva, and consequently at the period where the history of Tacitus ends. It is not known whether Ammianus meant his own to be a continuation of the latter work, or whether some other motive induced him to begin his history at this point of time. What seems to favour the latter supposition is the fact of his making no mention of Tacitus any where, although he cites Sallust and other Latin historians; neither is there in his work any apparent imitation of Tacitus. The history of Ammianus is continued down to the year 378 of our era; and embraces, consequently, a space of 282 years, but the first 13 books, which comprehend a period of 256 years, are lost, and we have only the last 18. The latter, however, constitute the most valuable portion of his work; for in the first 13, he only extracted and compiled from the writings of antecedent historians. And yet we may well regret the want even of these, since many of the authors whence he drew his materials, have not reached our times. In the last 18 books Ammianus recounts the events of his own day. Had he lived in a more flourishing period of literature he would have become, by the study of good models, and by intercourse with men of cultivated taste, an accomplished and elegant historian. He was the last of the Pagan historical writers.] His style is neither elegant nor laboured, but it is greatly valued for its veracity, and in many of the actions he mentions, the author was nearly concerned. This history was composed at Rome, where Ammianus retired from the noise and troubles of the camp, and does not betray that severity against the Christians which other writers have manifested, though the author was warm in favour of Paganism, the religion which for a while was seated on the throne. Ammianus has been liberal in his encomiums upon Julian, whose favours he enjoyed, and who so eminently patronized his religion. The negligence with which some facts are sometimes mentioned, has induced many to believe that the history of Ammianus has suffered much from the ravages of time, and that it is descended to us mutilated and imperfect. The best editions of Ammianus are those of Gronovius, fol. and to. L. Bat. 1693, and of Ernesti, 8vo. Lips. 1773.

MARCELLUS, Marcus Claudius, a famous Roman general, who after the first Punic war, had the management of an expedition against the Gauls, where he obtained the *Spolia opima*, by killing with his own hand Viridomarus the king of the enemy. Such success rendered him popular, and soon after he was intrusted to oppose Annibal in Italy. He was the first Roman who obtained some advantage over the celebrated Carthaginian, and showed his countrymen that Annibal was not invincible. The troubles which were raised in Sicily by the Carthaginians, at the death of Hieronymus, alarmed the Romans.

and Marcellus, in his third consulship, was sent with a powerful force against Syracuse. He attacked it by sea and land, but his operations proved ineffectual, and the invention and industry of a philosopher [*vid.* Archimedes] were able to baffle all the efforts, and to destroy all the great and stupendous machines and military engines of the Romans during three successive years. The perseverance of Marcellus at last obtained the victory. The inattention of the inhabitants during their nocturnal celebration of the festivals of Diana, favoured his operations; he forcibly entered the town, and made himself master of it. The conqueror enriched the capital of Italy with the spoils of Syracuse, and when he was accused of rapaciousness, for stripping the conquered city of all its paintings and ornaments, he confessed that he had done it to adorn the public buildings of Rome, and to introduce a taste for the fine arts and elegance of the Greeks among his countrymen. After the conquest of Syracuse, Marcellus was called upon by his country to oppose a second time Annibal. In this campaign he behaved with greater vigour than before; the greater part of the towns of the Samnites, who had revolted, were recovered by force of arms, and 3000 of the soldiers of Annibal made prisoners. Some time after an engagement with the Carthaginian general proved unfavourable; Marcellus had the disadvantage; but on the morrow a more successful skirmish vindicated his military character, and the honour of the Roman soldiers. Marcellus, however, was not sufficiently vigilant against the snares of his adversary. He imprudently separated himself from his camp, and was killed in an ambuscade in the 60th year of his age, in his 5th consulship, A. U. C. 546. His body was honoured with a magnificent funeral by the conqueror, and his ashes were conveyed in a silver urn to his son. Marcellus claims our commendation for his private as well as public virtues: and the humanity of a general will ever be remembered, who, at the surrender of Syracuse, wept at the thought that many were going to be exposed to the avarice and rapaciousness of an incensed soldiery, which the policy of Rome and the laws of war, rendered inevitable. *Virg. Æn.* 6, v. 355.—*Pat. c.* 2, c. 38.—*Plut. in vitâ, &c.*—One of his descendants, who bore the same name, signalized himself in the civil wars of Cæsar and Pompey, by his firm attachment to the latter. He was banished by Cæsar, but afterwards recalled at the request of the senate. Cicero undertook his defence in an oration, which is still extant.—The grandson of Pompey's friend rendered himself popular by his universal benevolence and affability. He was son of Marcellus by Octavia the sister of Augustus. He married Julia, that emperor's daughter, and was publicly intended as his successor. The suddenness of his death, at the early age of eighteen, was the cause of much lamentation at Rome, particularly in the family of Augustus, and Virgil procured himself great

favours by celebrating the virtues of this amiable prince. [*vid.* Octavia.] Marcellus was buried at the public expense. *Virg. Æn.* 6, v. 883.—*Suet. in Aug.*—*Plut. in Marcell.*—*Senec. Consol. ad Marc.*—*Pat. c.* 2, c. 93.

—The son of the great Marcellus who took Syracuse, was caught in the ambuscade which proved fatal to his father, but he forced his way from the enemy and escaped. He received the ashes of his father from the conqueror. *Plut. in Marcell.*—The husband of Octavia the sister of Augustus.—A native of Pamphylia, who wrote an heroic poem on physic, divided into 42 books. He lived in the reign of Marcus Aurelius.

MARCIA LEX, by Marcius Censorinus. It forbid any man to be invested with the office of censor more than once.

MARCIA, the wife of Regulus, who, when she heard that her husband had been put to death at Carthage in the most execrating manner, retorted the punishment, and shut up some Carthaginian prisoners in a barrel which she had previously filled with sharp nails. The senate was obliged to stop her wantonness and cruelty. *Diod.* 24.—A daughter of Philip, who married Cato the censor. Her husband gave her to his friend Hortensius for the sake of procreating children, and after his death he took her again to his own house.—An ancient name of the island of Rhodes.—A daughter of Cato of Utica.—A stream of water. *vid.* Martia aqua.

MARCĪANA, a sister of the emperor Trajan, who, on account of her public and private virtues and her amiable disposition, was declared Augusta and empress by her brother. She died A. D. 113.

MARCĪANOPŌLIS, the capital of Lower Mœsia. It received its name in honour of the empress Marciana. [It is now *Prebilaw*, or, "the illustrious city."]

MARCĪANUS, a native of Thrace, born of an obscure family. After he had for some time served in the army as a common soldier, he was made private secretary to one of the officers of Theodosius. His winning address and uncommon talents raised him to higher stations; and on the death of Theodosius the 2d. A. D. 450, he was invested with the imperial purple in the east. The subjects of the Roman empire had reason to be satisfied with their choice. Marcianus showed himself active and resolute, and when Attila, the barbarous king of the Huns, asked of the emperor the annual tribute which the indolence and cowardice of his predecessors had regularly paid, the successor of Theodosius firmly said, that he kept his gold for his friends, but that iron was the metal which he had prepared for his enemies. In the midst of universal popularity Marcianus died, after a reign of six years, in the 69th year of his age, as he was making warlike preparations against the barbarians that had invaded Africa. His death was lamented, and indeed his merit was great, since his reign has been distinguished by the appellation of the golden age. Marcianus married Pulcheria, the sister of his predeces-

sor. It is said, that in the years of his obscurity he found a man who had been murdered, and that he had the humanity to give him a private burial, for which circumstance he was accused of the homicide and imprisoned. He was condemned to lose his life, and the sentence would have been executed, had not the real murderer been discovered, and convinced the world of the innocence of Marcianus.—Capella, a writer. *vid. Capella.*

M. MARCIUS SABINUS, was the progenitor of the Marcian family at Rome. He came to Rome with Numa, and it was he who advised Numa to accept of the crown which the Romans offered to him. He attempted to make himself king of Rome, in opposition to Tullus Hostilius; and when his efforts proved unsuccessful, he killed himself. His son, who married a daughter of Numa, was made high-priest by his father-in-law. He was father of Ancus Martius. *Plut. in Numa.*—A Roman who accused Ptolemy Auletes, king of Egypt, of misdemeanor, in the Roman senate.—A Roman consul, defeated by the Samnites. He was more successful against the Carthaginians, and obtained a victory, &c.

MARCOMANNI, [a German nation, who are supposed to have dwelt originally along the Rhine, south of the Mattiaci. They afterwards migrated to Boiohemum, or that part of the country which answers to modern *Bohemia*.] They proved powerful enemies to the Roman emperors. Augustus granted them peace, but they were afterwards subdued by Antoninus and Trajan, &c. [Their name is said to signify Border-men.] *Plut. c. 2, c. 109.—Tacit. Ann. 2, c. 46 and 62, G. 42.*

MARCUS, a prænomem common to many of the Romans. *vid. Æmilius, Lepidus, &c.*—A son of Cato, killed at Philippi, &c.

MARDI, a people of Persia, on the confines of Media. They were very poor, and generally lived upon the flesh of wild beasts. Their country, in latter times, became the residence of the famous assassins destroyed by Hulakou, the grandson of Zingis Khan. *Herodot. 1 and 3.—Plin. 6, c. 16.*

MARDIA, a place of Thrace, famous for a battle between Constantine and Licinius, A. D. 315.

MARDONIUS, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country, and reduce it under the power of Persia. His operations were rendered useless by the courage and vigilance of the Greeks; and, in a battle at Platæa, Mardonius was defeated and left among the slain, B. C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius. [*vid. Darius*, under which article a farther account is given of Mardonius.] *Plut. in Arist.—Herodot. 6, 7 and 8.—Diod. 11.—Justin. 2, c. 13, &c.*

MARDUS, a river of Media, falling into the Caspian Sea.

MARE MORTUUM, called also, from the *bitumen* [ασφαλτος,] it throws up, the lake *Asphaltites*, is situate in Judea. Its waters are salter than those of the sea, but the vapours exhaled from them are not so pestilential as have been generally represented. It is supposed that the 13 cities, of which Sodom and Gomorrah, as mentioned in the Scriptures, were the chief, were destroyed by a volcano, and on the site a lake formed. Volcanic appearances now mark the face of the country, and earthquakes are frequent. [This lake has been called the Dead Sea, not merely from the dead and stagnant appearance of its waters, but because, owing to the salt vapours exhaled from the surface, no vegetation is seen along its banks. Volumes of smoke are often observed to issue from the lake, and new crevices are found on its margin. As the Jordan, before the celebrated destruction of this plain, discharged itself in the same place that it now does, the conclusion is a necessary one, that the lake which then existed was a subterranean one. It was covered with a crust of earth, which was sustained by the Asphaltus, a pitchy, bituminous substance, which emerged from the bottom of the lake, and collected during a long course of years in large masses. The Asphaltus arises from the lake to this day, floats on its surface, and occasionally explodes. This statement is confirmed by Genesis 14: 10, where mention is made of slime pits, through which the Asphaltus or bitumen penetrated from the subterranean water. This bitumen, being at length set on fire by the lightning, burnt, and the earth, by which it was covered, being deprived of its support, sank in the waters, and the lake made its appearance. The lake is said to be 67 miles from north to south, and 17 in its greatest breadth from west to east. Its waters are a little impregnated with alum, and very much so with salt, hence it is called the Salt Sea, Genesis 14: 4. Whatever is immersed in its waters and taken out again is covered with a crust of salt; which seems to have been the destiny of Lot's wife, unless indeed the Scriptures speak merely of a monument heaped up of incrustated salt.] *Plin. 5, c. 6.—Joseph. J. bell. 4, c. 27.—Strab. 16, p. 764.—Justin. 36, c. 3.*

MAREÛTIS, now *Swah*, a lake in Egypt, near Alexandria. Its neighbourhood was famous for wine, though some make the *Mareoticum vinum* to have been produced in Epirus, or in a certain part of Libya, called also Mareotis, near Egypt. [For many ages this lake was dried up, for though the bed is lower than the surface of the ocean, there is not sufficient rain to keep up any lake in that country in opposition to the force of perpetual evaporation. But in 1801, the English, in order to circumscribe more effectually the communications which the French army in Alexandria maintained with the surrounding country, cut across the walls of the old canal, which had formed a dyke, separating this low ground from lake Maadie, or the lake of

Aboukir, on the east. In consequence of this easy operation, the water had a sudden fall of six feet, and the lake Mareotis, which had so long disappeared, and the site of which had been occupied partly by salt marshes, partly by cultivated lands, and even villages, resumed its ancient form. This modern inundation from the sea, indeed, is much more extensive than the ancient lake Mareotis, occupying probably, four times its extent.] *Virg. G. 2, v. 91.—Horat. 1, od. 38, v. 14.—Lucan. 3 and 10.—Strab. 17.*

MARGIANA, [a country of Asia along the river Margus, from which it derives its name. According to Ptolemy it had Hyrcania on the west, the Oxus on the north, Bactriana on the east, and Aria on the south. It now forms a part of *Khorasan*.] Pliny speaks of its fertility, and states it to have produced in particular, excellent wine. Its vines were unusually large.

MARGITES, a man, against whom as some suppose. Homer wrote a poem, to ridicule his superficial knowledge, and to expose his affectation. When Demosthenes wished to ridicule Alexander, he called him another Margites. [The name Margites appears to have been a fictitious one, invented by the poet for the occasion. According to Aristotle the poem in question had the same analogy with comedy that the Iliad and Odyssey had with tragedy. The same writer remarks, in speaking of the Margites, and other poems of this class, that the iambic measure belongs to them. It is not clear whether Aristotle means here to say that Homer used iambic verse in the poem; but all uncertainty disappears if we compare this passage of Aristotle with two of Harpocration, by which it appears that the Margites actually contained iambic verses. They were inserted without any other rule than the mere caprice of the poet. We have only four verses remaining of this poem.]

MARGUS, a river of Mœsia falling into the Danube, with a town of the same name, now *Kastolatz*.

MARIA LEX, by C. Marius, the tribune, A. U. C. 634. It ordered the planks called *pontes*, on which the people proceeded to give their votes in the *comitia*, to be narrower, that no other might stand there to hinder the proceedings of the assembly by appeal, or other disturbances.—Another, called also *Porcia*, by L. Marius and Porcius, tribunes, A. U. C. 691. It fined in a certain sum of money such commanders as gave a false account to the Roman senate of the number of slain in a battle. It obliged them to swear to the truth of their return when they entered the city, according to the best computation.

MARIANÆ FOSSÆ, a town of Gallia Narbonensis, which received its name from the *dyke* (*fossa*), which Marius opened from thence to the sea. *Plin. 3, c. 4.—Strab. 4.*

MARIANDŶNI, [a people of Bithynia, to the east of the river Sangarius. In the north-eastern part of their district was the powerful city of Heraclea Pontica, and to the

north-west of this was a small peninsular promontory, called Acherusia Chersonesus. Through a cavern in this promontory Hercules was fabled to have dragged Cerberus from hell. *Dionys.—Ptol. 5, c. 1.—Mela, 1, c. 2 and 19. l. 2, c. 7.*

MARIĀNUS, a surname given to Jupiter, from a temple built to his honour by Marius. It was in this temple that the Roman senate assembled to recall Cicero, a circumstance communicated to him in a dream. *Val. Max. 1, c. 7.*

MARICA, a nymph of the river Liris, near Minturnæ. She married king Faunus, by whom she had king Latinus, and she was afterwards called Fauna and Fatua, and honoured as a goddess. A city of Campania bore her name. Some suppose her to be the same as Circe. *Virg. Æn. 7, v. 47.—Liv. 27, c. 37.*—A wood on the borders of Campania bore also the name of *Marica*, as being sacred to the nymph. *Liv. 27, c. 37.—Horat. 3, od. 17, v. 7.*

MARĪTA LEX. *vid. Julia de Maritandis.* MARĪSUS, a river of Dacia [which falls into the Tibiscus. It is now the *Maros*.]

C. MARIUS, a celebrated Roman, who, from a peasant, became one of the most powerful and cruel tyrants that Rome ever beheld during her consular government. He was born at Arpinum, of obscure and illiterate parents. His father bore the same name as himself, and his mother was called Fulcinia. He forsook the meaner occupations of the country for the camp, and signalized himself under Scipio, at the siege of Numantia. The Roman general saw the courage and intrepidity of young Marius, and foretold the era of his future greatness. By his seditious and intrigues at Rome, while he exercised the inferior offices of the state, he rendered himself known; and his marriage with Julia, who was of the family of the Cæsars, contributed in some measure to raise him to consequence. He passed into Africa as lieutenant to the consul Metellus against Jugurtha, and after he had there ingratiated himself with the soldiers, and raised enemies to his friend and benefactor, he returned to Rome, and canvassed for the consulship. The extravagant promises he made to the people, and his malevolent insinuations about the conduct of Metellus, proved successful. He was elected, and appointed to finish the war against Jugurtha. He showed himself capable in every degree to succeed to Metellus. Jugurtha was defeated, and afterwards betrayed into the hands of the Romans by the perfidy of Bocchus. No sooner was Jugurtha conquered than new honours and fresh trophies awaited Marius. The provinces of Rome were suddenly invaded by an army of 300,000 barbarians, and Marius was the only man whose activity and boldness could resist so powerful an enemy. He was elected consul, and sent against the Teutones. The war was prolonged, and Marius was a third and fourth time invested with the consulship. At last two engagements were fought, and

not less than 200,000 of the barbarian forces of the Ambrones and Teutones were slain in the field of battle, and 90,000 made prisoners. The following year was also marked by a total overthrow of the Cimbræ, another horde of barbarians, in which 140,000 were slaughtered by the Romans, and 60,000 taken prisoners. After such honourable victories, Marius, with his colleague Catulus, entered Rome in triumph, and, for his eminent services, he deserved the appellation of the third founder of Rome. He was elected consul a sixth time; and, as his intrepidity had delivered his country from its foreign enemies, he sought employment at home, and his restless ambition began to raise seditions, and to oppose the power of Sylla. This was the cause and the foundation of a civil war. Sylla refused to deliver up the command of the forces with which he was empowered to prosecute the Mithridatic war, and he resolved to oppose the authors of a demand which he considered as arbitrary and improper. He advanced to Rome, and Marius was obliged to save his life by flight. The unfavourable winds prevented him from seeking a safer retreat in Africa, and he was left on the coasts of Campania, where the emissaries of his enemy soon discovered him in a marsh, where he had plunged himself in the mud, and left only his mouth above the surface for respiration. He was violently dragged to the neighbourhood of Minturnæ, and the magistrates, all devoted to the interest of Sylla, passed sentence of immediate death on their magnanimous prisoner. A Gaul was commanded to cut off his head in the dungeon, but the stern countenance of Marius disarmed the courage of the executioner, and when he heard the exclamation of, *Tunc homo, audes occidere Caium Marium?* the dagger dropped from his hand. Such an uncommon adventure awakened the compassion of the inhabitants of Minturnæ. They released Marius from prison, and favoured his escape to Africa, where he joined his son Marius, who had been arming the princes of the country in his cause. Marius landed near the walls of Carthage, and he received no small consolation at the sight of the venerable ruins of a once powerful city, which, like himself, had been exposed to calamity, and felt the cruel vicissitude of fortune. This place of his retreat was soon known, and the governor of Africa, to conciliate the favours of Sylla, compelled Marius to fly to a neighbouring island. He soon after learned that Cinna had embraced his cause at Rome, when the Roman senate had stripped him of his consular dignity and bestowed it upon one of his enemies. This intelligence animated Marius: he set sail to assist his friend, only at the head of a thousand men. His army, however, gradually increased, and he entered Rome like a conqueror. His enemies were inhumanly sacrificed to his fury, Rome was filled with blood, and he who had once been called the father of his country, marched through the streets of the city attended by a

number of assassins, who immediately slaughtered all those whose salutations were not answered by their leader. Such were the signals for bloodshed. When Marius and Cinna had sufficiently gratified their resentment, they made themselves consuls; but Marius, already worn out with old age and infirmities, died sixteen days after he had been honoured with the consular dignity for the seventh time, B. C. 86. His end was probably hastened by the uncommon quantities of wine which he drank when labouring under a dangerous disease, to remove, by intoxication, the stings of a guilty conscience. Such was the end of Marius, who rendered himself conspicuous by his victories and by his cruelty. As he was brought up in the midst of poverty and among peasants, it will not appear wonderful that he always betrayed rusticity in his behaviour, and despised in others those polished manners and that studied address which education had denied him. He hated the conversation of the learned only because he was illiterate, and if he appeared an example of sobriety and temperance, he owed these advantages to the years of obscurity which he had passed at Arpinum. His countenance was stern, his voice firm and imperious, and his disposition untractable. He always betrayed the greatest timidity in the public assemblies, as he had not been early taught to make eloquence and oratory his pursuit. He was in the 70th year of his age when he died, and Rome seemed to rejoice at the fall of a man whose ambition had proved fatal to so many of her citizens. His only qualifications were those of a great general, and with these he rendered himself the most illustrious and powerful of the Romans, because he was the only one whose ferocity seemed capable to oppose the barbarians of the north. The manner of his death, according to some opinions, remains doubtful, though some have charged him with the crime of suicide. Among the instances which are mentioned of his firmness this may be recorded: Having both his legs full of wens, he applied to a physician to have them cut off, and suffered the operation to be performed on one leg without a groan. *Plut. in vitâ.—Paterc. 2, c. 9.—Flor. 3, c. 3.—Juv. 8, v. 245, &c.—Lucan. 2, v. 69.*—Caius, the son of the great Marius, was as cruel as his father, and shared his good and his adverse fortune. He made himself consul in the 25th year of his age, and murdered all the senators who opposed his ambitious views. He was defeated by Sylla, and fled to Prænestæ, where he killed himself. *Plut. in Mario.*—Priscus, a governor of Africa, accused of extortion in his province by Pliny the younger, and banished from Italy. *Plin. 2, ep. 11.—Juv. 1, v. 48.*—One of the Greek fathers of the 5th century, whose works were edited by Garner, 2 vols. fol. Paris, 1673; and Baluzius, ib. 1684, —M. Aurelius, a native of Gaul, who, from the mean employment of a blacksmith, became one of the generals of Gallienus, and at last caused himself to be saluted emperor.

Three days after this elevation, a man who had shared his poverty without partaking of his more prosperous fortune, publicly assassinated him, and he was killed by a sword which he himself had made in the time of his obscurity. Marius has been often celebrated for his great strength, and it is confidently reported that he could stop, with one of his fingers only, the wheel of a chariot in its most rapid course.—Maximus, a Latin writer, who published an account of the Roman emperors from Trajan to Alexander, now lost. His compositions were entertaining, and executed with great exactness and fidelity. Some have accused him of inattention, and complain that his writings abounded with many fabulous and insignificant stories.

MARMARICA, *vid.* Marmaridæ.

MARMARIDÆ, the inhabitants of that part of Lybia called *Marmarica*, between Cyrene and Egypt. They were swift in running, and pretended to possess some drugs or secret power to destroy the poisonous effects of the bite of serpents. *Sil. It.* 3, v. 300, l. 11, v. 132.—*Lucan.* 4, v. 680, l. 9, v. 894.

MARMARION, a town of Eubœa, whence Apollo is called *Marmarinus*. *Strab.* 10.

MARO, *vid.* Virgilius.

MARON, a son of Evanthes, high-priest of Apollo, in Thrace, when Ulysses touched upon the coast. *Homer. od.* 9, v. 179.—An Egyptian who accompanied Osiris in his conquests, and built a city in Thrace, called from him Maronea. *Mela*, 2, c. 2.—*Diod.* 1.

MARONÆA, [now *Marogna*,] a city of the Cicones, in Thrace, near the Hebrus, of which Bacchus was the chief deity. The wine was always reckoned excellent, and with it, it was supposed, Ulysses intoxicated the Cyclops Polyphemus. *Plin.* 14, c. 4.—*Herodot.*—*Mela*, 2, c. 4.—*Tibull.* 4, el. 1, v. 57.

MARPESIA, a celebrated queen of the Amazons, who waged a successful war against the inhabitants of Mount Caucasus. The mountain was called *Marpesius Mons*, from its female conqueror. *Justin.* 2, c. 4.—*Virg. Æn.* 6.

MARPESIA, a daughter of the Evenus, who married Idas, by whom she had Cleopatra, the wife of Meleager. Marpesia was tenderly loved by her husband; and when Apollo endeavoured to carry her away, Idas followed the ravisher with a bow and arrows, resolved on revenge. Apollo and Idas were separated by Jupiter, who permitted Marpesia to go with that one of the two lovers whom she most approved of. She returned to her husband. *Homer. Il.* 9, v. 549.—*Ovid. Met.* 8, v. 305.—*Apollod.* 1, c. 7.—*Paus.* 4, c. 2, l. 5, c. 18.

MARPESUS, a mountain of Paros, abounding in white marble. The quarries are still seen by modern travellers. [This mountain was situate to the west of the harbour of Marmora, and the quarries in it furnished more particularly the marble obtained by the Greeks from Paros.] *Virg. Æn.* 6, v. 471.—*Plin.* 4, c. 12, l. 36, c. 5.

MARPESSUS, a town of Troas, north-east of the promontory of Lectum.]

MARRUCINI, [a people of Italy on the Adriatic coast, between the Vestini and Frentani. Their country was watered by the Aternus. The chief town was Teate now *Chiete*, situate on a mountain] *Sil. It.* 15, v. 564.

MARRUVIUM or MARRUBIUM, [the capital of the Marsi, situate on the east bank of the Lacus Fucinus. The inhabitants of this town, as well as the Marsi in general, were famous for disregarding and healing the bites of serpents, and for being excellent swimmers. Its ruins at *St. Benadotto* present to the investigation of the curious an arena and traces of the circuit of a spacious amphitheatre.] *Virg. Æn.* 7, v. 750.—*Sil. It.* 8, v. 497.

MARS, [called *Agros* by the Greeks, *vid.* the end of this article,] the god of war among the ancients, was the son of Jupiter and Juno, according to Hesiod, Homer, and all the Greek poets, or of Juno alone, according to Ovid. This goddess, as the poet mentions, wished to become a mother without the assistance of the other sex, like Jupiter, who had produced Minerva all armed from his head, and she was shown a flower by Flora in the plains near Olenus, whose very touch made women pregnant. [*vid.* Juno.] The education of Mars was intrusted by Juno to the god Priapus, who instructed him in dancing and every manly exercise. His trial before the celebrated court of the Areopagus, according to the authority of some authors, for the murder of Hallrhotius, forms an interesting epoch in history. [*vid.* Areopagitæ.] The amours of Mars and Venus are greatly celebrated. The god of war gained the affections of Venus, and obtained the gratification of his desires; but Apollo, who was conscious of their familiarities, informed Vulcan of his wife's debaucheries, and awakened his suspicions. Vulcan secretly laid a net around the bed, and the two lovers were exposed, in each others arms, to the ridicule and satire of all the gods, till Neptune prevailed upon the husband to set them at liberty. This unfortunate discovery so provoked Mars that he changed into a cock his favourite Alectryon, whom he had stationed at the door to watch against the approach of the sun, [*vid.* Alectryon] and Venus also showed her resentment by persecuting with the most inveterate fury the children of Apollo. In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined for fifteen months, till Mercury procured him his liberty. During the Trojan war Mars interested himself on the side of the Trojans, but whilst he defended these favourites of Venus with uncommon activity, he was wounded by Diomedes and hastily retreated to heaven to conceal his confusion and his resentment, and to complain to Jupiter that Minerva had directed the unerring weapon of his antagonist. The worship of Mars was not very universal among the ancients; his temples were not numerous in Greece, but in Rome he received the most unbounded ho-

nours, and the warlike Romans were proud of paying homage to a deity whom they esteemed as the patron of their city and the father of the first of their monarchs. His most celebrated temple at Rome was built by Augustus after the battle of Philippi. It was dedicated to Mars uitor, or the *avenger*. His priests among the Romans were called *Salii*; they were first instituted by Numa, and their chief office was to guard the sacred *Ancilia*, one of which, as was supposed, had fallen down from heaven. Mars was generally represented in the naked figure of an old man armed with a helmet, a pike, and a shield. Sometimes he appeared in a military dress, a long flowing beard, and sometimes without. He generally rode in a chariot drawn by furious horses, which the poets call *Flight and Terror*. His altars were stained with the blood of the horse, on account of his warlike spirit, and of the wolf, on account of his ferocity. Magpies and vultures were also offered to him, on account of their greediness and voracity. The Scythians generally offered him asses, and the people of Caria dogs. The weed called dog-grass was sacred to him, because it grows, as it is commonly reported, in places which are fit for fields of battle, or where the ground has been stained with the effusion of human blood. The surnames of Mars are not numerous. He was called *Gradivus*, *Mavors*, *Quirinus*, *Salisubulus*, among the Romans. The Greeks called him *Ares*, and he was the *Enyalus* of the Sabines, the *Camulus* of the Gauls, and the *Mamers* of Carthage. Mars was father of *Cupid*, *Anteros*, and *Harmonia*, by the goddess *Venus*. He had *Ascalaphus* and *Ialmenus* by *Astyoche*; *Alcippe* by *Agraulos*; *Molus*, *Pylus*, *Evenus*, and *Thestius*, by *Demonice*, the daughter of *Agenor*. Besides these, he was the reputed father of *Romulus*, *Remus*, *CEnomaus*, *Eythis*, *Thrax*, *Diomedes* of Thrace, &c. He presided over gladiators, and was the god of hunting, and whatever exercises or amusements have something manly and warlike. Among the Romans it was usual for the consul, before he went on an expedition, to visit the temple of Mars, where he offered his prayers, and in a solemn manner shook the spear which was in the hand of the statue of the god, at the same time exclaiming, "*Mars vigila! god of war, watch over the safety of this city.*" [We have already spoken of Mars in the remarks appended to the article *Jupiter*. Mythologists, however, make several of the name. The first, to whom *Diodorus* attributes the invention of arms, and the art of marshaling troops in battle, was the *Belus* whom the *Scriptures* call *Nimrod*; who after having practised his skill upon wild beasts, turned it against men, and having subdued a great number of them, called himself their king. The second Mars was an ancient king of Egypt. The third was king of Thrace, called *Odin*, distinguished by his valour and conquests, and promoted to the honour of god of war. The fourth is the Mars of Greece, termed *Agon*. The fifth and last is the Mars

of the Latins. In fine, this name was given to the most warlike princes, and every country valued itself on having one, as well as a *Hercules*. The Greeks threw into the history of their Mars the adventures of all that have been named.] *Ovid. Fast.* 5, v. 231. *Trist.* 2, v. 925.—*Hygin. fab.* 143.—*Virg. G.* 4, v. 346. *Æn.* 8, v. 701.—*Lucian. in Electr.*—*Varro de L. L.* , c. 10.—*Horac. Od.* 1, ll. 5.—*Flacc.* 6.—*Apollod.* 1, &c.—*Hesiod. Theog.*—*Pindar. od.* 4. *Pyth.*—*Quint. Smyrn.* 14.—*Paus.* 1, c. 21 and 28.—*Juv.* 9, v. 102.

MARSI, a nation of Germany, [vid. the end of this article,] who afterwards came to settle near the lake *Fucinus* in Italy, in a country chequered with forests abounding with wild boars, and other ferocious animals. They at first proved very inimical to the Romans, but, in process of time, they became their firmest supporters. They are particularly celebrated for the civil war in which they were engaged, and which from them has received the name of the *Marsian war*. The large contributions they made to support the interest of Rome, and the number of men which they continually supplied to the republic, rendered them bold and aspiring, and they claimed, with the rest of the Italian states, a share of the honour and privileges which were enjoyed by the citizens of Rome, B. C. 21. The petition, though supported by the interest, the eloquence, and the integrity of the tribune *Drusus*, was received with contempt by the Roman senate; and the Marsi, with their allies, showed their dissatisfaction by taking up arms. Their resentment was increased when *Drusus*, their friend at Rome, had been basely murdered by the means of the nobles; and they erected themselves into a republic, and *Corfinium* was made the capital of their new empire. A regular war was now begun, and the Romans led into the field an army of 100 000 men, and were opposed by a superior force. Some battles were fought in which the Roman generals were defeated, and the allies reaped no inconsiderable advantages from their victories. A battle, however, near *Asculum*, proved fatal to their cause, 4000 of them were left dead on the spot, their general *Francus*, a man of uncommon experience and abilities was slain, and such as escaped from the field perished by hunger in the *Appenines*, where they had sought a shelter. After many defeats and the loss of *Asculum*, one of their principal cities, the allies, grown dejected and tired of hostilities which had already continued for three years, sued for peace one by one, and tranquillity was at last re-established in the republic, and all the states of Italy were made citizens of Rome. The armies of the allies consisted of the Marsi, the *Peligni*, the *Vestini*, the *Vermini*, *Pompeiani*, *Marcini*, *Picentese*, *Venusini*, *Frentani*, *Apuli*, *Lucani*, and *Samnites*. The Marsi were greatly addicted to magic. [The parent race of the Marsi, if indeed we be correct in styling them so, were settled in the northern part of the territory of the *Sicambri*, on both sides of the *Lippe*, whence they

spread south to the Tenthcri. Weakened by the Roman arms, they retired into the interior of Germany, and from this period disappeared from history. *Mannert. Anc. Geogr.* vol. 3, p. 168.]—*Horat.* ep. 5, v. 76, ep. 27, v. 29.—*Appian.*—*Val. Max.* 3.—*Patric.* 2.—*Plut. in Sert. Mario.* &c.—*Cic. pro Balb.*—*Strab.*—*Tacit. Ann.* 1, c. 50 and 56. G. 2.

[MARSĀCI, a people who seem to have occupied what is now *North-Holland.* *Tacit.* 4, 55.]

MARSŪAS, a celebrated musician of Celæna in Phrygia, son of Olympus, or of Hyagnis, or Cægrus. [According to the Oxford Marbles, he flourished 1506 years B. C.] He was so skilful in playing on the flute, that he is generally deemed the inventor of it. According to the opinion of some, he found it when Minerva had thrown it aside on account of the distortion of her face when she played upon it. Marsyas was enamoured of Cybele, and he travelled with her as far as Nysa, where he had the imprudence to challenge Apollo to a trial of his skill as a musician. The god accepted the challenge, and it was mutually agreed that he who was defeated should be flayed alive by the conqueror. The muses, or, according to Diodorus, the inhabitants of Nysa, were appointed umpires. Each exerted his utmost skill, and the victory with much difficulty, was adjudged to Apollo. The god, upon this, tied his antagonist to a tree and flayed him alive. The death of Marsyas was universally lamented; the Fauns, Satyrs, and Dryads, wept at his fate, and from their abundant tears arose a river of Phrygia, well known by the name of Marsyas. [It seems that, in the contest above alluded to, Apollo played at first a simple air on his instrument, but Marsyas, taking up his pipe, struck the audience so much with the novelty of its tone, and the art of his performance, that he seemed to be heard with more pleasure than his rival. Having agreed upon a second trial of skill, it is said that the performance of Apollo, by his accompanying the lyre with his voice, was allowed greatly to excel that of Marsyas upon the flute alone. Marsyas with indignation protested against the decision of his judges, urging that he had not been fairly vanquished according to the rules stipulated, because the dispute was concerning the excellence of their respective instruments, not their voices; and that it was unjust to employ two arts against one. Apollo denied that he had taken any unfair advantage, since Marsyas had used both his mouth and fingers in playing on his instrument, so that if he was denied the use of his voice, he would be still more disqualified for the contention. On a third trial, Marsyas was again vanquished, and met with the fate already mentioned. It seems, that, according to Pausanias, Apollo accepted the challenge of Marsyas upon the sole condition that the victor might do what he pleased with the vanquished; and from Apuleius, it would appear that each party irritated the other previous to the contest, with severe sarcasms. Ancient writers vary in their charac-

ter of Marsyas, some making him a skilful musician, and others a mere clown. Plato states that Marsyas and Olympus were the inventors of wind-music, and of the Phrygian and Lydian measures. Some make Marsyas as the author of the double flute, but others ascribe it to his father Hyagnis.] The unfortunate Marsyas is often represented on monuments as tied, his hands behind his back, to a tree, while Apollo stands before him with his lyre in his hands. In independent cities among the ancients the statue of Marsyas was generally erected in the forum, to represent the intimacy which subsisted between Bacchus and Marsyas, as the emblems of liberty. It was also erected at the entrance of the Roman forum, as a spot where usurers and merchants resorted to transact business, being principally intended in *terrorem ligatorum*, a circumstance to which Horace seems to allude, 1 Sat. 6, v. 120. At Celæna, the skin of Marsyas was shown to travellers for some time; it was suspended in the public place in the form of a bladder or a foot-ball. *Hygin.* fab. 165.—*Ovid. Fast.* 6, v. 707. *Met.* 6, fab. 7.—*Diod.* 3.—*Ital.* 3, v. 503.—*Plin.* 5, c. 29, l. 7, c. 56.—*Paus.* 10, c. 30.—*Apollod.* 1, c. 4.

—The sources of the Marsyas were near those of the Mæander, and those two rivers had their confluence a little below the town of Celæna. [*vid. Celæna.*] *Liv.* 38, c. 13.—*Ovid. Met.* 2, v. 265.—A writer, who published a history of Macedonia, from the first origin and foundation of that empire till the reign of Alexander, in which he lived.—An Egyptian who commanded the armies of Cleopatra against her brother Ptolemy Physcon, whom she attempted to dethrone.—A man put to death by Dionysius, the tyrant of Sicily.

MARTHA, a celebrated prophetess of Syria, whose artifice and fraud proved of the greatest service to C. Marius in the numerous expeditions he undertook. *Plut. in Mario.*

MARTIA AQUA, water at Rome, celebrated for its cleanness and salubrity. It was conveyed to Rome, at the distance of above 30 miles, from the lake Fucinus, by Ancus Martius, whence it received its name. *Tibull.* 3, el. 7, v. 26.—*Plin.* 31, c. 3, l. 36, c. 15.

MARTIALES LUDI, games celebrated at Rome in honour of Mars.

MARTIĀLIS, Marcus Valerius, a native of Bilbilis in Spain, who came to Rome about the 20th year of his age. [He was sent thither to study the law, but his fondness for poetical composition caused him to abandon his legal studies. His talents gained him the notice of the chief literary men at Rome.] As he was the panegyrist of the emperors, he gained the greatest honours, and was rewarded in the most liberal manner. Domitian gave him the tribuneship; but the poet, unmindful of the favours he received, after the death of his benefactor, exposed to ridicule the vices and cruelties of a monster, whom in his life-time he had extolled as the pattern of virtue, goodness, and excellence. Trajan treated the poet with coldness; and Marti-

after he had passed thirty-five years in the capital of the world, in the greatest splendour and affluence, retired to his native country, where he had the mortification to be the object of malevolence, satire, and ridicule. He received some favours from his friends, and his poverty was alleviated by the liberality of Pliny the younger, whom he had panegyrized in his poems. Martial died about the 104th year of the Christian era, in the 75th year of his age. He is now well known by the fourteen books of epigrams which he wrote, and whose merit is now best described by the candid confession of the author in this li e,

Sunt bona, sunt quedam mediocria, sunt mala plurà ;

but the genius which he displays in some of his epigrams deserves commendation, though many critics are liberal in their censure upon his style, his thoughts, and particularly upon his puns, which are often low and despicable. In many of his epigrams the poet has shown himself a declared enemy to decency, and the book is to be read with caution which can corrupt the purity of morals, and initiate the votaries of virtue in the mysteries of vice. It has been observed of Martial, that his talent was epigrams. Every thing he did was the subject of an epigram. He wrote inscriptions upon monuments in the epigrammatic style, and even a new-year's gift was accompanied with a distich, and his poetical pen was employed in begging a favour as well as satirizing a fault. The best editions of Martial are those of Rader, fol. Mogunt, 1627, of Schriverius, 12mo. L. Bat. 1619, and of Smids, 8vo. Amst. 1701.

MARTINIÄNUS, an officer made Cæsar by Licinius, to oppose Constantine. He was put to death by order of Constantine.

MARULLUS, [a tribune of whom Plutarch makes mention in his life of Julius Cæsar. Marullus and another of his colleagues named Flavius, when the statues of Cæsar were seen adorned with royal diadems, went and tore them off. They also found out the persons who had saluted Cæsar king, and committed them to prison. The people followed with joyful acclamations, calling the tribunes Brutuses. Cæsar, highly irritated, deposed them from office.—A poet in the 5th century, who wrote a panegyric on Attila, which the barbarian requited by causing the poet and his poem to be burnt together.]

MARUS, (*the Morava*), a river of Germany, which separates modern Hungary and Moravia. *Tacit. Ann. 2, c. 63.*

MASÆSYLI [a people of Numidia, in the western part towards Mauretania. They were under the dominion of Syphax. The promontory of Fretum, now *Sebda-Kuz*, or "the seven capes," separated this nation from the Massyli, or subjects of Masinissa.] *vid. Massyli.*

[**MASCA**, a river of Mesopotamia, falling into the Euphrates, and having at its mouth the city Corsote, which it surrounds in a circular course. Mannert, after a review of

the several authorities which have a bearing on the subject, charges D'Anville with an error in placing the Masca too far to the west of Anatho, and in locating this latter place at too great a distance from the Chaboras, since Isidorus makes the intervening space on y 29 miles, whereas, on D'Anville's chart, it is 35 geographical miles. D'Anville also is alleged to err in giving the Euphrates too large a bend to the south-west of Anatho. The river Masca is also termed by Ptolemy the Saocoras. Mannert thinks that the Masca was nothing more than a canal from the Euphrates. *Mannert. Anc. Geogr. vol. 5, p. 323.*]

MASINISSA, son of Gala, was king of a small part of Africa, and assisted the Carthaginians in their wars against Rome. He proved a most indefatigable and courageous ally, but an act of generosity made him friendly to the interests of Rome. After the defeat of Asdrubal, Scipio, the first Africanus, who had obtained the victory, found among the prisoners of war one of the nephews of Masinissa. He sent him back to his uncle loaded with presents, and conducted him with a detachment for the safety and protection of his person. Masinissa was struck with the generous action of the Roman general, he forgot all former hostilities, and joined his troops to those of Scipio. This change of sentiments was not the effect of a wavering or unsettled mind, but Masinissa showed himself the most attached and the firmest ally the Romans ever had. It was to his exertions they owed many of their victories in Africa, and particularly in that battle which proved fatal to Asdrubal and Syphax. The Numidian conqueror, charmed with the beauty of Sophonisba, the captive wife of Syphax, carried her to his camp, and married her; but when he perceived that this new connection displeased Scipio, he sent poison to his wife, and recommended her to destroy herself, since he could not preserve her life in a manner which became her rank, her dignity, and fortune, without offending his Roman allies. In the battle of Zama, Masinissa greatly contributed to the defeat of the great Annibal, and the Romans, who had been so often spectators of his courage and valour, rewarded his fidelity with the kingdom of Syphax and some of the Carthaginian territories. At his death Masinissa showed the confidence he had in the Romans, and the esteem he entertained for the rising talents of Scipio Æmilianus, by entrusting him with the care of his kingdom, and empowering him to divide it among his sons. Masinissa died in the 97th year of his age, after a reign of above 60 years, 149 years before the Christian era. He experienced adversity as well as prosperity, and in the first years of his reign he was exposed to the greatest danger, and obliged often to save his life by seeking a retreat among his savage neighbours. But his alliance with the Romans was the beginning of his greatness, and he ever after lived in the greatest affluence. He is remarkable for the health he

long enjoyed. In the last years of his life he was seen at the head of his armies, behaving with the most indefatigable activity, and he often remained for many successive days on horseback, without a saddle under him, or a covering upon his head, and without showing the least marks of fatigue. This strength of mind and body he chiefly owed to the temperance which he observed. He was seen eating brown bread at the door of his tent, like a private soldier, the day after he had obtained an immortal victory over the armies of Carthage. He left fifty-four sons, three of whom were legitimate, Micipsa, Gulussa, and Mastanabal. The kingdom was fairly divided among them by Scipio, and the illegitimate children received, as their portions, very valuable presents. The death of Gulussa and Mastanabal soon after left Micipsa sole master of the large possessions of Masinissa. *Strab.* 17.—*Polyb.*—*Appian.* *Lybic.*—*Cic. de Senect.*—*Val. Max.* 8.—*Salust. in Jug.*—*Liv.* 25, &c.—*Ovid. Fast.* 6, v. 769.—*Justin.* 33, c. 1, l. 38, c. 6.

MASSAGĒTÆ, [a nation of Scythia, placed by the ancient writers to the east of the river Iaxartes. Their country is supposed to answer to the modern *Turkistan*. The Macedonians sought for the Massagetæ in the northern regions of Asia, judging from the history of Cyrus's expedition against these barbarians, by which some definiteness was given to the position which they occupied. They missed, indeed, the true Massagetæ, but the term became a general one for the northern nations of Asia, like that of Scythia. Later writers confess their ignorance on this point.] The Massagetæ had no temples, but worshipped the sun, to whom they offered horses, on account of their swiftness. When their parents had come to a certain age they generally put them to death, and ate their flesh mixed with that of cattle. *Herodot.* 1, od. 3, v. 40.—*Dionys Per.* 738.—*Herodot.* 1, c. 204.—*Strab.* 1.—*Mela*, 1, c. 2.—*Lucan.* 3, v. 50.—*Justin.* 1, c. 8.

MASSICUS, [*vid.* Cæcubus, and Falernus.]

MASSILIA, a maritime town of Gallia Narbonensis, now called *Marseilles*, founded B. C. 539, by the people of Phocæa in Asia, who quitted their country to avoid the tyranny of the Persians. [Scymnus of Chios. *Livy* and Eusebius make it to have been founded in the reign of Tarquinus Priscus at Rome, in the beginning of the 45th Olympiad. The writer on whose authority they all rely, is supposed to be the historian Timæus.] It was celebrated for its laws, its fidelity to the Romans, and for its being long the seat of literature. [Cicero calls it the Athens of the Gauls. *Livy* says it was as much polished as if it had been in the midst of Greece. It was as much distinguished for its sciences and arts, as for its commerce, and also for the variety and eminence of its colonies.] It acquired great consequence by its commercial pursuits during its infancy, and even waged war against Carthage. By becoming the ally of Rome, its power was established; but in

warmly espousing the cause of Pompey and Cæsar, his views were frustrated, and it was so much reduced by the insolence and resentment of the conqueror, that it never after recovered its independence and warlike spirit. *Herodot.* 1, c. 164.—*Plin.* 3, c. 4.—*Justin.* 37, &c.—*Strab.* 1.—*Liv.* 5, c. 3.—*Horat.* ep. 16.—*Flor.* 4, c. 2.—*Cic. Flacc.* 26, *Off.* 2, 3.—*Tacit. Ann.* 4, c. 44. *Agr.* 4.

MASSYLIA, a nation of Numidia, in the eastern part, towards Africa Propria. They were the subjects of Syphax.] When the inhabitants went on horseback, they never used saddles or bridles, but only sticks. Their character was warlike, their manners simple, and their love of liberty unconquerable. *Liv.* 24, c. 48, l. 28, c. 17, l. 29, c. 32.—*Sil.* 3, v. 282, l. 16, v. 171.—*Lucan.* 4, v. 682.—*Virg. Æn.* 4, v. 132.

MASTRAMELA, a lake near Marseilles, now *mer de Martegues*. *Plin.* 3, c. 4.

MASUS DOMITIUS, a Latin poet. *vid.* Domitius.

MATINUM, [a city of Messapia or Iapygia, near which is a mountain called *Matinus*. This region was famed for its bees and honey.] *Lucan.* 9, v. 184.—*Horat.* 4, od. 2, v. 27, ep. 16, v. 28.

MATISCO, a town of the Ædui, in Gaul, now called *Mocon*.

MATRĀLIA, a festival at Rome, in honour of *Matuta* or *Ino*. Only matrons and free-born women were admitted. They made offerings of flowers, and carried their relations' children in their arms, recommending them to the care and patronage of the goddess whom they worshipped. *Varro de L. L.* 5, c. 22.—*Ovid. Fast.* 6, v. 47.—*Plut. in Cam.*

MATRŌNA, [a river of Gaul, now the *Marne*, which formed part of the ancient boundary between Gallia Belgica and Gallia Celtica. It takes its rise at *Langres*, runs north-west to *Châlons*, then westward, passes by *Meaux*, becomes navigable at *Vitry*, and, at *Charenton*, a little above *Paris*, falls into the *Sequana* or *Seine*, after a course of about 92 leagues.] *Auson. Mos.* 462.—One of the surnames of Juno, because she presided over marriage and over child-birth.

MATRONĀLIA, festivals at Rome in honour of *Mars*, celebrated by married women, in commemoration of the rape of the *Sabines*, and of the peace which their intreaties had obtained between their fathers and husbands. [The women waited on their servants as the males did at the *Saturnalia*.] Flowers were then offered in the temples of Juno. *Ovid. Fast.* 3, v. 229.—*Plut. in Rom.*

MATTIACI, [a nation of Germany, south of the *Catti*, and lying along the *Rhine*. They were in firm alliance with the Romans.] The *Mattiace aquæ* was a small town, now *Wisbaden*, opposite *Meutz*. *Tacit. de Germ.* 39, *Ann.* 1, c. 56.

MĀTŪTA, a deity among the Romans, the same as the *Leucothoe* of the Greeks. She was originally *Ino*, who was changed into a sea-deity, (*vid.* *Ino* and *Leucothoe*), and she was worshipped by sailors, as such, at *Co-*

rinth in a temple sacred to Neptune. Only married women and free-born matrons were permitted to enter her temples at Rome, where they generally brought the children of their relations in their arms. *Liv.* 5, &c.—*Cic. de Nat. D.* 3, v. 19.

MAVORS, a name of Mars. *vid.* Mars.

MAVORTIA, an epithet applied to every country whose inhabitants were warlike, but especially to Rome, founded by the reputed son of Mavors. *Virg. Æn.* 1, v. 280, and to Thrace. *Id.* 3, v. 13.

MAURI, the inhabitants of Mauritania. [Bochart derives the name from *Mahur*, or, as an elision of gutturals is very common in the Oriental languages, from *Maur*, i. e. one from the west, or an occidentalist, Mauritania being west of Carthage and Phœnicia.] Every thing among them grew in greater abundance and greater perfection than in other countries. *Strab.* 17.—*Martial.* 5, ep. 29, l. 12, ep. 67.—*Sil. Ital.* 4, v. 569, l. 10, v. 402.—*Mela*, 1, c. 5, l. 3, c. 10.—*Justin.* 19, c. 2.—*Sallust. Jug.*—*Virg. Æn.* 4, v. 206.

MAURITANIA, [a country of Africa, on the Mediterranean, now the empire of *Fes* and *Morocco*. It was bounded on the north by the straits of Gibraltar and the Mediterranean, on the east by Numidia, on the south by Gætulia, and on the west by the Atlantic. It was, properly speaking, in the time of Bogchus the betrayer of Jugurtha, bounded by the river Mulucha, or Molochath, now *Malva*, and corresponded nearly to the present kingdom of *Fes*; but in the time of the emperor Claudius, the western part of Numidia was added to this province under the name of Mauritania Cæsariensis, the ancient kingdom of Mauritania being called Tingitana, from its principal city Tingis, or *Old Tangier*, on the west of the straits. *vid.* Mauri and Maurusii.]

MAURUS [Terentianus, a grammarian, generally supposed to have been an African by birth. The time when he flourished has been made a matter of dispute. Vossius makes him a contemporary of Martial, and to have been governor of Syene in Egypt. Terentianus declares himself a contemporary of Septimius Serenus, which latter poet Wernsdorff refers to the age of Vespasian. Terentianus, when advanced in life, wrote a poem on syllables, feet and metre, which is still extant. It may be found among the Latin Grammarians published by Putschius, Hanov. 1605, 4to. and in the *Corpus Poetarum* of Maittaire.]

MAURUSII, the people of Maurusia, a country near the columns of Hercules. It is also called Mauritania. *vid.* Mauritania. *Virg. Æn.* 4, v. 206.

MAUSÖLUS, a king of Caria. His wife Artemisia was so disconsolate at his death, which happened B. C. 353, that she drank up his ashes, and resolved to erect one of the grandest and most noble monuments of antiquity, to celebrate the memory of a husband whom she tenderly loved. This famous mo-

nument, which passed for one of the seven wonders of the world, was called Mausoleum, and from it all other magnificent sepulchres and tombs have received the same name. It was built by four different architects. Scopas erected the side which faced the east, Timotheus had the south, Leochares had the west, and Bruxis the north. Pithis was also employed in raising a pyramid over this stately monument, and the top was adorned by a chariot drawn by four horses. The expenses of this edifice were immense, and this gave an occasion to the philosopher Anaxagoras to exclaim, when he saw it, *how much money changed into stones!* *vid.* Artemisia. *Herodot.* 7, v. 99.—*Strab.* 14.—*Diod.* 16.—*Paus.* 3, c. 16.—*Flor.* 4, c. 11.—*Gell.* 10, c. 18.—*Propert.* 3, el. 2, v. 21.—*Suet. Aug.* 100.

MAXENTIUS, Marcus Aurelius Valerius, a son of the emperor Maximianus Hercules. Some suppose him to have been a supposititious child. The voluntary abdication of Diocletian, and of his father, raised him in the state, and he declared himself independent emperor, or Augustus, A. D. 306. He afterwards incited his father to re-assume his imperial authority, and in a perfidious manner destroyed Severus, who had delivered himself into his hands, and relied upon his honour for the safety of his life. His victories and successes were impeded by Galerius Maximianus, who opposed him with a powerful force. The defeat and voluntarily death of Galerius soon restored peace to Italy, and Maxentius passed into Africa, where he rendered himself odious by his cruelty and oppression. He soon after returned to Rome, and was informed that Constantine was come to dethrone him. He gave his adversary battle near Rome, and after he had lost the victory, he fled back to the city. The bridge over which he crossed the Tiber was in a decayed situation, and he fell into the river and was drowned, on the 24th of September, A. D. 312. The cowardice and luxuries of Maxentius are as conspicuous as his cruelties. He oppressed his subjects with heavy taxes to gratify the cravings of his pleasures, or the avarice of his favourites. He was debauched in his manners, and neither virtue nor innocence were safe whenever he was inclined to voluptuous pursuits. He was naturally deformed, and of an unwieldy body. To visit a pleasure-ground, or to exercise himself under a marble portico, or to walk on a shady terrace, was to him a Herculean labour which required the greatest exertions of strength and resolution.

MAXIMIÄNUS, Herculus Marcus Aurelius Valerius, a native of Sirmium in Pannonia, who served as a common soldier in the Roman armies. When Diocletian had been raised to the imperial throne, he remembered the valour and courage of his fellow-soldier Maximianus, and rewarded his fidelity by making him his colleague in the empire, and by ceding to him the command of the provinces of Italy, Africa, and Spain, and the rest of the western territories of Rome. [The personal

superiority of Diocletian was, however, recognized in the assumed name of Jovius, while Maximian took that of Hercules.] Maximianus showed the justness of the choice of Diocletian by his victories over the barbarians. In Britain success did not attend his arms; but in Africa he defeated and put to death Aurelius Julianus, who had proclaimed himself emperor. Soon after Diocletian abdicated the imperial purple, and obliged Maximianus to follow his example, on the 1st of April, A. D. 304. Maximianus reluctantly complied with the command of a man to whom he owed his greatness; but, before the first year of his resignation had elapsed, he was roused from his indolence and retreat by the ambition of his son Maxentius. He re-assumed the imperial dignity, and showed his ingratitude to his son by wishing him to resign the sovereignty, and to sink into a private person. This proposal was not only rejected with the contempt it deserved, but the troops mutinied against Maximianus, and he fled for safety to Gaul, to the court of Constantine, to whom he gave his daughter Fausta in marriage. Here he again acted a conspicuous character, and re-assumed the imperial power, which his misfortunes had obliged him to relinquish. This offended Constantine. But, when open violence seemed to frustrate the ambitious views of Maximianus, he had recourse to artifice. He prevailed upon his daughter Fausta, to leave the doors of her chamber open in the dead of the night; and, when she promised faithfully to execute his commands, he secretly introduced himself to her bed, where he stabbed to the heart the man who slept by the side of his daughter. This was not Constantine; Fausta, faithful to her husband, had apprized him of her father's machinations, and an eunuch had been placed in his bed. Constantine watched the motions of his father-in-law, and, when he heard the fatal blow given to the eunuch, he rushed in with a band of soldiers, and secured the assassin. Constantine resolved to destroy a man who was so inimical to his nearest relations, and nothing was left to Maximianus but to choose his own death. He strangled himself at Marseilles, A. D. 310, in the 60th year of his age. His body was found fresh and entire in a leaden coffin about the middle of the eleventh century. [This is the generally accredited account of the end of Maximian, but Gibbon represents the matter differently: he says that Maximian was delivered into the hands of his son-in-law by the treachery of his army, in consequence of which a secret and irrevocable sentence of death was pronounced against the usurper; and he obtained the favour merely of choosing his own death. It was reported that he strangled himself with his own hands.]—Galerius Valerius, a native of Dacia, who, in the first years of his life, was employed in keeping his father's flocks. He entered the army, where his valour and bodily strength recommended him to the notice of his superiors, and particularly

to Diocletian, who invested him with the imperial purple in the east, and gave him his daughter Valeria in marriage. Galerius deserved the confidence of his benefactor. He conquered the Goths and Dalmatians, and checked the insolence of the Persians. In a battle, however, with the king of Persia, Galerius was defeated; and, to complete his ignominy, and render him more sensible of his disgrace, Diocletian obliged him to walk behind his chariot arrayed in his imperial robes. This humiliation stung Galerius to the quick; he assembled another army, and gave battle to the Persians. He gained a complete victory, and took the wives and children of his enemy. This success elated Galerius to such a degree, that he claimed the most dignified appellations, and ordered himself to be called the son of Mars. Diocletian himself dreaded his power, and even, it is said, abdicated the imperial dignity by means of his threats. This resignation, however, is attributed by some to a voluntary act of the mind, and to a desire of enjoying solitude and retirement. As soon as Diocletian had abdicated, Galerius was proclaimed Augustus, A. D. 304, but his cruelty soon rendered him odious, and the Roman people, offended at his oppression, raised Maxentius to the imperial dignity the following year, and Galerius was obliged to yield to the torrent of his unpopularity, and to fly before his more fortunate adversary. He died in the greatest agonies, A. D. 311. The bodily pains and sufferings which preceded his death, were, according to the Christian writers, the effects of the vengeance of an offended providence for the cruelty which he had exercised against the followers of Christ. In his character Galerius was wanton and tyrannical, and he often feasted his eyes with the sight of dying wretches whom his barbarity had delivered to bears and wild beasts. His aversion to learned men arose from his ignorance of letters; and if he was deprived of the benefits of education, he proved the more cruel and the more inexorable. *Lactant. de M. P. 33.—Eusebius. 8, c. 16.*

MAXIMINUS, Caius Julius Verus, the son of a peasant in Thrace. [His father was a barbarian of the Gothic nation, his mother an Alan.] He was originally a shepherd, and, by heading his countrymen against the frequent attacks of the neighbouring barbarians and robbers, he injured himself to the labours and to the fatigues of a camp. He entered the Roman armies, where he gradually rose to the first offices; and on the death of Alexander Severus he caused himself to be proclaimed emperor, A. D. 235. The popularity which he had gained when general of the armies, was at an end when he ascended the throne. He was delighted with acts of the greatest barbarity, and no less than 400 persons lost their lives on the false suspicion of having conspired against the emperor's life. They died in the greatest torments; and, that the tyrant might the better entertain himself with their sufferings, some were exposed to

wild beasts, others expired by blows, some were nailed on crosses, while others were shut up in the bellies of animals just killed. The noblest of the Roman citizens were the objects of his cruelty; and, as if they were more conscious than others of his mean origin, he resolved to spare no means to remove from his presence a number of men whom he looked upon with an eye of envy, and who, as he imagined, hated him for his oppression, and despised him for the poverty and obscurity of his early years. Such is the character of the suspicious and tyrannical Maximinus. In his military capacity he acted with the same ferocity; and, in an expedition in Germany, he not only cut down the corn, but he totally ruined and set fire to the whole country, to the extent of 450 miles. Such a monster of tyranny at last provoked the people of Rome. The Gordians were proclaimed emperors, but their innocent and pacific virtues were unable to resist the fury of Maximinus. After their fall, the Roman senate invested twenty men of their number with the imperial dignity, and intrusted into their hands the care of the republic. These measures so highly irritated Maximinus, that, at the first intelligence, he howled like a wild beast, and almost destroyed himself by knocking his head against the walls of his palace. When his fury was abated, he marched to Rome, resolved on slaughter. His bloody machinations were stopped, and his soldiers, ashamed of accompanying a tyrant whose cruelties had procured him the name of Busiris, Cyclops, and Phalaris, assassinated him in his tent before the walls of Aquileia, A. D. 236, in the 65th year of his age. The news of his death was received with the greatest rejoicings at Rome, public thanksgivings were offered, and whole hecatombs flamed on the altars. Maximinus has been represented by historians as of a gigantic stature, he was eight feet high, and the bracelets of his wife served as rings to adorn the fingers of his hand. His voracity was as remarkable as his corpulence, he generally ate forty pounds of flesh every day, and drank 18 bottles of wine. His strength was proportionable to his gigantic shape; he could alone draw a loaded waggon, and, with a blow of his fist, he often broke the teeth in a horse's mouth; he broke the hardest stones between his fingers, and cleft trees with his hand. *Herodianus.—Jornand. de reb. Gel.—Capitol.*

MAXIMUS, Magnus, a native of Spain, who proclaimed himself emperor, A. D. 383. The unpopularity of Gratian favoured his usurpation, and he was acknowledged by his troops. Gratian marched against him, but he was defeated, and soon after assassinated. Maximus refused the honours of a burial to the remains of Gratian; and, when he had made himself master of Britain, Gaul, and Spain, he sent ambassadors to the east, and demanded of the emperor Theodosius to acknowledge him as his associate on the throne. Theodosius endeavoured to amuse and delay him, but Maximus resolved to support his claim by

arms, and crossed the Alps. Italy was laid desolate, and Rome opened her gates to the conqueror. Theodosius now determined to revenge the audaciousness of Maximus, and had recourse to artifice. He began to make a naval armament, and Maximus, not to appear inferior to his adversary, had already embarked his troops, when Theodosius, by secret and hastened marches, fell upon him and besieged him at Aquileia. Maximus was betrayed by his soldiers, and the conqueror, moved with compassion at the sight of his fallen and dejected enemy, granted him life, but the multitude refused him mercy, and instantly struck off his head, A. D. 388. His son Victor, who shared the imperial dignity with him, was soon after sacrificed to the fury of the soldiers. — Petronius, a Roman, descended of an illustrious family. He caused Valentinian III. to be assassinated, and ascended the throne, and, to strengthen his usurpation, he married the empress, to whom he had the weakness and imprudence to betray that he had sacrificed her husband to his love for her person. This declaration irritated the empress; she had recourse to the barbarians to avenge the death of Valentinian, and Maximus was stoned to death by his soldiers, and his body thrown into the Tiber, A. D. 455. He reigned only 77 days. — Pupianus. *vid.* Pupianus. — A celebrated cynic philosopher and magician of Ephesus. He instructed the emperor Julian in magic, and, according to the opinion of some historians, it was in the conversation and company of Maximus that the apostacy of Julian originated. The emperor not only visited the philosopher, but he even submitted his writings to his inspection and censure. Maximus refused to live in the court of Julian, and the emperor, not dissatisfied with the refusal, appointed him high pontiff in the province of Lydia, an office which he discharged with the greatest moderation and justice. When Julian went into the east, the philosopher promised him success, and even said that his conquests would be more numerous and extensive than those of the son of Philip. He persuaded his imperial pupil that, according to the doctrine of metempsychosis, his body was animated by the soul which once animated the hero whose greatness and victories he was going to eclipse. After the death of Julian, Maximus was almost sacrificed to the fury of the soldiers, but the interposition of his friends saved his life, and he retired to Constantinople. He was soon after accused of magical practices before the emperor Valens, and beheaded at Ephesus, A. D. 366. He wrote some philosophical and rhetorical treatises, some of which were dedicated to Julian. They are all now lost. *Am-mian.* — Tyrius, a Platonic philosopher in the reign of M. Aurelius. This emperor, who was naturally fond of study, became one of the pupils of Maximus, and paid great deference to his instructions. There are extant of Maximus forty-one dissertations on moral and philosophical subjects, written in Greek; the best editions of which are that of Davis, 8vo. Cantab. 1703; and that of Reiske, 2 vols. 8vo.

Lips. 1774.—One of the Greek fathers of the seventh century, whose works were edited by Combesis, 2 vols. fol. Paris, 1675.—Paulus Fabius, a consul with M. Antony's son. Horace speaks of him, 4 od. 1, v. 10, as of a gay, handsome youth, fond of pleasure, yet industrious and indefatigable.—An epithet applied to Jupiter, as being the greatest and most powerful of all the gods.—A native of Sirmium in Pannonia. He was originally a gardener, but by enlisting in the Roman army, he became one of the military tribunes, and his marriage with a woman of rank and opulence soon rendered him independent. He was father to the emperor Probus.

MAZÆCA, [*vid.* Cæsarea ad Argæum.]

MAZAXES, (*sing.* *Mazax*.) a people of Africa, famous for shooting arrows. *Lucan.* 4, v. 681.

MAZÆRAS, a river of Hyrcania, falling into the Caspian Sea. *Plut.*

MECENAS or MÆCENAS, C. Cilnius, a celebrated Roman knight, descended from the kings of Etruria. He has rendered himself immortal by his liberal patronage of learned men and of letters; and to his prudence and advice Augustus acknowledged himself indebted for the security he enjoyed. His fondness for pleasure removed him from the reach of ambition, and he preferred to die, as he was born, a Roman knight, to all the honours and dignities which either the friendship of Augustus or his own popularity could heap upon him. It was from the result of his advice, against the opinion of Agrippa, that Augustus resolved to keep the supreme power in his hands, and not by a voluntary resignation to plunge Rome into civil commotions. The emperor received the private admonitions of Mecænas in the same friendly manner as they were given, and he was not displeased with the liberty of his friend, who threw a paper to him with these words, *Descend from the tribunal, thou butcher!* while he sat in the judgment seat, and betrayed revenge and impatience in his countenance. He was struck with the admonition, and left the tribunal without passing sentence of death on the criminals. To the interference of Mecænas, Virgil owed the restitution of his lands, and Horace was proud to boast that his learned friend had obtained his forgiveness from the emperor, for joining the cause of Brutus at the battle of Philippi. Mecænas was himself fond of literature, and, according to the most received opinion, he wrote an history of animals, a journal of the life of Augustus, a treatise on the different natures and kinds of precious stones, besides the two tragedies of Octavia and Prometheus, and other things, all now lost. He died eight years before Christ; and, on his death-bed he particularly recommended his poetical friend Horace to the care and confidence of Augustus. Seneca, who has liberally commended the genius and abilities of Mecænas, has not withheld his censure from his dissipation, indolence, and effeminate luxury. From the patronage and encouragement which the princes of heroic and lyric poetry.

among the Latins received from the favourite of Augustus, all patrons of literature have ever since been called *Mecænales*. Virgil dedicated to him his *Georgics*, and Horace his odes. *Suet. in Aug.* 66, &c.—*Plut. in Aug.*—*Herodian.* 7.—*Senec.* ep. 19 and 92.

MECHANÆUS, a surname of Jupiter, from his patronizing undertakings. He had a statue near the temple of Ceres at Argos, and there the people swore, before they went to the Trojan war, either to conquer or perish. *Paus.* 2, c. 22.

MEDÆA, a celebrated magician, daughter of Æetes, king of Colchis. Her mother's name, according to the more received opinion, of Hesoid and Hyginus, was Idyia, or, according to others, Ephyre, Hecate, Astero-dia, Antiope, and Neræa. She was the niece of Circe. When Jason came to Colchis in quest of the golden fleece, Medea became enamoured of him, and it was to her well directed labours that the Argonauts owed their preservation. [*vid.* Jason and Argonautæ.] Medea had an interview with her lover in the temple of Hecate, where they bound themselves by the most solemn oaths, and mutually promised eternal fidelity. No sooner had Jason overcome all the difficulties which Æetes had placed in his way, than Medea embarked with the conquerors for Greece. To stop the pursuit of her father she tore to pieces her brother Apsyrtus, and left his mangled limbs in the way through which Æetes was to pass. This act of barbarity some have attributed to Jason, and not to her. When Jason reached Iolchos, his native country, the return and victories of the Argonauts were celebrated with universal rejoicings; but Æson, the father of Jason, was unable to assist at the solemnity, on account of the infirmities of his age. Medea, at her husband's request, removed the weakness of Æson, and by drawing away the blood from his veins, and filling them again with the juice of certain herbs, she restored to him the vigour and sprightliness of youth. This sudden change in Æson astonished the inhabitants of Iolchos, and the daughters of Pelias were also desirous to see their father restored, by the same power, to the vigour of youth. Medea, willing to revenge the injuries which her husband's family had suffered from Pelias, increased their curiosity, and by cutting to pieces an old ram and making it again, in their presence, a young lamb, she totally determined them to try the same experiment upon their father's body. They accordingly killed him of their own accord, and boiled his flesh in a caldron, but Medea refused to perform the same friendly offices to Pelias which she had done to Æson, and he was consumed by the heat of the fire, and even deprived of a burial. This action greatly irritated the people of Iolchos; and Medea, with her husband, fled to Corinth to avoid the resentment of an offended populace. Here they lived for ten years with much conjugal tenderness; but the love of Jason for Glaucæ, the king's daughter, soon interrupted their mutual harmony, and Me-

dea was divorced. Medea revenged the infidelity of Jason by causing the death of Glauce, and the destruction of her family. [*vid. Glauce.*] This action was followed by another still more atrocious. Medea killed two of her children in their father's presence, and, when Jason attempted to punish the barbarity of the mother, she fled through the air upon a chariot drawn by winged dragons. From Corinth Medea came to Athens, where, after she had undergone the necessary purification of her murder, she married King Ægeus, or, according to others, lived in an adulterous manner with him. From her connection with Ægeus, Medea had a son, who was called Medas. Soon after, when Theseus wished to make himself known to his father, [*vid. Ægeus.*] Medea, jealous of his fame, and fearful of his power, attempted to poison him at a feast which had been prepared for his entertainment. Her attempts, however, failed of success, and the sight of his sword, which Theseus wore by his side, convinced Ægeus that the stranger against whose life he had so basely conspired was no less than his own son. The father and the son were soon reconciled, and Medea, to avoid the punishment which her wickedness deserved, mounted her fiery chariot, and disappeared through the air. She came to Colchis, where, according to some, she was reconciled to Jason, who had sought her in her native country after her sudden departure from Corinth. She died at Colchis, as Justin mentions, when she had been restored to the confidence of her family. After death she married Achilles in the Elysian fields, according to the traditions mentioned by Simonides. The murder of Mermerus and Phereus, the youngest of Jason's children by Medea, is not attributed to their mother, according to Ælian, but the Corinthians themselves assassinated them in the temple of Juno Acræa. To avoid the resentment of the gods, and to deliver themselves from the pestilence which visited their country after so horrid a massacre, they engaged the poet Euripides, for five talents, to write a tragedy, which cleared them of the murder, and represented Medea as the cruel assassin of her own children. And besides, that this opinion might be the better credited, festivals were appointed, in which the mother was represented with all the barbarity of a fury murdering her own sons. [*vid. Heræa.*] *Apollod.* 1, c. 9.—*Hygin.* fab. 21, 22, 23, &c.—*Plut. in Thes.*—*Dionys. Perieg.*—*Ælian. V. H.* 5, c. 21.—*Paus.* 2, c. 3, l. 8, c. 11.—*Euripid. in Med.*—*Diod.* 4.—*Ovid. Met.* 7, fab. 1, in *Med.*—*Strab.* 7.—*Cic. de Nat. D.* 3, c. 19.—*Apollod. Arg.* 3, &c.—*Orpheus.*—*Flacc.*—*Lucan.* 4, v. 556.

MEDIA, [an extensive country of Asia, bounded by Assyria on the west, and separated from Armenia by the river Araxes; bounded on the north by the southern shore of the Caspian, on the east by Hyrcania and Aria, and on the south by Persis and Susiana. It is now called *Irak Adjami*, or Persian Irak, to distinguish it from *Irak Arabi*, or Babylonian Irak. That part of Media which

borders on Armenia, was called Atropatene, from Atropates, a satrap of this province, who erected it after the death of Alexander into an independent kingdom. The northern parts of Media, lying between the Caspian mountains and the sea, are very cold and barren. The present inhabitants make their bread of dried almonds, and their drink of the juice of certain herbs. The snow lies on the mountains for nine months in the year, But the southern parts produce all sorts of grain, and necessaries of life, and are so pleasant that the country adjoining to *Tauris*, probably the ancient Ecbatana, has been called the garden of Persia. The Medes are said to have sprung from Madai, the third son of Japhet.] The province of Media was first raised into a kingdom by its revolt from the Assyrian monarchy, B. C. 820; and, after it had for some time enjoyed a kind of republican government, Dejoyes, by his artifice, procured himself to be called king, 700 B. C. After a reign of 53 years he was succeeded by Phraotes, B. C. 647; who was succeeded by Cyaxares, B. C. 625. His successor was Astyages, B. C. 585, in whose reign Cyrus became master of Media, B. C. 551, and ever after the empire was transferred to the Persians. The Medes were warlike in the primitive ages of their power; they encouraged polygamy, and were remarkable for the homage which they paid to their sovereigns, who were styled kings of kings. This title was afterwards adopted by their conquerors, the Persians, and it was still in use in the age of the Roman emperors. *Justin.* 1, c. 5.—*Herodot.* 1, &c.—*Polyb.* 5 and 10.—*Curt.* 5, &c.—*Diod. Sic.* 13.—*Ctesias.*

MEDIOLANUM, [a city of Cisalpine Gaul, among the Insubres, now *Milan*. It is situate on the small river *Olonæ*, in a beautiful plain between the Ticinus or *Tesino*, and the Addua or *Adda*. In the vicinity of this city, to the west, D'Anville and others locate the Raudii Campi, where Marius defeated the Cimbrî; but Mannert places them near Verona. Mediolanum became in the course of time a very flourishing city, and was honoured with the appellation of "the new Athens." Under the later Roman emperors it was enclosed with a double wall, adorned with public buildings, and in it was established the gold and silver coinage of the north of Italy. In the third and fourth centuries, the frequent inroads of the barbarians of the north compelled the emperors to select as a place of arms some city nearer the scene of action than Rome was. The choice fell on Mediolanum. Here too Maximian resigned the imperial diadem, and the famous St. Ambrose established the see of a bishopric. Although subsequently plundered by Attila, it soon revived, and under Odoacer became the imperial residence. In its vicinity was fought the battle which put Theodoric, king of the Ostrogoths, in possession of Italy, and Mediolanum under this prince became second only to Rome. It met with its downfall, however.

when, having sided with Belisarius, and been besieged by the Goths and Burgundians, it was taken by the latter, and 300,000 of the inhabitants, according to Procopius, were put to the sword. It never, after this severe blow, regained its former eminence, although, in the middle ages, it became a flourishing and opulent place of trade.] *Liv.* 5, c. 34, l. 34, c. 46. —Aulercorum, a town of Gaul, now *Evreux* in Normandy. —Santonum, another, now *Saintes* in Guienne.

MEDIOMATRICES, [a people of Gallia Belgica on the Mosella or *Moselle*. The *Treviri* were their neighbours on the north. Their chief town was *Divodurum*, afterwards *Mediomatrici*, now *Metz*. They were a powerful nation previous to their reduction by the Romans.] *Strab.* 4.—*Cæs. Bell. G.* 4, c. 10.

MEDITERRANÆUM MARE, a sea which divides Europe and Asia Minor from Africa. [It is 2000 miles long and between 400 and 500 broad, and contains about 900,000 square miles. *vid.* the end of this article.] It receives its name from its situation, *medio terræ*, situate in the middle of the land. It has a communication with the Atlantic by the columns of Hercules, and with the Euxine through the *Ægean*. The word *Mediterranæum* does not occur in the classics; but it is sometimes called *internum*, *nostrum*, or *medius liquor*, and is frequently denominated in Scripture the *Great Sea*. The first naval power that ever obtained the command of it, as recorded in the fabulous epochs of the writer *Castor*, is *Crete* under *Minos*. Afterwards it passed into the hands of the *Lydiæns*, B. C. 1179; of the *Pelagæi*, 1058; of the *Thracians*, 1000; of the *Rhodiæns*, 916; of the *Phrygiæns*, 893; of the *Cypriæns*, 868; of the *Phœniciæns*, 826; of the *Egyptiæns*, 787; of the *Milesiæns*, 753; of the *Cariæns*, 734; and of the *Lesbiæns*, 676; which they retained for 69 years. [According to the learned *Buffon*, the *Mediterranean Sea* was originally a lake of small extent, and had received, in remote ages, a sudden and prodigious increase, at the time when the *Black Sea* opened a passage for itself through the *Bosporus*, and at that period when the sinking of the land which united Europe to Africa, in the part that is now the straits of *Gibraltar*, permitted the water of the ocean to rush in. It was also his opinion, that most of the islands of the *Mediterranean* made part of the continent, before the great convulsions that have taken place in this quarter. *Sonnini*, at his request, and with a view to ascertain the correctness of this opinion, sounded the depth of the sea between *Sicily* and *Malta*, and found it from 25 to 30 fathoms, and, in the middle of the channel where the water is deepest, never exceeding 100 fathoms. On the other hand, between the island of *Malta* and *Cape Bon* in *Africa* there is less water, the lead indicating no more than from 25 to 30 fathoms throughout the whole breadth of the channel which separates the two lands. The *Mediterranean Sea* likewise afforded a

very frequent topic of consideration to the ancient writers. *Democritus*, *Diogenes*, and others maintained that its waters kept constantly decreasing, and would eventually all disappear. *Aristotle* (*Meteor.* 2, c. 3,) held to the opinion that the *Mediterranean* had at one time covered a large part of *Africa* and *Egypt*, and had extended inland as far as the temple of *Jupiter Ammon*. This doctrine was maintained also by *Xanthus the Lydian*, *Strato*, and *Eratosthenes*, according to *Strabo*, (*Lib.* 1, pp. 38, 49, 50.) The ancients appear to have been led to this conclusion by observing in various parts of *Africa* and *Egypt* manifest traces and indications of the sea. They found here shells, pebbles evidently rounded or worn smooth by the action of water, incrustations of salt, and many salt lakes. Some of these appearances were particularly frequent on the route through the desert to the temple of *Ammon*. The authorities on this head are deserving of examination and are as follows: *Herod.* 2, c. 12.—*Plut. de Is. et Os.*—*Strabo. Lib.* 13, p. 309.—*Mela*, 1, c. 6.—*Solin.* c. 26.—*Seidel. ad Eratosth. fragm.* p. 28.—The ancient writers maintained that the temple and oracle of *Ammon* never could have become so famous if the only approach to them had always been over vast and dangerous deserts. They insisted that the *Oases* had all originally been islands in the earlier and more widely extended *Mediterranean*. In this remote period, according to them, there existed as yet no communication between the *Pontus Euxinus* and *Mediterranean Sea*, (*vid.* *Lectonia*) nor between the latter and the *Atlantic*. The isthmus connecting *Arabia* with *Egypt* was under water, and *Eratosthenes* believed that *Menelaus* had sailed over this narrow passage, which is now the isthmus of *Suez*. When the waters of the *Euxine* forced a passage into the *Mediterranean*, the great influx of water opened another outlet for itself through what were called by the ancients the *Pillars of Hercules*, *Spain* and *Africa* having been previously joined. In this tremendous convulsion the ancient land of *Lectonia* is thought to have been inundated, and to have sunk in the sea, leaving merely the islands of the *Archipelago*, its mountain tops, to attest its former existence. According to *Diodorus Siculus*, (*Lib.* 5, c. 47,) the inhabitants of *Samothece* had a tradition that a great part of their island, as well as of *Asia*, was ravaged and laid under water by this inundation, and that in fishing near their island fragments of temples and other buildings were frequently rescued from the waves. (Compare *Diod. Sic. Lib.* 5, c. 82.—*Strabo. Lib.* 1, p. 85.—*Plato de Legg.* 3, p. 677. *ed Bip. T.* 8, p. 106.—*Plin.* 2, c. 80.—*Philo de mund. non corrup.* p. 959.) It is curious to examine, in conjunction with what has been stated, the accounts given by some ancient writers, of *Delos* and *Rhodes* having emerged from the waves when the inundation had partially subsided, (*Philo. ubi supra*), of an anchor having been found on the site of the ancient *Ancyra*, in *Asia M.*

nor, far inland, and whence the place received its name, (*Pausan.* 1, 4, c. 2.—*Aristid. Aegypt.* T. 2. p. 351. *ed. Jebb.*) and also what is stated by an Oriental writer (*Hadgi-Kalfah.* p. 1789, *Malte-Brun's Geogr.* vol. 2, p. 73.) that the mountains south of Trebisond, in the interior of the country, have, on their summits, rings of iron, to which the inhabitants say that the cables of vessels were attached at the time when the Black Sea, from the want of an outlet, stood at that high level. If there be any truth in the authorities which have been advanced, a basis stands ready on which may be erected the superstructure of a very plausible theory. The Mediterranean may originally have stood at a much higher level than at present, and have extended far inland over the present continent of Africa. The vast accession of water, suddenly received from the Euxine bursting its barriers at the Hellespont, would at first have carried the waves of the Mediterranean still farther onwards over the African continent, until at length, the Pillars of Hercules being formed, or in other and plainer language, Spain and Africa having been rent asunder, and the land of Lætonia being at the same time engulfed, the waters of the Mediterranean would gradually abandon even a large portion of their ancient bed, and the northern part of the continent of Africa would rise to the view. It is no mean argument in favour of the hypothesis which is here advanced, that, if we turn our eyes to the interior of Africa, as far as European discovery has penetrated, we find a succession of vast plains, covered with sand and gravel, with a mixture of sea shells, and incrustated with crystallizations, looking like the basins of evaporated seas. "Shells, crystals of sea-salt, and brackish waters are found every where," observes Malte Brun, "even to the centre of Africa." In other parts we perceive vast plains of a marshy nature, and covered with stagnant lakes. In what is called the valley of the wilderness, sea-salt is found in thin compact layers supported by strata of gypsum. In many of the surrounding deserts this salt is very common, sometimes crystallized under the sand, sometimes on the surface. It is asserted also, by ancient authorities, that the Delta of Egypt was originally covered with the waters of the sea. This is expressly stated by Herodotus (2, c. v. comp. c. 15.) "Any man of understanding," observes the historian, "will easily perceive at sight, though he had never heard these things, that those parts of Egypt which the Greeks frequent with their shipping, are an accession of land bestowed upon the Egyptians by the river, and so is all that country which men see beyond the lake during a passage of three days." This opinion of the formation of the Delta was adopted by all the ancients, and has been received by a great part of the moderns. If it be true, all the country from Memphis to the Mediterranean must have been formerly a gulf at least of the Mediterranean parallel to the Arabian gulf. Shaw

says that the black mud appears by soundings at the distance of twenty leagues, and to the same effect is the testimony of Pococke and later travellers. To those who set any value upon etymological researches, an argument from this source in support of the hypothesis which has been advanced, may be adduced with no little appearance of probability on its side. The Greeks termed the continent of Africa *Libya*, (*Λιβυή*), and the wind which blows from that quarter, (i. e. the south-west with reference to Greece, but more especially her Asiatic colonies,) they designated by the name of *Lips* (*Λιψή*). May not the root of both these terms be the older Greek form *Λιπα*, (*Lipo*) "to leave," and Libya hence denote the country left by the waves, the ancient bed of an ocean subsequently dried up or removed? Nor let this etymology be deemed a fanciful one. Precisely the same derivation is given by the scholiast to the word *Λιψή* in his comments on the 230th line of the *Pærsæ* of Æschylus, although in support of a different opinion, which has nothing to do with the present discussion, but has reference to the western regions of the world, where the sun sets, i. e. where his light fails.] *Horat.* 3, od. 3, v. 46.—*Plin.* 2, c. 68.—*Sallust. Jug.* 17.—*Cæs. B. G.* 5, c. 1.—*Liv.* 26, c. 42.

MEDITRINA, the goddess of medicines, whose festivals, called *Meditrinalia*, were celebrated at Rome the last day of September, when they made offerings of fruits. *Varro de L. L.* 5, c. 3.

MEDOACUS or **MEDUACUS**, [the name of two rivers in Italy, which rise in the territory of the Euganei, and fall into the Adriatic below Venice. They were distinguished by the epithets Major and Minor. The former is now the *Brenta*, the latter the *Bachiglione*: on the latter stands Patavium, or *Padua*.] *Liv.* 10, c. 2.

MEDON, son of Codrus the 17th and last king of Athens, was the first archon that was appointed with regal authority, B. C. 1070. In the election Medon was preferred to his brother Neleus, by the oracle of Delphi, and he rendered himself popular by the justice and moderation of his administration. His successors were called from him *Medontidæ*, and the office of archon remained for above 200 years in the family of Codrus under 12 perpetual archons. *Paus.* 7, c. 2.—*Patere.* 2, c. 2.—A statuery of Lacedæmon, who made a famous statue of Minerva, seen in the temple of Juno at Olympia. *Paus.* 7, c. 17.

MEDUACUS, [*vid.* Medoacus.]

MEDUANA, a river of Gaul, flowing into the Ligeris, now the *Mayne*. *Lucan.* 1, v. 438.

MEDUS, now *Kur*, a river of Media, falling into the Araxes. Some take Medus adjectively, as applying to any of the great rivers of Media. *Strab.* 15.—*Horat.* 2, od. 9, v. 21.—A son of Ægeus and Medea, who gave his name to a country of Asia. Medus, when arrived to years of maturity, went to seek his mother, whom the arrival of Theseus in Athens had driven away. [*vid.* Medea.] He

came to Colchis, where he was seized by his uncle Perses, who usurped the throne of Æetes, his mother's father, because the oracle had declared that Perses should be murdered by one of the grandsons of Æetes. Medus assumed another name, and called himself Hippotes, son of Creon. Meanwhile Medea arrived at Colchis, disguised in the habit of a priestess of Diana, and when she heard that one of Creon's children was imprisoned, she resolved to hasten the destruction of a person whose family she detested. To effect this with more certainty she told the usurper, that Hippotes was really a son of Medea, sent by his mother to murder him. She begged Perses to give her Hippotes, that she might sacrifice him to her resentment. Perses consented. Medea discovered that it was her own son, and she instantly armed him with the dagger which she had prepared against his life, and ordered him to stab the usurper. He obeyed, and Medea discovered who he was and made her son Medus sit on his grandfather's throne. *Hesiod. Theog.—Paus. 2.—Apollod. 1.—Justin. 42.—Senec. in Med.—Diod.*

MEDŪSA, one of the three Gorgons, daughter of Phorcys and Ceto. She was the only one of the Gorgons who was subject to mortality. She is celebrated for her personal charms and the beauty of her locks. Neptune became enamoured of her, and obtained her favours in the temple of Minerva. This violation of the sanctity of the temple provoked Minerva, and she changed the beautiful locks of Medusa, which had inspired Neptune's love, into serpents. According to Apollodorus and others, Medusa and her sisters came into the world with snakes on their heads, instead of hair, with yellow wings and brazen hands. Their body was also covered with impenetrable scales, and their very looks had the power of killing or turning to stones. Perseus rendered his name immortal by the conquest of Medusa. He cut off her head, and the blood that dropped from the wound produced the innumerable serpents that infest Africa. The conqueror placed Medusa's head on the ægis of Minerva, which he had used in his expedition. The head still retained the same petrifying power as before, as it was fatally known in the court of Cepheus. [*vid. Andromeda.*] Some suppose, that the Gorgons were a nation of women, whom Perseus conquered. (*vid. Gorgones.*) *Apollod. 2, c. 4.—Hesiod. Theog.—Ovid. Met. 4, v. 618.—Lucan. 9, v. 624.—Apollon. 4.—Hygin. fab. 151.*

MEGABYZUS, one of the noble Persians who conspired against the usurper Smerdis. He was set over an army in Europe by king Darius, where he took Perinthus and conquered all Thrace. He was greatly esteemed by his sovereign. *Herodot. 3, &c.*—A satrap of Artaxerxes. He revolted from his king, and defeated two large armies that had been sent against him. The interference of his friends restored him to the king's favour, and he showed his attachment to Artaxerxes by

killing a lion which threatened his life in hunting. This act of affection in Megabyzus was looked upon with envy by the king. He was discarded, and afterwards reconciled to the monarch by means of his mother. He died in the 76th year of his age, B. C. 447, greatly regretted *Ctesias*.

MEGACLES, an Athenian archon who involved the greatest part of the Athenians in the sacrilege which was committed in the conspiracy of Cylon. *Plut. in Sol.*

MEGÆRA, one of the furies, daughter of Nox and Acheron. The word is derived from *μεγαλῆρ, invidere, odisse*, and she is represented as employed by the gods like her sisters to punish the crimes of mankind, by visiting them with diseases, with inward torments, and with death. *Virg. Æn. 12, v. 346. [vid. Eumenides.]*

MEGÆLE, the Greek name of Cybele, the mother of the gods, whose festivals were called Megalesia.

MEGALESIA, games in honour of Cybele, instituted by the Phrygians, and introduced at Rome in the second Punic war, when the statue of the goddess was brought from Pessinus. *Liv. 29, c. 14.—Ovid. Fast. 4, v. 337.*

MEGALIA, a small island of Campania, near Neapolis. *Stat. 2. Sylv. v. 80.*

MEGALOPŌLIS, a town of Arcadia, in Peloponnesus, built by Epaminondas, [as a check upon the Spartans.] It was taken by Cleomenes, king of Sparta. [The inhabitants thereupon retired to Messenia. They afterwards returned to Arcadia, and, by the advice and urging of Philopœmen, they rebuilt their city. Polybius states, that, next to Athens, it was the most splendid city of Greece. It is now *Leondari.*] *Strab. 8.—Paus. 9, c. 14.—Liv. 28, c. 8.*

MEGANĪDA, the wife of Celeus, king of Eleusis in Attica. She was mother of Trip- tolemus, to whom Ceres, as she travelled over Attica, taught agriculture. She received divine honours after death, and she had an altar raised to her near the fountain where Ceres had first been seen when she arrived in Attica. *Paus. 1, c. 39.*

MEGĀRA, a daughter of Creon, king of Thebes, given in marriage to Hercules because he had delivered the Thebans from the tyranny of the Orchomenians. (*vid. Erginus.*) When Hercules went to hell by order of Eurystheus, violence was offered to Megara by Lycus, a Theban exile, and she would have yielded to her ravisher, had not Hercules returned that moment and punished him with death. This murder displeased Juno, and she rendered Hercules so delirious, that he killed Megara and the three children he had by her in a fit of madness, thinking them to be wild beast. Some say that Megara did not perish by the hand of her husband, but that he afterwards married her to his friend Iolas. The names of Megara's children by Hercules were Creontides, Therimachus, and Deicoon. *Hygin. fab. 82.—Senec. in Herc.—Apollod. 2, c. 6.—Diod. 4.*

MEGĀRA, (*æ*, and *pl. orum.*) a city of

Achaia, the capital of a country called *Megaris*, founded about 1131 B. C. It is situate nearly at an equal distance from Corinth and Athens, on the Sinus Saronicus. It was built upon two rocks, and is still in being, and preserves its ancient name. [It was originally called Nysa, and derived its name of Megara either from Megarius, the surname of Minos, a Bœotian chief who succeeded the king of Nisa, or from Megara, the name given to ancient temples erected in honour of Ceres, or from Megara, a supposed wife of Hercules. Under the reign of Codrus, the Peloponnesians, having declared war against the Athenians, and miscarried in their enterprise, returned and took possession of Megara, which they peopled with Corinthians.] At the battle of Salamis the people of Megara furnished 20 ships for the defence of Greece, and at Plataea they had 300 men in the army of Pausanias. There was here a sect of philosophers called the *Megaric*, who held the world to be eternal. [*vid. Euclid and Eubulides.*] *Cic. Acad.* 4, c. 42.—*Orat.* 3, c. 17.—*All.* 1, ep. 8.—*Paus.* 1, c. 39.—*Strab.* 6.—*Mela*, 2, c. 3.—A town of Sicily, founded by a colony from Megara in Attica, about 728 years before the Christian era. It was destroyed by Gelon, king of Syracuse; and before the arrival of the Megarean colony, it was called *Hybla*. *Strab.* 26, &c.—*Virg. Æn.* 3, v. 689.

MEGĀRIAS, a small country of Achaia, between Phocis on the west and Attica on the east. Its capital city was called Megara. (*vid. Megara.*) *Strab.* 8.—*Plin.* 3, c. 8.—*Mela*, 2, c. 3 and 7.

MEGASTHĒNES, a Greek historian about 300 years before Christ. [He was sent by Seleucus Nicator, king of Syria, to Palibothra in India, to renew and confirm a previous treaty with Sandrocottus, monarch of the Prasi. He remained there many years, and after his return, he wrote, under the title of *Indica* (*Indica*), an account of whatever he had seen or heard during his travels. His work is lost; but Strabo, Josephus, Arrian, and Elian have preserved some fragments of it. He was the first who made the western nations acquainted with the countries beyond the Ganges, and with the manners of their inhabitants. Strabo has decried him as a fabulous writer, but often unjustly; and Robertson, on the other hand, has acknowledged the utility and justice of many of the observations made by Megasthenes.]

MEGISTA, an island of Lycia, with a harbour of the same name. *Liv.* 37, c. 22.

MEGISTIAS, a soothsayer, who told the Spartans that defended Thermopylae, that they all should perish, &c. *Herodot.* 7, c. 219, &c.

MELA POMPONIVS, [a Spaniard who flourished in the reign of the emperor Claudius. He wrote a compendium of geography which is still extant. He follows closely his Grecian predecessors, especially Eratosthenes. He who is acquainted with the system of the latter will be able easily to comprehend the

work of Mela, but without this previous knowledge will find him extremely obscure. In the geography of the north-western parts of Europe, he improves upon the statements of the older geographers, in consequence of the discoveries of the Romans in this quarter.] His work is divided into three books. The best editions of this book, called *de situ orbis*, are those of Gronovius, 8vo. L. Bat. 1722, and Reinhold, 4to. Eton, 1761.

MELAMPUS, a celebrated soothsayer and physician of Argos, son of Amythaon and Idomeneia, or Dorippe. He lived at Pylos in Peloponnesus. His servants once killed two large serpents who had made their nests at the bottom of a large oak, and Melampus paid so much regard to these two reptiles, that he raised a burning pile and burned them upon it. He also took particular care of their young ones, and fed them with milk. Some time after this the young serpents crept to Melampus as he slept on the grass near the oak, and, as if sensible of the favours of their benefactor, they wantonly played around him, and softly licked his ears. This awoke Melampus, who was astonished at the sudden change which his senses had undergone. He found himself acquainted with the chirping of the birds, and with all their rude notes, as they flew around him. He took advantage of this supernatural gift, and soon made himself perfect in the knowledge of futurity, and Apollo also instructed him in the art of medicine. He had soon after the happiness of curing the daughters of Prætus, by giving them ellebore, which, from this circumstance, has been called *melampodium*, and as a reward for his trouble he married the eldest of these princesses. (*vid. Prætidæ.*) The tyranny of his uncle Neleus, king of Pylos, obliged him to leave his native country, and Prætus, to show himself more sensible of his services, gave him part of his kingdom, over which he established himself. About this time the personal charms of Pero, the daughter of Neleus, had gained many admirers, but the father promised his daughter only to him who brought into his hands the oxen of Iphiclus. This condition displeased many; but Bias, who was also one of her admirers, engaged his brother Melampus to steal the oxen, and deliver them to him. Melampus was caught in the attempt, and imprisoned, and nothing but his services as a soothsayer and physician to Iphiclus would have saved him from death. All this pleaded in favour of Melampus, but when he had taught the childless Iphiclus how to become a father, he not only obtained his liberty, but also the oxen, and with them he compelled Neleus to give Pero in marriage to Bias. A severe distemper, which had rendered the women of Argos insane, was totally removed by Melampus; and Anaxagoras, who then sat on the throne, rewarded his merit by giving him part of his kingdom, where he established himself, and where his posterity reigned during six successive generations. He received divine honours after death, and temples were raised to his memory. *Homæ. Od.*

11. v. 237, l. 15, v. 225.—*Herodot.* 2 and 9.—*Apollod.* 2, c. 2.—*Paus.* 2, c. 13, l. 4, c. 3.—*Virg. G.* 3, v. 550.

MELANCHÆTES, one of Actæon's dogs, so called by his black hair. *Ovid. Met.* 3.

MELANCHLËNI, a people near the Cimmerian Bosphorus, [so called from their black garments. Mannert conjectures them to have been the progenitors of the modern Russians.]

MELANIPPE, a daughter of Æolus, who had two children by Neptune, for which her father put out both her eyes, and confined her in a prison. Her children, who had been exposed and preserved, delivered her from confinement, and Neptune restored her to her eyesight. She afterwards married Metapoutus. *Hygin. fab.* 186.

MELANIPPIDES, a Greek poet about 520 years before Christ. His grandson of the same name flourished about 60 years after at the court of Perdiccas the second, of Macedonia. Some fragments of their poetry are extant.

MELANIPPUS, a son of Astacus, one of the Theban chiefs who defended the gate of Thebes against the army of Adrastus king of Argos. He was opposed by Tydeus, whom he slightly wounded, and at last was killed by Amphiaraus, who carried his head to Tydeus. Tydeus, to take revenge of the wound he had received, bit the head with such barbarity, that he swallowed the brains, and Minerva, offended with his conduct, took away the herb which he had given him to cure his wound, and he died. *Apollod.* 1, c. 8.—*Æschyl. ante Théb.*—*Paus.* 9, c. 18.

MELANTHII, rocks near the island of Samos.

MELANTHIUS, a man who wrote an history of Attica.—A famous painter of Sicily. *Plin.* 35.—A tragic poet of a very malevolent disposition, in the age of Phocion. *Plut.*

MELANTHUS, Melantes, or Melanthius, a son of Andropomus, whose ancestors were kings of Pylos. He was driven from his paternal kingdom by the Heraclidæ, and came to Athens, where king Thymætus resigned the crown to him, provided he fought a battle against Xanthus, a general of the Bœotians, who made war against him. He fought and conquered, (*vid.* Apaturia,) and his family, surnamed the *Neleidae*, sat on the throne of Athens till the age of Codrus. He succeeded to the crown 1128 years B. C. and reigned 37 years. *Paus.* 2, c. 18.

MELAS, (æ) a river of Thrace, at the west of the Thracian Chersonesus.—Another in Thessaly, [near Heraclea.]—in Achaia, —in Bœotia, [empty into the Cephisus,] —in Sicily, —in Ionia, —in Cappadocia, [rising near Cæsarea ad Argæum, and falling into the Euphrates near the city of Melitene. It is now called by the Turks *Kara-Sou*, or "the black water."]

MELDÆ, or *Meldorum urbs*, a city of Gaul, now *Meaux* in Champagne.

MELEAGER, a celebrated hero of antiquity, son of CENEUS king of Ætolia by Althæa,

daughter of Thestius. The Parcæ were present at the moment of his birth, and predicted his future greatness. Clotho said that he would be brave and courageous; Lachesis foretold his uncommon strength; and Atropos declared that he should live as long as a fire-brand, which was on the fire, remained entire and unconsumed. Althæa no sooner heard this, than she snatched the stick from the fire, and kept it with the most jealous care, as the life of her son was destined to depend upon its preservation. The fame of Meleager increased with his years; he signalized himself in the Argonautic expedition, and afterwards delivered his country from the neighbouring inhabitants, who made war against his father at the instigation of Diana, whose altars CENEUS had neglected. (*vid.* CENEUS.) No sooner were they destroyed, than Diana punished the negligence of CENEUS by a greater calamity. She sent a huge wild boar, which laid waste all the country, and seemed invincible on account of its immense size. It became soon a public concern; all the neighbouring princes assembled to destroy this terrible animal, and nothing became more famous in mythological history than the hunting of the Calydonian boar. The princes and chiefs who assembled, and who are mentioned by mythologists, are Meleager, son of CENEUS, Idas and Lynceus, sons of Aphareus, Dryas son of Mars, Castor and Pollux sons of Jupiter and Leda, Pirithous son of Ixion, Theseus son of Ægeus, Anceus and Cepheus sons of Lycurgus, Admetus son of Pheres, Jason son of Æson, Pelæus and Telamon sons of Æacus, Iphicles son of Amphitryon, Eurytrion son of Actor, Atalanta daughter of Schœneus, Iolas the friend of Hercules, the sons of Thestius, Amphiaraus son of Oileus, Protheus, Cometes, the brothers of Althæa, Hippothous son of Cercyon, Leucippus, Adrastus, CENEUS, Phileus, Echeon, Lelex, Phoenix son of Amyntor, Panopeus, Hyleus, Hippasus, Nestor, Menœtius, the father of Patroclus, Amphicides, Laertes the father of Ulysses, and the four sons of Hippocoon. This troop of armed men attacked the boar with unusual fury, and it was at last killed by Meleager. The conqueror gave the skin and the head to Atalanta, who had first wounded the animal. This partiality to a woman irritated the others, and particularly Toxeus and Plexippus, the brothers of Althæa, and they endeavoured to rob Atalanta of the honourable present. Meleager defended a woman of whom he was enamoured, and killed his uncles in the attempt. Meantime the news of this celebrated conquest had already reached Calydon, and Althæa went to the temple of the gods to return thanks for the victory which her son had gained. As she went she met the corpses of her brothers that were brought from the chase, and at this mournful spectacle she filled the whole city with her lamentations. She was upon this informed that they had been killed by Meleager, and in the moment of resentment, to revenge the death of her

brothers, she threw into the fire the fatal stick on which her son's life depended, and Meleager died as soon as it was consumed. Homer does not mention the fire-brand, whence some have imagined that this fable is posterior to that poet's age. But he says that the death of Toxeus and Plexippus so irritated Althæa, that she uttered the most horrible curses and imprecations upon the head of her son. Meleager married Cleopatra, the daughter of Idas and Marpessa, as also Atalanta, according to some accounts. *Apollod.* 1, c. 8.—*Apollon.* 1, arg. 1, v. 997. l. 3, v. 518.—*Flacc.* 1 and 6.—*Paus.* 10, c. 31.—*Hygin.* 14.—*Ovid. Met.* 8.—*Homer. Il.* 9.

—A general, who supported Aridæus when he had been made king after the death of his brother Alexander the Great.—A brother of Ptolemy, made king of Macedonia B. C. 280 years. He was but two months invested with the regal authority.—A Greek poet in the reign of Seleucus the last of the Seleucidæ. He was born at Tyre and died at Cos [He was the first who made a collection of the short poems called by the Greeks epigrams. Of these he formed two sets, under the title of "*Anthologia*," the first of which was a lamentable proof of the licentiousness of the age; the second, consisting of miscellaneous pieces, has formed the basis of the later Anthologies of Agathæas and Planudes. Many of the poems are the work of Meleager, and possess much elegance.] The best edition of the *Anthologia* is that of Brunck, in 3 vols. 8vo. Argentorati, 1772. [Brunck's edition of the *Analecta* has been re-published by Jacobs, with a copious and most valuable commentary, in 12 vols. 8vo. Lips. 1774-1803.—A very valuable edition of the Anthology appeared also in 1795-7, in 4to. edited by De Bosch, with a Latin metrical version by Grotius annexed.]

MÉLAGRIDES, the sisters of Meleager, daughters of Cæneus and Althæa. They were so disconsolate at the death of their brother Meleager, that they refused all aliments, and were, at the point of death, changed into birds called Meleagrides, whose feathers and eggs, as it is supposed, are of a different colour. The youngest of the sisters, Gorge and Dejanira, who had been married, escaped this metamorphosis. *Apollod.* 1, c. 3.—*Ovid. Met.* 8, v. 540.—*Plin.* 10, c. 26.

MELES, (Étis), a river of Asia Minor, in Ionia near Smyrna. Some of the ancients supposed that Homer was born on the banks of that river, from which circumstance they call him *Melesigenes*, and his compositions *Meletæa charta*. It is even supposed that he composed his poems in a cave near the source of that river. *Strab.* 12.—*Stat.* 2.—*Sylv.* 7, v. 34.—*Tibul.* 4, el. 1, v. 201.—*Paus.* 7, c. 5.—A king of Lydia, who succeeded his father Alyattes, about 747 years before Christ. He was father to Candaules.

MELESGÈNES, or MELESIGÈNA, a name given to Homer. *vid.* Meles.

MÉLIBEÀ, a maritime town of Magnesia in Thessaly, at the foot of Mount Ossa, famous for dying wool. [Authors differ about

the precise situation of this city. Strabo places it on a gulf between Mount Ossa to the north, and Mount Pelion. This is the place assigned it by D'Anville.] The epithet of *Melibæus* is applied to Philoctetes because he resided there. *Virg. Æn.* 3, v. 4 l. 1, 5, v. 251.—*Herodot.* 7, c. 183.—Also an island at the mouth of the Orontes in Syria, whence *Melibæa purpura*. *Mela.* 2, c. 3.

MELIBEÀ, a shepherd introduced in Virgil's eclogues.

MÉLICERTA, MELICERTES, or MELICERTUS, a son of Athamas and Ino. He was saved by his mother from the fury of his father, who prepared to dash him against a wall as he had done his brother Learchus. The mother was so terrified that she threw herself into the sea with Melicerta in her arms. Neptune had compassion on the misfortunes of Ino and her son, and changed them both into sea-deities. Ino was called Leucothoe or Matuta, and Melicerta was known among the Greeks by the name of Palæmon, and among the Latins by that of Portumnus. Some suppose that the Isthmian games were in honour of Melicerta. *vid.* Isthmia. *Apollod.* 1, c. 9, l. 3, c. 4.—*Paus.* 1, c. 44.—*Hygin.* fab. 1 and 2.—*Ovid. Met.* 4, v. 529, &c.—*Plut. d. Symp.*

MELGŪNIS, one of the Æolian islands near Sicily.

MELISA, a town of Magna Græcia.

MELISSA, a daughter of Melissus, king of Crete, who, with her sister Amalthea, fed Jupiter with the milk of goats. She first found out the means of collecting honey; whence some have imagined that she was changed into a bee, as her name is the Greek word for that insect. *Columell.*—A daughter of Procles, who married Periander, the son of Cypselus, by whom in her pregnancy she was killed with a blow of his foot, by the false accusation of his concubines. *Diog. Laert.*—*Paus.* 1, c. 23.—A woman of Corinth, who refused to initiate others in the festivals of Ceres, after she had received admission. She was torn to pieces upon this disobedience, and the goddess made a swarm of bees rise from her body.

MELISSUS, [a philosopher of Samos of the Eleatic sect, who flourished about 440 B. C. He was a disciple of Parmenides, to whose doctrines he closely adhered. As a public man he was conversant with affairs of state, and acquired great influence among his countrymen, who had a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or, that whatever exists is one being; that this one being includes all things and is infinite, without beginning or end; that there is neither vacuum or motion in the universe, nor any such things as production or decay; that the changes which it seems to suffer are only illusions of our senses, and that we ought not to lay down any thing positively concerning the gods, since

our knowledge of them is so uncertain. The mistocles is said to have been one of his pupils.]

MELITA, an island in the Mediterranean, to the south-west of Sicily, now *Malta*. It derived its ancient name from the quantity of honey (*μελι*) which it produced. The soil was fertile, and the country famous for its wool. It was first peopled by the Phœnicians. St. Paul was shipwrecked there, and cursed all venomous creatures, which now are not to be found in the whole island. Some, however, suppose that the island on which the Apostle was shipwrecked, was another island of the same name in the Adriatic on the coast of Illyricum. [The opinion which Lempriere advocates, and which makes Malta the place of St. Paul's shipwreck, is altogether untenable. The vessel, when lost, was in "Adria," the Adriatic Gulph, which cannot by any geographical contrivance be made to extend, as some would wish to have it, to the coast of Africa. The island on which the Apostle was wrecked was an obscure one in the Adriatic Sea, formerly called Melita, and now known by the name of *Meleda*. This island lies confessedly in the Adriatic, off the coast of Illyricum; it lies, too, nearer the mouth of the Adriatic than any other island of that sea, and would of course be more likely to receive the wreck of any vessel that would be driven by tempests to that quarter. Meleda is situate, moreover, nearly N. W. by N. of the south-west promontory of Crete, and nearly in the direction of a storm from the south-east quarter. The manner likewise in which Melita is described by St. Luke agrees with the idea of an obscure place, but not with the celebrity of Malta at that time. Cicero speaks of Melita (Malta) as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen. (*Orat. in Verr. lib. 4, c. 13, et c. 46.*) Malta, according to Diodorus Siculus, (*lib. 5, c. 1.*) was furnished with many and very good harbours, and the inhabitants were very rich; for it was full of all sorts of artificers, among whom were excellent weavers of fine linen. The houses were stately and beautiful, and the inhabitants, a colony of Phœnicians, famous for the extent and lucrative nature of their commerce. It is difficult to suppose that a place of this description could be meant by such an expression as "an island called Melite;" nor could the inhabitants, with any propriety of speech, be understood by the epithet "barbarous." But the Adriatic Melite perfectly corresponds with that description. Though too obscure and insignificant to be particularly noticed by ancient geographers, the opposite and neighbouring coast of Illyricum is represented by Strabo in such a way as perfectly corresponds with the expression of the Apostle. Father Giorgi, an ecclesiastic of Melite Adriatica, who has written on this subject, suggests, very properly, that as there are now no serpents in Malta, and as it should seem there were none in the time of Pliny, there never were any there,

the country being dry and rocky, and not affording shelter or proper nourishment for animals of this description. But Meleda abounds with these reptiles, being woolly and damp, and favourable to their way of life and propagation. It has been alleged, however, in favour of Malta's having been the island in question, that had Melide been the one, St. Paul would not have called at *Syracuse*, in his way to Rhegium, "which is so far out of the track" says a writer who advocates this opinion, "that no example can produced in the history of navigation of any ship going so far out of her course, except it was driven by a violent tempest." This argument tends principally to show that the writer had a very incorrect idea of the relative situations of the places to which he refers. The ship which carried St. Paul from the Adriatic to Rhegium would not deviate from its course more than half a day's sail by touching at Syracuse; and the delay so occasioned would probably be but a few hours more than it would have been had they proceeded to Syracuse in their way to the Straits of Messina from Malta. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandria, from which place it must have been originally intended that the ship should commence her voyage to Puteoli; and in this course, the calling at *Syracuse* would have been the smallest deviation possible. As regards the wind Euroclydon, it may be observed, that the word evidently implies a south-east wind. It is composed of *Euges*, "the south-east wind," and *κλυδων*, "a wave," an addition highly expressive of the character and effects of this wind, but, probably, chiefly applied to it when it became typhonic or tempestuous. Typhon is described by Pliny, (*Lib. 2, c. 48.*) as "*præcipua navigantium pestis, non antennis modo, rerum ipsa navigia contorta frangens.*" But to return to the island of Malta; it was held by the Knights of St. John from 1530 to 1798, they having this island granted to them by Charles V. in 1530, when they were expelled from Rhodes by the Turks. In 1798 it fell into the hands of the French, and soon after was taken by the British, and was confirmed to them by the treaty of Paris in 1814. It is a very strongly fortified island. In Gibraltar admiration is excited by the works of nature, in Malta by those of art.] *Strab. 6.—Melita, 2, c. 7.—Cic. in Verr. 4, c. 46.—An ancient name of Samothrace. Strab. 10.*

MELITENE, [a district of Asia Minor, in the southern part of Armenia Minor, and lying along the Euphrates. Its capital was Melitene, now *Malatie*, on a branch of the river Melas.]

MELITUS, a poet and orator of Athens, who became one of the principal accusers of Socrates. After his eloquence had prevailed, and Socrates had been put ignominiously to death, the Athenians repented of their severity to the philosopher, and condemned his accusers. Melitus perished among them.

His character was mean and insidious, and his poems had nothing great or sublime. *Diog.*

SP. MELIUS, a Roman knight accused of aspiring to tyranny on account of his uncommon liberality to the populace. He was summoned to appear by the dictator L. Q. Cincinnatus, and when he refused to obey, he was put to death by Ahala, the master of horse, A. U. C. 314. *Varro de L. L.* 4.—*Val. Max.* 6, c. 3.

MELLA or MELA, a small river of Cisalpine Gaul, falling into the Allius and with it into the Po. *Catull.* 68, v. 33.—*Virg. G.* 4, v. 278.

MELOS, now *Milo*, an island between Crete and Peloponnesus, about 24 miles from Scylæum, about 60 miles in circumference, [and, according to Pliny, nearly round.] It enjoyed its independence for above 700 years before the time of the Peloponnesian war. This island was originally peopled by a Lacedæmonian colony, 1116 years before the Christian era. From this reason the inhabitants refused to join the rest of the islands and the Athenians against the Peloponnesians. This refusal was severely punished. The Athenians took Melos, and put to the sword all such as were able to bear arms. The women and children were made slaves, and the island left desolate. An Athenian colony re-peopled it, till Lysander re-conquered it, and re-established the original inhabitants in their possession. The island produced a kind of earth successfully employed in painting and medicine. [It abounded with iron mines, and was famous for its wines and honey. Its pastures and mineral waters were also commended, and its alum was in great repute among the Romans, and preferred by them to that of any other country except the Egyptian.] *Strab.* 7.—*Mela*, 2, c. 7.—*Plin.* 4, c. 12, l. 35, c. 9.—*Thucyd.* 2, &c.

MELPES, now *Melipa*, a river of Lucania, falling into the Tyrrhene Sea. *Plin.* 3, c. 5.

MELPOMÈNE, one of the muses, daughter of Jupiter and Mnemosyne. [Her name is derived from *μελοποιαι*, *canto*.] She presided over tragedy. Horace has addressed the finest of his odes to her, as to the patroness of lyric poetry. She was generally represented as a young woman with a serious countenance, Her garments were splendid; she wore a buskin, and held a dagger in one hand, and in the other a sceptre and crown. *Horat.* 3, od. 4.—*Hesiod. Theog.*

MEMMIA LEX, ordained that no one should be entered on the calendar of criminals who was absent on the public account.

MEMMIUS, a Roman knight who rendered himself illustrious for his eloquence and poetical talents. He was made tribune, prætor, and afterwards governor of Bithynia. He was accused of extortion in his province and banished by J. Cæsar, though Cicero undertook his defence. Lucretius dedicated his poem to him. *Cic. in Brut.*—A Roman, who accused Jugurtha before the Roman people.—The family of the Memmii were plebeians. They were descended, according to

some accounts, from Mnestheus, the friend of Æneas. *Virg. Æn.* 5, v. 117.

MEMNON, a king of Æthiopia, son of Tithonus and Aurora. [*vid.* a solution of this fable under the article Memnonium.] He came with a body of 10,000 men to assist his uacle Priam during the Trojan war, where he behaved with great courage, and killed Antilochus, Nestor's son. The aged father challenged the Æthiopian monarch, but Memnon refused it on account of the venerable age of Nestor, and accepted that of Achilles. He was killed in the combat in the sight of the Grecian and Trojan armies. Aurora was so disconsolate at the death of her son, that she flew to Jupiter all bathed in tears, and begged the god to grant her son such honours as might distinguish him from other mortals. Jupiter consented, and immediately a numerous flight of birds issued from the burning pile on which the body was laid, and, after they had flown three times round the flames, they divided themselves into two separate bodies, and fought with such acrimony that above half of them fell down into the fire, as victims to appease the manes of Memnon. These birds were called *Memnonides*; and it has been observed by some of the ancients, that they never failed to return yearly to the tomb of Memnon, in Troas, and repeat the same bloody engagement, in honour of the hero from whom they received their name. The Æthiopians or Egyptians, over whom Memnon reigned, erected a celebrated statue to the honour of their monarch. [*vid.* Memnonium.] Memnon was the inventor of the alphabet, according to Anticlides, a writer mentioned by Pliny, 7, c. 56. *Mosch. in Bion.*—*Ovid. Met.* 13, v. 578, &c.—*Ælian.* 5, c. 1.—*Paus.* 1, c. 42, l. 10, c. 31.—*Strab.* 13 and 17.—*Juv.* 15, v. 5.—*Philostr.* in *Apollod.*—*Plin.* 36, c. 7.—*Homer. Od.* 9.—*Quint. Calab.*—A general of the Persian forces when Alexander invaded Asia. He distinguished himself for his attachment to the interest of Darius, his valour in the field, the soundness of his counsels, and his great sagacity. He defended Miletus against Alexander, and died in the midst of his successful enterprizes, B. C. 333. His wife Barsine was taken prisoner with the wife of Darius. *Diod.* 16.

[MEMNONIUM, the citadel of Susa, (*vid.* below.) This name is also given to that part of Thebes in Egypt which lay on the west side of the Nile, and is now called *Habon*. Near the city of Thebes was the famous statue of Memnon, which was said to utter a sound like the snapping asunder of a musical string, when it was struck by the first beams of the sun. It was a colossal figure, of gigantic size, formed of a very hard granite. Cambyses, who spared not the Egyptian god Apis, suspecting some imposture, broke the statue from the head to the middle of the body, but discovered nothing. Strabo, who visited the spot in a later age, states that he saw two colossal figures, one of them erect, and the other broken off from above, and the fragments lying on the ground. He states,

however, a tradition that this had been occasioned by an earthquake. The geographer adds, that he and Ælius Gallus, with many other friends, and a large number of soldiers, were standing by these statues early in the morning, when they heard a certain sound, but could not determine whether it came from the colossus, or the base, or from the surrounding multitude. He mentions also, that it was a current belief that the sound came from that part of the statue which remained on the base. Pliny and Tacitus mention the sound produced from the statue, without having themselves heard it, and Lucian informs us that Demetrius went on purpose to Egypt to see the pyramids and Memnon's statue, from which a voice proceeded at the rising of the sun. It was a general persuasion, indeed, among the Egyptians as well as others, that before Cambyzes broke this colossus, it uttered the seven mysterious vowels. Of the fact that this statue uttered sounds when the sun shone upon it, there can be no doubt, nor can it be difficult to account for the phenomenon. The priests of Thebes might have fabricated, by mechanical art, a speaking head, the springs of which were so arranged that it should pronounce sounds at the rising of the sun. Cambyzes destroyed this wonderful mechanism by overturning the upper part of the statue. The sounds emitted after this from the trunk, which remained on the pedestal, must have been an artifice of the priests. It would seem too, that this was used by them, in a later age, in opposition to the progress of Christianity; for we find that after Christianity became established in Egypt, in the fourth century, nothing more was said of the vocal statue of Memnon. The mutilated fragment, or rather bust of Memnon, which lay on the ground, and consisted of a single mass of stone, weighing 10 or 12 tons, was sent to England by Belzoni in 1818, and is now in the British Museum. But who was Memnon? The answer to this question will involve an explanation also of the term Memnonium. We will first give the ingenious theory of Mannert, and then the discoveries of Champollion. The Egyptian priests, aware that the name Memnon occurred in the traditions of the Greeks, as that of an Assyrian monarch who had marched to the aid of Troy, and indulging their usual propensity of claiming as their own every distinguished personage, with whose name they found one in their own land bearing any degree of similarity, asserted that Memnon was an Egyptian prince who had conquered Assyria, and to which country, therefore, he was erroneously said to have belonged. The Egyptian priests, however, of a later age, went far beyond this, and made Memnon the same with Osymandyas, an Egyptian monarch and conqueror of many nations. On his return from a distant expedition he was said to have built the Memnonium. Here, in the midst of a peristyle, was placed, according to them, his colossal statue, in a sitting posture, together

with two smaller and similar ones at some distance in front. All three, says Diodorus, were of one stone, and were *Memnon's, the Sylene*. These last words are important. On the larger statue was inscribed as follows: "I am Osymandyas, the king of kings. If any one wishes to know how great I am, and where I lie, let him excel one of my works." An attentive examination of what is here detailed will end in the conviction that there is much falsehood on the part of the Egyptian priests intermingled with the narrative of Diodorus. For the latter does not appear to have been himself upon the spot, but gives merely what he heard from the lips of the former. In the inscription mentioned above, Osymandyas is styled king of kings. Suspicion is immediately excited by this peculiar title. Neither tradition nor history furnish us with the least proof that any king of Egypt ever assumed this appellation. The inscriptions on the obelisks designate them as being gods or the descendants of gods, never as being lords over other monarchs. To Egyptian pride this last seemed the necessary consequence of a divine original, and therefore needing no mention. The Persian monarchs alone assumed the title in question, and with justice, if we consider how many petty sovereigns acknowledged their sway. It is from this source that the priests of Egypt borrowed it for their pretended Osymandyas. The remainder of the inscription, moreover, involves a direct contradiction in itself, for a tomb in the very temple showed in fact where the monarch lay. The truth appears to be simply this. There was on the spot a splendid temple of Osiris or Sesostris, adorned with paintings and colossal figures. The later Egyptian priests, no longer perhaps sufficiently well acquainted with ancient traditions, sought for some individual to whom the sacred structure might be attributed, and found such an one in the fabulous Osymandyas. That they should have thus forgotten, in Sesostris, one of their earliest and most renowned monarchs, appears little surprising, when we consider how great a degree of national vanity was blended with the Egyptian character. Their nation they regarded as the first upon earth, and not Sesostris merely, but every individual monarch in the long line of their ancient kings, as having been little inferior to deities. No wonders were too stupendous which their Pharaohs had not performed, and the statement of Strabo is an excellent commentary on this trait of national character, when he informs us that he observed in the tombs of the kings near Thebes, certain small obelisks whose inscriptions stated in pompous terms the immense riches of those monarchs, and the expeditions made by them to the distant east with a million of warriors. But whence came the name Osymandyas? The answer is an easy one; since, according to Strabo, Memnon was in Egyptian Ismandes. Now the latter name, argues Mannert, was found by the priests on the colossal statues just mentioned, and either

they knew not that it was the name merely of the *architect* who reared the splendid edifices of the Memnonium, or, if they actually knew the truth, the suggestions of national vanity taught them to conceal it. This latter supposition is by far the more probable; especially as Diodorus himself was aware that Memnon was merely the maker of these statues; for, when he states that they were *Memnon's*, he merely means, in accordance with the common rules of Greek phraseology, that they were Memnon's *work*, the word *εργον* being understood. After this explanation, the inscription given above becomes that of a boastful artist, with the exception of the words "king of kings," which are evidently an interpolation of the priests. Memnon regarded himself as the prince of architects, and had even procured as a return for his skill the honour of being interred within the sacred precincts. His contemporaries seem to have acknowledged his claims to eminence in this respect, since not only the buildings already spoken of at Thebes bore his name, but other palaces, at Abydos, for example, were styled each Memnonium. Strabo even regards him as the builder of the labyrinth. The conclusion to be drawn then from these premises is, according to Mannert, as follows. There never was a monarch of Egypt by the name of Osymandyas; this name being merely altered by the priests from Ismandes, that of the architect in question. Neither was Memnon a prince of Egypt, but merely a distinguished architect of Syene, and therefore, a building ascribed to him is not styled by the Greek writers *Μεμνονος βασιλειον*, "a palace of Memnon," implying that he dwelt in it, but merely *Μεμνονιον βασιλειον*, "a Memnonian Palace," importing that he built it. We have spoken above of three colossal statues, and ancient and modern travellers, after Diodorus, make mention only of two. If an opinion, observes Mannert, be allowed on this subject, it would be as follows. The number of colossal statues was three, according to the statement of Diodorus above cited, the largest representing the architect himself, the two smaller his mother and daughter. The larger statue contained the inscription which has been commented upon, but it fell with the ruins of the temple; the two smaller remained, though in a mutilated state, being situate farther from the sacred edifice. But the Grecian mythology speaks in far different language of Memnon, representing him as the son of Aurora, who came to the aid of the Trojans with the squadrons of the east. Whence did this take its rise? we answer, remarks the same writer, that the whole is based upon a misinterpretation and confounding together of two passages in Homer. In the first of these passages, (*Odys.* 11, v. 521.) Homer speaks of Memnon as having been the most beautiful of men, but adds not a word to inform us whether he was a Greek or a foreigner. In the second (*Od.* 4, v. 188), Nestor's son laments

the death of his brother, who had fallen in battle by the hand of the son of Aurora, without in the least hinting that this victor was Memnon, the most beautiful of men. They who came after the poet, however, discovered that Memnon was meant; for, was the hero in question a son of Aurora, he must consequently have been the most beautiful of men: and if the most beautiful of men, he must certainly have been Memnon. Such was the reasoning of those who commented on the bard, and who "saw in Homer more than Homer knew." When the Greeks became better acquainted with the eastern regions of the world, after the conquests of Alexander, they found that the royal city of Susa, and more especially the palace in it, bore the name of Memnonium. Here was a new confirmation of their favourite theory. Susa must have been the residence of Memnon, son of Aurora, and the palace must have derived its appellation from him, as having erected and dwelt in it. Herodotus in fact speaks of Susa as *Αστυ Μεμνονιον*, and many others before him make mention of it: Histæus of Miletus, too, lived in it at the court of Darius. The Greeks, unfortunately for their theory, soon discovered that Susa was a city of comparatively recent date, and that the monarchs of Assyria had never dwelt in it; but this they disregarded. The Grecian theory was, (*Strabo* 15, 1058,) that Lithonus, governor of Persia and husband of Eos, had, in the time of the Assyrian king Teutamus, erected, by means of his son, the splendid city of Susa, and then sent him to the aid of the Trojans. But Persia never belonged to the empire of Assyria; and the idea of a single governor founding so large a city as Susa is absurd. The hypothesis in question, however, received a severe blow when the Greeks became acquainted with Upper Egypt, for there they found the Memnonium of Thebes. The Egyptian priests, however, stood ready to relieve their embarrassment. "Memnon," said they, "was a countryman of ours, his true name was Amenophis; he went as conqueror to Assyria, proceeded thence to Troy, and then returned home." This explanation, however, did not, it seems, find a very ready or general reception, and was soon superseded by another. Ethiopian princes, said the priests, ruled for a long period in our land; they were great conquerors, and by them was built the Memnonium of Thebes. Such is the statement of Agatharchides the geographer, who lived under the first Ptolemies. He evidently gives merely the relation of others, since he accompanies it with the term *φασι*, "they say." It would seem, in truth, that the Memnon at Susa, and the Memnon of Egypt, were one and the same person. Cambyses, who at first lived on such friendly terms with Pharaoh Amasis as to ask his daughter in marriage, may have requested of the Egyptian monarch this famous architect also, in order to have a new palace erected by him at Susa, and hence the name Memnonium might become applied

likewise to the latter place. In this way too we may account for the great similarity observed by modern travellers between some parts of the ancient architecture of Persia and that of Egypt. Sir Robert Ker Porter informs us that the Shehel Minar, or "Forty Columns," at Persepolis, both as a whole and in their details, bore a strong resemblance to the architectural style of Egypt. Memnon, no doubt, would be employed also in adorning this splendid capital. But in direct opposition to all that has thus far been advanced is the authority of the learned Champollion. This writer, in his elaborate treatise on the Hieroglyphics of Egypt, maintains the identity of Memnon with the Egyptian monarch Amenophis 2d; and by means of his equally curious and profound researches in the ancient language of Egypt, makes the inscription on the base of Memnon's statue equivalent to *Amenoph* (AMENOPH.) It would be the height of rashness to oppose a mere theory to a matter of fact, though it must be confessed that if the conclusion of Champollion be the true one, we are again left in utter uncertainty as regards the appellation Memnonian which is applied to the city of Susa by the ancient writers. Nor is this all. How comes it that the earlier priests of Egypt should have thought of assigning the statue in question to the fabulous Osymandyas, when the name of Amenophis was upon it? Or why should the latter name be heard only in a later age? Is it beyond probability to conjecture that the inscription decyphered by Champollion is a forgery of the priests of Egypt, and the production of a later period than that when the statue was originally made? Champollion's chief strength lies on the present occasion in his decyphering of the inscription; for his Greek authorities, Manetho and Pausanias, do not carry much weight with them in the present instance. The former wrote in too late an age to be deemed very decisive testimony on this intricate subject, and Pausanias, in addition to stating that the inhabitants of Thebes assigned the statue, *not to Memnon but to Phamenoph*, remarks, what the learned Champollion ought in candour to have mentioned, *that he had heard persons ascribe it also to Sesostris*. The inscription of Balbinus, which Champollion also quotes, is the production of a very late age, that of the emperor Hadrian; and when he speaks of Memnon as having been also called Phamenoph, he no doubt received this information from the priests of the day. We have thus confronted the theory of Manetho with the researches of Champollion, and it is due to candour to say that the former, however ingenious it may be, is mere speculation, while the latter is a curious discovery based upon fact. Besides, even conceding every other point to the German scholar, where is the probability that a mere architect like Memnon would be allowed to make a colossus of himself, or to obtain a burial-place within the precincts of a temple?]

MEMPHIS, [a famous city of Egypt, on the

left side of the Nile. Concerning the epoch of its foundation, and its precise situation, writers are not agreed. (*vid. Menes*.) Diodorus Siculus makes it seven leagues in circumference. With regard to its position, it would seem, from a review of all the authorities which bear upon the subject, that Memphis stood about 15 miles above the apex of the Delta: this at least is D'Anville's opinion. The modern village of *Gisa* is generally supposed to occupy the site of Memphis, but it is more accurate to make the small town with *Memph* correspond to the ancient city. Herodotus ascribes the founding of Memphis to Menes, Diodorus to Uchoreus. It seems that after the course of the Nile, which lost itself in the sands of Libya, had been changed, and the Delta was formed out of the mud deposited by its waters, canals were cut to drain Lower Egypt. Upon this the kings of Thebes became desirous of approaching nearer to the mouth of the river, in order to enjoy the cool breezes from the sea. Accordingly they founded Memphis, which soon eclipsed in splendour the ancient capital of Thebes. It maintained its splendour till the time of Cambyses, who almost ruined it. Still, however, it retained enough magnificence to be the first city in the world. It declined after the founding of Alexandria, its population migrating in large numbers to the new capital. Under Augustus, however, it was still a large city. Six hundred years after, it was taken and ravaged by the Arabs.] It once contained many beautiful temples, particularly those of the god Apis, (*bos Memphites*), whose worship was observed with the greatest ceremonies. (*vid. Apis*.) It was in the neighbourhood of Memphis that those famous pyramids were built, whose grandeur and beauty still astonish the modern traveller. *Tibull.* 1, el. 7, v. 28.—*Sil. It.* 14, v. 660.—*Strab.* 17.—*Mela*, 1, c. 9.—*Diod.* 1.—*Plut. in Isid.*—*Herodot.* 2, c. 10, &c.—*Joseph. Ant. Jud.* 8.

MEMPHITIS, a son of Ptolemy Physcon, king of Egypt. He was put to death by his father.

MENA, a goddess worshipped at Rome, and supposed to preside over the monthly infirmities of women. She was the same as Juno. According to some, the sacrifices offered to her were young puppies that still sucked their mother. *Aug. de Civ. D.* 4, c. 2.—*Plin.* 29, c. 4.

MENA or MENES, the first king of Egypt, according to some accounts. [*vid. Menes*.]

MENALCAS, a shepherd in Virgil's eclogues.

MENALIPPE, a sister of Antiope, queen of the Amazons, taken by Hercules when that hero made war against this celebrated nation. She was ransomed, and Hercules received in exchange the arms and belt of the queen. *Juv.* 3, v. 229.—A daughter of the Centaur Chiron, beloved and ravished by Æolus, son of Hellen. She retired into the woods to hide her disgrace from the eyes of her father, and when she had brought forth, she entreated the gods to remove her totally from the pursuits of Chiron. She was changed in a mare, and

called Ocyroe. Some suppose that she assumed the name of Menalippe and lost that of Ocyroe. She became a constellation after death, called the horse. Some authors call her Hippe or Evippe. *Hygin. P. A. 2, c. 18.*—*Pollux. 4.*—Menalippe is a name common to other persons, but it is generally spelt *Melanippe* by the best authors. *vid. Melanippe.*

MENANDER, a celebrated comic poet of Athens, educated under Theophrastus. He was universally esteemed by the Greeks, and received the appellation of Prince of the New Comedy. He did not disgrace his compositions, like Aristophanes, by mean and indecent reflections and illiberal satire, but his writings were replete with elegance, refined wit, and judicious observations. Of 80 comedies which he wrote, nothing remains but a few fragments. It is said that Terence translated all these, and indeed we have cause to lament the loss of such valuable writings when we are told by the ancients that the elegant Terence, so much admired, was in the opinion of his countrymen reckoned inferior to Menander. [A very faint idea of the manner and spirit of Menander can be formed from the comedies of Terence; for, not content with representing on the Roman stage the action contained in the piece of his Grecian prototype, he generally joined to it some subordinate intrigue drawn from another play of the same poet, and artfully amalgamated with the principal action. This is what Terence calls making one play out of two. Plutarch, Dio Chrysostom, and Ovid speak of the productions of Menander in terms of high admiration, and prefer them to the most finished specimens of the ancient and middle comedy.] It is said that Menander drowned himself in the 52d year of his age, B. C. 293, because the compositions of his rival Philemon obtained more applause than his own. Only eight of his numerous comedies were rewarded with a poetical prize. The name of his father was Diopythus, and that of his mother Hegistrata. His fragments, with those of Philemon, were published by Clericus, 8vo. 1709. [This edition, executed with very little care, gave occasion to a very disgraceful literary warfare, in which Bentley, Burman, Gronovius, De Pauw, and D'Orville, took an active part. *vid. Fabr. Bib. Gr. ed. Harless. vol. 2, p. 457.* The best edition is that of Meineke, Berolini, 1823, 8vo.] *Quintil. 10, c. 1.*—*Paterc. 4, c. 16.*

MENAPII, a people of Belgic Gaul, near the Mosæ. *Cæs. B. Gall.*

MENAS, a freedman of Pompey the Great, who distinguished himself by the active and perfidious part he took in the civil wars which were kindled between the younger Pompey and Augustus. When Pompey invited Augustus to his galley, Menas advised his master to seize the person of his enemy, and at the same time the Roman empire, by cutting the cables of his ship. No, replied Pompey, I would have approved of the measure if you had done it without consulting me; but I scorn to

break my word. *Suet. in Oct.* Horace epod 4, has ridiculed the pride of Menas, and recalled to his mind his former meanness and obscurity.

MENDES, a city of Egypt, near Lycopolis, on one of the mouths of the Nile, called the Mendesian mouth. Pan, under the form of a goat, was worshipped there with the greatest indecency. [Herodotus states, that in the Egyptian language Mendes signifies both Pan and a he-goat.] *Herodot. 2, c. 42 and 46.*—*Strab. 17.*—*Diod. 1.*

MENECRATES, a physician of Syracuse, famous for his vanity and arrogance. He was generally accompanied by some of his patients whose disorders he had cured. He disguised one in the habit of Apollo, and the other in that of Æsculapius, while he reserved for himself the title and name of Jupiter, whose power was extended over those inferior deities. He crowned himself like the master of the gods; and, in a letter which he wrote to Philip king of Macedon, he styled himself in these words, *Menebrates Jupiter to king Philip greeting.* The Macedonian monarch answered, *Philip to Menebrates, greeting, and better sense.* Philip also invited him to one of his feasts, but when the meats were served up, a table was put separate for the physician, on which he was served only with perfumes and frankincense, like the father of the gods. This entertainment displeased Menebrates; he remembered that he was a mortal, and hurried away from the company. He lived about 360 years before the Christian era. The book which he wrote on cures is lost. *Ælian. V. H. 10, c. 51.*—*Athen. 7, c. 13.*

MENEDÆMUS, [a Greek philosopher, a native of Eretria, who flourished towards the close of the fourth century before Christ. He was of the Eliac school, which he afterwards transferred to his native city, and gave it the name of Eretrian. Though nobly descended, he was obliged, through poverty, to submit to a mechanical employment, either as tent-maker or mason. He formed an early acquaintance with Asclepiades, who was a fellow-labourer with him in the same occupation. Having resolved to devote themselves to philosophy, they abandoned their mean employment and went to Athens, where Plato presided in the Academy. Menedemus was at first ill received by the inhabitants of his native city when he retired thither to open a school, but was afterwards invested with offices of high responsibility and importance. He was entrusted with a public office, to which was annexed an annual stipend of 200 talents. He discharged the trust with fidelity and reputation, but would only accept a fourth part of the salary. He was afterwards sent as ambassador to Ptolemy, Lysander, and Demetrius, and did his countrymen several important services. Antigonus entertained a personal respect for him, and professed himself one of his disciples. His intimacy with this prince made the Eretrians suspect him of a design to betray their city to Antigonus. To save himself he fled to Anti-

gonous, and soon after died in the 84th year of his age. It is thought he precipitated his death by abstaining from food, being oppressed with grief at the ingratitude of his countrymen, and on being unable to persuade Antigonus to restore the lost liberties of his country.]—A Cynic philosopher of Lampsacus, who said that he was come from hell to observe the sins and wickedness of mankind. His habit was that of the furies, and his behaviour was a proof of his insanity. He was disciple of Colotes of Lampsacus. *Diog.*

MENĒLAI PORTUS, an harbour on the coast of Africa, between Cyrene and Egypt. *C. Nep. in Ages.* 3.—*Strab.* 1.—Mons, a hill near Sparta, with a fortification called *Mene-laium*. *Liv.* 34, c. 23.

MENĒLĀIA, a festival celebrated at Therapnæ in Laconia, in honour of Menelaus. He had there a temple, where he was worshipped with his wife Helen as one of the supreme gods.

MENĒLĀUS, a king of Sparta, brother to Agamemnon. His father's name was Atreus, according to Homer, or, according to the more probable opinion of Hesiod, Apollodorus, &c. he was the son of Plisthenes and Ærope. [*vid.* Plisthenes.] He was educated with his brother Agamemnon in the house of Atreus, but soon after the death of this monarch, Thyestes his brother usurped the kingdom and banished the two children of Plisthenes. Menelaus and Agamemnon came to the court of Ceneus, king of Calydonia, who treated them with tenderness and paternal care. From Calydonia they went to Sparta, where, like the rest of the Grecian princes, they solicited the marriage of Helen the daughter of king Tyndarus. By the artifice and advice of Ulysses, Helen was permitted to choose a husband, and she fixed her eyes upon Menelaus and married him, after her numerous suitors had solemnly bound themselves by an oath to defend her, and protect her person against the violence or assault of every intruder. [*vid.* Helena.] As soon as the nuptials were celebrated, Tyndarus resigned the crown to his son-in-law, and their happiness was complete. This was, however, of short duration; Helen was the fairest woman of the age, and Venus had promised Paris the son of Priam to reward him with such a beauty. [*vid.* Paris.] The arrival of Paris in Sparta was the cause of great revolutions. The absence of Menelaus in Crete gave opportunities to the Trojan prince to corrupt the fidelity of Helen, and to carry away home what the goddess of beauty had promised to him as his due. This action was highly resented by Menelaus; he reminded the Greek princes of their oath and solemn engagements when they courted the daughter of Tyndarus, and immediately all Greece took up arms to defend his cause. [*vid.* the true account of the origin of the Trojan war in the remarks under the article Troja.] The combined forces assembled at Aulis in Bœotia, where they chose Agamemnon for their general, and Calchas for their high-priest: and after their applications to the

court of Priam for the recovery of Helen had proved fruitless, they marched to meet their enemies in the field. During the Trojan war Menelaus behaved with great spirit and courage, and Paris must have fallen by his hand, had not Venus interposed and redeemed him from certain death. He also expressed his wish to engage Hector, but Agamemnon hindered him from fighting with so powerful an adversary. In the tenth year of the Trojan war, Helen, as it is reported, obtained the forgiveness and the good graces of Menelaus by introducing him with Ulysses, the night that Troy was reduced to ashes, into the chamber of Deiphobus whom she had married after the death of Paris. This perfidious conduct totally reconciled her to her first husband; and she returned with him to Sparta, during a voyage of eight years. He died some time after his return. He had a daughter called Hermione, and Nicostratus according to some, by Helen, and a son called Megapenthes by a concubine. Some say that Menelaus went to Egypt on his return from the Trojan war to obtain Helen who had been detained there by the king of the country. [*vid.* Helena.] The palace which Menelaus once inhabited was still entire in the days of Pausanias, as well as the temple which had been raised to his memory by the people of Sparta. *Homer. Od.* 4, &c. *Il.* 1, &c.—*Apollod.* 3, c. 10.—*Paus.* 3, c. 14 and 19.—*Dictys.CRET.* 2, &c.—*Virg. Æn.* 2, &c.—*Quint. Smyrn.* 14.—*Ovid. Heroid.* 5 and 13.—*Hygin. fab.* 79.—*Eurip. in Iphig.*—*Propert.* 2.—*Sophocles.*

MENĒNIUS AGRIPPA, a celebrated Roman who appeased the Roman populace in the infancy of the consular government by repeating the well-known fable of the belly and limbs. He flourished 495 B. C. *Liv.* 2, c. 16, 32, 33.

MENES, [considered by most as the founder of the Egyptian empire, is supposed to have reigned 117 years after the birth of Phaleg, son of Heber, which was the year of the dispersion of the people throughout the earth. He built the town of Memphis, and, in the prosecution of his work, stopped the course of the Nile, near it, by constructing a causeway several miles broad, and caused it to run through the mountains. For his ability and popularity he was deified after death. He is supposed to be the Misraim of Scripture. Bishop Clayton, however, contends that Menes was not the first king of Egypt, but that he only transferred the seat of empire from Thebes to Memphis; for Diodorus expressly says that Memphis was not built until eight generations after the building of Thebes, and that the rise of Memphis was the fall of Thebes.] *Herodot.* 2, c. 1 and 90.—*Diod.* 1.

MENESTHĒI PORTUS, a town of Hispania Bætica, [opposite Gades, near the modern *Puerto Real*. If we follow Ptolemy and Strabo, however, it will be more to the south, near the castle of St. Luis.]

MENESTHEUS or **MENESTHEUS** or **MNESTHEUS**, a son of Pereus, who so insinuated himself into the favour of the people of Athens, that during the long absence of Theseus, he

was elected king. The lawful monarch at his return home was expelled, and Mnestheus established his usurpation by his popularity and great moderation. As he had been one of Helen's suitors, he went to the Trojan war at the head of the people of Athens, and died in his return in the island of Melos. He reigned 23 years, 1205, and was succeeded by Demophoon, the son of Theseus. *Plut. in Thes.*—A son of Iphicrates who distinguished himself in the Athenian armies. *C. Nep. in Tim.*

MENINX, or **LOTOPHAGITIS INSULA**, now *Zerbi*, an island on the coast of Africa, near the Syrtis Minor. It was peopled by the people of Neritos, and thence called *Neritia*. [It was rather called *Neritia* by Silius Italicus, because rendered illustrious by Ulysses having touched there and erected an altar. *vid. Neritos.* *Meninx* was afterwards called *Gerba*, whence comes the modern name. It was one of the places where the shell-fish was found whence purple was obtained.] *Plin. 5, c. 7.—Strab. 17.—Sil. It. 3, v. 318.*

MENIPPUS, a Cynic philosopher of Phœnicia. He was originally a slave, and obtained his liberty with a sum of money, and became one of the greatest usurers at Thebes. He grew so desperate from the continual reproaches and insults to which he was daily exposed on account of his meanness, that he destroyed himself. He wrote 13 books of satires which have been lost. *M. Varro* composed satires in imitation of his style, and called them *Menippean*. [The *Menippean* satire consisted of verse and prose intermixed.]—A native of Stratonicæ who was preceptor to Cicero for some time. *Cic. Br. 91.*

MENNIS, a town of Assyria, [four days' march south of Arbela. The adjacent country abounded in bitumen. *Mannert* locates it near the modern *Dus-Churnalu*.] *Curt. 5, c. 1.*

MENŒCEUS, a Theban, father of Hippocome, Jocasta, and Creon.—A young Theban, son of Creon. He offered himself to death, when Tiresias, to ensure victory on the side of Thebes against the Argive forces, ordered the Thebans to sacrifice one of the descendants of those who sprang from the dragon's teeth, and he killed himself near the cave where the dragon of Mars had formerly resided. The gods required this sacrifice because the dragon had been killed by Cadmus, and no sooner was Creon dead than his countrymen obtained the victory. *Stat. Theb. 10, v. 614.—Eurip. Phœn.—Apollod. 3, c. 6.—Cic. Tusc. 1, c. 98.—Sophoc. in Antig.*

MENŒTES, the pilot of the ship of Gyas, at the naval games exhibited by Æneas at the anniversary of his father's death. He was thrown into the sea by Gyas for his inattention, and saved himself by swimming to a rock. *Virg. Æn. 5, v. 161, &c.*

MENŒTIUS, a son of Actor and Ægina after her amour with Jupiter. He left his mother and went to Opus, where he had by Sthenela, or, according to others, by Philomela or Polymela. *Patroclus*, often called from him

Menœtiades. *Menœtius* was one of the Argonauts. *Apollod. 3, c. 24.—Homer. Il. 1, v. 307.—Hygin. fab. 97.*

MENON, a Thessalian commander in the expedition of Cyrus the younger against his brother Artaxerxes. [He commanded the left wing in the battle of Cunaxa. He was taken along with the other generals after the battle by Tissaphernes, but was not put to death with them. *Xenophon* states that he lived an entire year, after having had some personal punishment inflicted, and then met with an end of his existence. *Diodorus* states that he was not punished with the other generals, because it was thought that he was inclined to betray the Greeks, and he was therefore allowed to escape unhurt. *Marcellinus*, in his life of *Thucydides*, accuses *Xenophon* of calumniating *Menon*, on account of his enmity towards *Plato*, who was a friend of *Menon*.] *Diod. 14.*

MENOPHILUS, an eunuch to whom *Mithridates*, when conquered by *Pompey*, intrusted the care of his daughter. *Menophilus* murdered the princess for fear of her falling into the enemy's hands. *Ammian. 16.*

MENTA or **MINTHE**. *vid. Minthe.*

MENTOR, a faithful friend of Ulysses.—A king of Sidonia who revolted against *Artaxerxes Ochus*, and afterwards was restored to favour by his treachery to his allies, &c. *Diod. 16.*—An excellent artist in polishing cups and engraving flowers on them. *Plin. 33, c. 11.—Mart. 9, ep. 63, v. 16.*

MENYLLUS, a Macedonian set over the garrison which *Antipater* had stationed at Athens. He attempted in vain to corrupt the innocence of *Phocion*. *Plut.*

MERA, a dog of *Icarius*, who by his cries showed *Erigone* where her murdered father had been thrown. Immediately after this discovery, the daughter hung herself in despair, and the dog pined away, and was made a constellation in the heavens known by the name of *Canis*. *Ovid. Met. 7, v. 363.—Hygin. fab. 130.—Ælian. Hist. An. 7, c. 28.*

MERCURII PROMONTORIUM, a cape of Africa, near *Clypea*. *Liv. 26, c. 44, l. 29, c. 27.—Plin. 5, c. 4.*

MERCÛRIUS, a celebrated god of antiquity, called *Hermes* by the Greeks. [*vid. the end of this article.*] There were no less than five of this name according to *Cicero*; a son of *Cœlus* and *Lux*; a son of *Valens* and *Coronis*; a son of the Nile; a son of *Jupiter* and *Maia*; and another called by the Egyptians *Thaut*. Some add a sixth, a son of *Bacchus* and *Proserpine*. To the son of *Jupiter* and *Maia* the actions of all the others have been probably attributed, as he is the most famous and the best known. *Mercury* was the messenger of the gods, and of *Jupiter* in particular; he was the patron of travellers and of shepherds; he conducted the souls of the dead into the infernal regions, and not only presided over orators, merchants, declaimers, but he was also the god of thieves, pickpockets, and all dishonest persons. His name is derived a *mercibus*, because he was

the god of merchandize among the Latins. He was born, according to the more received opinion, in Arcadia, on Mount Cyllene, and in his infancy he was intrusted to the care of the Seasons. The day that he was born, or more probably the following day, he gave an early proof of his craftiness and dishonesty, in stealing away the oxen of Admetus which Apollo tended. He gave another proof of his thievish propensity, by taking also the quiver and arrows of the divine shepherd, and he increased his fame by robbing Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. These specimens of his art recommended him to the notice of the gods, and Jupiter took him as his messenger, interpreter, and cup-bearer in the assembly of the gods. This last office he discharged till the promotion of Ganymede. He was represented with a winged cap, called *petasus*, and with wings for his feet, called *talaria*. He had also a short sword, called *herpe*, which he lent to Perseus. With these he was enabled to go into whatever part of the universe he pleased with the greatest celerity, and besides he was permitted to make himself invisible, and to assume whatever shape he pleased. As messenger of Jupiter he was intrusted with all his secrets. He was the ambassador and plenipotentiary of the gods, and he was concerned in all alliances and treaties. He was the confidant of Jupiter's amours, and he often was sent to watch over the jealousy and intrigues of Juno. The invention of the lyre and its seven strings is ascribed to him. This he gave to Apollo, and received in exchange the celebrated caduceus with which the god of poetry used to drive the flocks of king Admetus. [*vid.* Caduceus.] In the wars of the giants against the gods, Mercury showed himself brave, spirited, and active. He delivered Mars from the long confinement which he suffered from the superior power of the Aloides. He purified the Danaïdes of the murder of their husbands, he tied Ixion to his wheel in the infernal regions, he destroyed the hundred-eyed Argus, he sold Hercules to Omphale the queen of Lydia, he conducted Priam to the tent of Achilles, to redeem the body of his son Hector, and he carried the infant Bacchus to the nymphs of Nysa. Mercury had many surnames and epithets. He was called Cyllenius, Caduceator, Acacetos, from Acacus, an Arcadian; Acacesius, Tricephalos, Triplex, Chthonius, Camillus, Agoneus, Delius, Arcas, &c. His children were also numerous as well as his amours. He was father of Autolyces, by Chione; Myrtilus, by Cleobula; Libys, by Libya; Echion and Eurytus, by Antianira; Cephalus, by Creusa; Pryllis, by Isa; and of Priapus, according to some. He was also father of Hermaphroditus, by Venus; of Eudorus, by Polimela; of Pan, by Dryope, or Penelope. His worship was well established, particularly in Greece, Egypt, and Italy. He was worshipped at Tanagra in Bœotia, under the name of Criophorus, and

represented as carrying a ram on his shoulders, because he delivered the inhabitants from a pestilence by telling them to carry a ram in that manner round the walls of their city. The Roman merchants yearly celebrated a festival on the 15th of May, in honour of Mercury, in a temple near the Circus Maximus. A pregnant sow was sacrificed, and sometimes a calf, and particularly the tongues of animals were offered. After the votaries had sprinkled themselves with water with laurel leaves, they offered prayers to the divinity, and entreated him to be favourable to them, and to forgive whatever artful measures, false oaths or falsehoods they had used or uttered in the pursuit of gain. Sometimes Mercury appears on monuments with a large cloak round his arm, or tied under his chin. The chief ensigns of his power and offices are his *caduceus*, his *petasus*, and his *talaria*. Sometimes he is represented sitting upon a cray fish, holding in one hand his caduceus, and in the other the claws of the fish. At other times he is like a young man without a beard, holding in one hand a purse, as being a tutelary god of merchants, with a cock on his wrists as an emblem of vigilance, and at his feet a goat, a scorpion, and a fly. Some of his statues represented him as a youth *facino erecto*. Sometimes he rests his foot upon a tortoise. In Egypt his statue represented him with the head of a dog, whence he was often confounded with Anubis, and received the sacrifice of a stork. Offerings of milk and honey were made because he was the god of eloquence, whose powers were sweet and persuasive. The Greeks and Romans offered tongues to him by throwing them into the fire, as he was the patron of speaking, of which the tongue is the organ. Sometimes his statues represent him as without arms, because, according to some, the power of speech can prevail over every thing, even without the assistance of arms. [It has been said, and not without reason, that the Mercury of the Latins was the same deity with the Hermes of the Greeks, the Theutat of the Gauls, and the Thot or Thaut of the Egyptians, from whom some have thought that the rest were derived. His name Hermes signified Interpreter, or, according to Proclus, Messenger; or, if we trace it to a Celtic original, it was the same with *Armes*, which signifies divination, a character which belonged by way of eminence to Mercury, who was distinguished by his knowledge and practice of this art. Banier allows of none but the ancient Mercury, the Thot or Thaut of the Egyptians. Bochart traces the history of Mercury to that of Canaan. Both, he says, were the sons of Jupiter or Ammon, who was the same with Ham, one taking his name from *Mercuratus*, merchandize, and Canaan, he says, had in Hebrew the same signification. The wings of Mercury he makes to be the sails of the Phœnician vessels. He was the god of eloquence and the inventor of letters, because the Phœnicians brought the use of them from the

west. Others make Mercury the same with Moses, and compare his caduceus with the miraculous rod of that legislator. We have already given an explanation of the office and character of Mercury in the remarks under the article Jupiter. According to Schaaff, however, his Phœnician name was Casmilus, and his caduceus was originally nothing more than a branch of a tree twined around with green leaves, and adorned with a knot skilfully tied, the symbol of trade. The knot and leaves were subsequently changed to wings and serpents. According to the same authority, the Hermæ were originally nothing more than boundary stones consecrated in the Phœnician factories. These the Greeks afterwards erected in different places, especially in the gymnasia, and in process of time these rude and shapeless stones were modelled after the young and athletic antagonists of the palaestra; the petasus also being in imitation of the broad hat which they wore previous to engaging and while on their way to the places of exercise.] *Homer. Od. 1, &c. Il. 1, &c.—Hymn. in Merc.—Lucian. in Mort.—Dial.—Ovid. Fast. 5, v. 667. Met. 1, 4, 11, 14.—Martial. 9, ep. 35.—Stat. Theb. 4.—Paus. 1, 7, 8 and 9.—Orpheus.—Plut. in Num.—Varro de L. L. 6.—Plut. in Phœd.—Liv. 36.—Virg. G. 1. Æn. 1, v. 48.—Diod. 4 and 5.—Apollod. 1, 2 and 3.—Apollon. Arg. 1.—Horat. 1, od. 10.—Hygin. fab. P. A. 2.—Tzetz. in Lyc. 219.—Cic. de Nat. D.—Lactantius.—Philostr. 1.—Icon. c. 27.—Manil.—Macrob. 1, Sat. c. 19.—Trismegistus, a priest and philosopher of Egypt, who taught his countrymen how to cultivate the olive, and measure their lands, and understand hieroglyphics. He lived in the age of Osiris, and wrote 40 books on theology, medicine, and geography, from which Sanchoniathon, the Phœnician historian, has taken his Theogonia. *Diod. 1 and 5.—Plut. de Isid. & Os.—Cic. 3, de Nat. D.**

MÉRÉTRIX, a name under which Venus was worshipped at Abydos and at Samos, because both those places had been benefited by the intrigues or the influence of courtizans. *Athen. 13.*

MÉRIONÉS, a charioteer of Idomeneus king of Crete during the Trojan war, son of Molus a Cretan prince, and Melphidis. He signaled himself before Troy, and fought with Deiphobus, the son of Priam, whom he wounded. He was greatly admired by the Cretans, who even paid him divine honours after death. *Horat. 1, od. 6, v. 15.—Homer. Il. 2, &c.—Dictys. Cret. 1, &c.—Ovid. Met. 13, fab. 1.*

MERMNADÆ, a race of kings in Lydia, of whom Gyges was the first. They sat on the Lydian throne till the reign of Croesus, who was conquered by Cyrus king of Persia. They were descendants of the Heraclidæ, and probably received the name of the Mermnadæ from Mermnas, one of their own family. They were descended from Lemnos, or, according to others, from Agelaus the

son of Omphale by Hercules. *Herodot. 1, c. 7 and 14.*

MÉRÔE, [according to the ancient writers, an island of Ethiopia. Modern geographers have generally made the ancient Meroë coincide with a region nearly insulated by the two branches of the Nile, the Astapus and Astaboras, and which would be an island if these two last mentioned streams communicated above towards their sources. Malte-Brun makes Meroë the same with the modern kingdom of *Sennaar*: but a very recent French traveller, M. Cailloux, seems to have set the question at rest. He found the Nile bending outwards in a part of its course, and, after making a wide circuit, returning to almost the very spot where the bend commenced. It thus encloses a very large peninsula, to travel around which is a journey of many weeks, while at the neck of the peninsula, the distance across is one day's travel. The land thus enclosed is called *Merve*, and presents numerous traces of ancient civilization. It appears to have been inhabited by a people equally as far advanced in refinement as the Egyptians, and whose style of architecture bears a close resemblance to that of the latter. This becomes all extremely interesting when we call to mind what is stated by the ancient writers, that Meroë was the cradle of the religious and political institutions of Egypt.] *Strab. 17.—Herodot. 2, c. 31.—Plin. 2, c. 173.—Mela, 1.—Lucan. 4, v. 333, l. 10, v. 163 and 303.*

MÉRÔPE, one of the Atlantides. She married Sisyphus son of Æolus, and, like her sisters, was changed into a constellation after death. (*vid. Pleiades*.) It is said, that in the constellation of the Pleiades the star of Merope appears more dim and obscure than the rest, because she, as the poets observe, married a mortal, while her sisters married some of the gods, or their descendants. *Ovid. Fast. 4, v. 175.—Diod. 4.—Hygin. fab. 192.—Apollod. 1, c. 9.—A daughter of Cypselus who married Cresphontes king of Messenia, by whom she had three children. Her husband and two of her children were murdered by Polyphontes. The murderer obliged her to marry him, and she would have been forced to comply had not Epytus or Telephontes, her 3d son, revenged his father's death by assassinating Polyphontes. *Apollod. 2, c. 6.—Paus. 4, c. 3.**

MÉROFS, a king of the island of Cos, who married Clymene, one of the Oceanides. He was changed into an eagle, and placed among the constellations. *Ovid. Met. 1, v. 763.—Apollod. 3.—Hygin. P. A. 2, c. 16.—A celebrated soothsayer of Percote in Troas, who foretold the death of his sons Adrastus and Amphius, who were engaged in the Trojan war. They slighted their father's advice and were killed by Diomedes. *Homer. Il. 2.**

MEROS, a mountain of India sacred to Jupiter. [It is said to have been in the neighbourhood of Nysa, and to have been named from the circumstance of Bacchus's being enclosed in the thigh (*μῆρος*) of Jupiter. *vid.*

Nysa.] *Mela*, 2, c. 7.—*Plin.* 8, c. 13.—*Curt.* 3, c. 10.—*Diod.* 1.

MESABĀTES, an eunuch in Persia, flayed alive by order of Parysatis, because he had cut off the head and right hand of Cyrus. *Plut. in Artax.*

MESARIUS, a mountain of Bœotia hanging over the Euripus. *Paus.* 9, c. 22.

MESAPIA, an ancient name of Bœotia.

MESEMBRIA, a maritime city of Thrace, [east of the mouth of the Nessus. It is now *Misera*.] Hence *Mesembriacus* *Ovid.* 1, *Trist.* 6, v. 37.—Another at the mouth of the Lissus.

MESSENE, an island in the Tigris, where Apamea was built, now *Disel*. [D'Anville makes mention of another Messene enclosed between the canal of *Basra*, and the Pasitigris, and which is called in the oriental writers *Perat-Miscan*, or "the Messene of the Euphrates," to distinguish it from the Messene of the Tigris. The term Messene is a Greek one, and refers to land enclosed between two streams.] *Plin.* 6, c. 27.

MESOMĒDES, a lyric poet in the age of the emperor Antoninus.

MESOPOTAMIA, [an extensive province of Asia, the Greek name of which denotes "between the rivers," (from *μεσος* and *ποταμός*).] It was situate between the Euphrates and the Tigris. In Scripture this country is called *Aram*, and *Aramæa*; but as *Aram* also signifies Syria, it is denominated *Aram Naharaim*, or the Syria of the rivers. It was first peopled by *Aram*, the father of the Syrians. This province, which inclines from the south-east to the north-west, commenced at lat. 33° 40' N. and terminated near N. lat. 37° 30'. Towards the south it extended as far as the bend formed by the Euphrates at *Cunaxa*, and to the wall of *Semiramis* which separated it from *Messene*. Towards the north it was bounded by a part of *Mount Taurus*. The modern name given by the Arabs to this quarter is of the same import with the ancient appellation. They call it "isle," or, in their language, *Al-Dgezera*. The north-western part of Mesopotamia was called *Osroene*, from *Osroes*, a prince who wrested from the *Seleucidæ* a principality here about 120 B. C. The lower part of Mesopotamia is now *Irak Arabi*, the upper *Diar-Bekr*. Mesopotamia, according to *Strabo*, was fertile in vines, and produced good wines. This country is celebrated in Scripture as being the first dwelling of men after the deluge.] *Strab.* 2.—*Mela*, 1, c. 11.—*Cic. de Nat. D.* 3, c. 52.

MESSALA, a name of *Valerius Corvinus*, from his having conquered *Messana* in Sicily. This family was very ancient; the most celebrated was a friend of *Brutus*, who seized the camp of *Augustus* at *Philippi*. He was afterwards reconciled to *Augustus*, and died A. D. 9, in his 77th year. *Plut.*—A tribune in one of the Roman legions during the civil war between *Vespasian* and *Vitellius*, of which he wrote an historical account mentioned by *Tacitus*. *Orat.* 14.—A painter at Rome, who flourished B. C. 235.—A writer whose

book, *de Augusti progenie*, was edited 12mo. L. Bat. 1648.

MESSALINA VALERIA, a daughter of *Messala Barbatus*. She married the emperor *Claudius*, and disgraced herself by her cruelties and incontinence. Her husband's palace was not the only seat of her lasciviousness, but she prostituted herself in the public streets, and few men there were at Rome who could not boast of having enjoyed the favours of the impure *Messalina*. Her extravagancies at last irritated her husband: he commanded her to appear before him to answer to all the accusations which were brought against her, upon which she attempted to destroy herself, and when her courage failed, one of the tribunes, who had been sent to her, dispatched her with his sword, A. D. 48. *Tacit. Ann.* 11, c. 37.—*Suet. in Claud.—Dio.*—Another, called also *Statilia*. She was descended of a consular family, and married the consul *Atticus Vistinus* whom *Nero* murdered. She received with great marks of tenderness her husband's murderer, and married him. She had married four husbands before she came to the imperial throne; and after the death of *Nero* she retired to literary pursuits and peaceful occupations. *Otho* courted her, and would have married her had he not destroyed himself. In his last moments he wrote her a very pathetic and consolatory letter, &c. *Tacit. Ann.*

MESSALINUS M. VALER, a Roman officer in the reign of *Tiberius*. He was appointed governor of *Dalmatia*, and rendered himself known by his opposition to *Piso*, and by his attempts to persuade the Romans of the necessity of suffering women to accompany the camps on their different expeditions. *Tacit. Ann.* 3.

MESSANA, an ancient and celebrated town of Sicily on the straits which separate Italy from Sicily. It was anciently called *Zancle*, and was founded 1600 years before the Christian era. [It was called *Zancle* from the resemblance which its harbour bore to a hook or scythe, (*ζαγκλη*.)] The inhabitants, being continually exposed to the depredations of the people of *Cuma*, implored the assistance of the *Messenians* of *Peloponnesus*, and with them repelled the enemy. After this victorious campaign, the *Messenians* entered *Zancle*, and lived in such intimacy with the inhabitants that they changed their name, and assumed that of the *Messenians*, and called their city *Messana*. Another account says, that *Anaxilaus*, tyrant of *Rhegium*, made war against the *Zancleans* with the assistance of the *Messenians* of *Peloponnesus*, and that after he had obtained a decisive victory, he called the conquered city *Messana* in compliment to his allies, about 494 years before the Christian era. After this revolution at *Zancle*, the *Mamertini* took possession of it and made it the capital of the neighbouring country. [*vid. Mamertini.*] It afterwards fell into the hands of the Romans, and was for some time the chief of their possessions in Sicily. The inhabitants were called *Messenti*. *Messanienses*.

and Mamertini. The straits of Messina have always been looked upon as very dangerous, especially by the ancients, on account of the rapidity of the currents, and the irregular and violent flowing and ebbing of the sea. *Strab.* 6.—*Mela*, 2, c. 7.—*Paus.* 4, c. 23.—*Diod.* 4.—*Thucyd.* 1, &c.—*Herodot.* 6, c. 23, l. 7, c. 28.

MESSAFIA, [called also Japygia, a country of Italy in Magna Græcia, forming what is termed the heel. Its principal towns were Brundisium, Rudia, Lupæ, Hydruntum, Callipolis, and Tarentum. This country, though scantily watered, was covered with trees and pastures. It was occupied by two nations, the Calabri on the north-east, and the Salentini on the south-west side of the heel.] *Ovid. Met.* 14, v. 513.—*Virg. Æn.* 7, v. 691, l. 8, v. 6, l. 9, v. 27.

MESSÈNE, a daughter of Triopas, king of Argos, who married Polycaon, son of Lelex king of Laconia. She encouraged her husband to levy troops, and to seize a part of Peloponnesus, which, after it had been conquered, received her name. She received divine honours after her death, and had a magnificent temple at Ithome, where her statue was made half of gold and half of Parian marble. *Paus.* 4, c. 1 and 13.

MESSÈNE or **MESSÈNA**, now *Maura Matra*, a city in the Peloponnesus, the capital of the country called Messenia. The inhabitants rendered themselves famous for the war which they carried on against the Spartans, and which received the appellation of the *Messenian war*. The first Messenian war arose from the following circumstances; The Messenians offered violence to some Spartan women who had assembled to offer sacrifices in a temple which was common to both nations, and which stood on the borders of their respective territories, and besides they killed Teleclus, the Spartan king, who attempted to defend the innocence of the females. This account, according to the Spartan traditions, is contradicted by the Messenians, who observe that Teleclus with a chosen body of Spartans assembled at the temple before mentioned, disguised in women's clothes, and all secretly armed with daggers. This hostile preparation was to surprise some of the neighbouring inhabitants; and, in a quarrel which soon after arose, Teleclus and his associates were all killed. These quarrels were the cause of the first Messenian war, which began B. C. 743 years. It was carried on with vigour and spirit on both sides, and after many obstinate and bloody battles had been fought and continued for 19 years, it was at last finished by the taking of Ithome by the Spartans, a place which had stood a siege of ten years, and been defended with all the power of the Messenians. The insults to which the conquered Messenians were continually exposed at last excited their resentment, and they resolved to shake off the yoke. They suddenly revolted, and the second Messenian war was begun 685 B. C. and continued 14 years. The Messe-

nians at first gained some advantage, but a fatal battle in the third year of the war so totally disheartened them that they fled to Ira, where they resolved to maintain an obstinate siege against their victorious pursuers. The Spartans were assisted by the Samians in besieging Ira, and the Messenians were at last obliged to submit to the superior power of their adversaries. The taking of Ira by the Lacedæmonians, after a siege of 11 years, put an end to the second Messenian war. Peace was re-established for some time in Peloponnesus, but after the expiration of 200 years, the Messenians attempted a third time to free themselves from the power of Lacedæmon, B. C. 465. At that time the Helots had revolted from the Spartans, and the Messenians, by joining their forces to these wretched slaves, looked upon their respective calamities as common, and thought themselves closely interested in each other's welfare. The Lacedæmonians were assisted by the Athenians, but they soon grew jealous of one another's power, and their political connection ended in the most inveterate enmity, and at last in open war. Ithome was the place in which the Messenians had a second time gathered all their forces, and though ten years had already elapsed, both parties seemed equally confident of victory. The Spartans were afraid of storming Ithome, as the oracle of Delphi had threatened them with the greatest calamities if they offered any violence to a place which was dedicated to the service of Apollo. The Messenians, however, were soon obliged to submit to their victorious adversaries, B. C. 453, and they consented to leave their native country, and totally to depart from the Peloponnesus, solemnly promising that if they ever returned into Messenia, they would suffer themselves to be sold as slaves. The Messenians upon this, miserably exiled, applied to the Athenians for protection, and were permitted to inhabit Naupactus, whence some of them were afterwards removed to take possession of their ancient territories in Messenia, during the Peloponnesian war. The third Messenian war was productive of great revolutions in Greece, and though almost a private quarrel, it soon engaged the attention of all the neighbouring states, and kindled the flames of dissention every where. Every state took up arms as if in its own defence, or to prevent additional power and dominion to be lodged in the hands of its rivals. The descendants of the Messenians at last returned to Peloponnesus, B. C. 370, after a long banishment of 300 years. *Paus. Mess. &c.*—*Justin.* 3, c. 4, &c.—*Strab.* 6, &c.—*Thucyd.* 1, &c.—*Diod.* 11, &c.—*Plut. in Cym.* &c.—*Polyæn.* 3.—*Polyb.* 4, &c.

MESSÈNIA, a province of Peloponnesus, situate between Laconia, Elis, Arcadia, and the sea. Its chief city is Messena. *vid.* Messene.

MESŪLA, a town of Italy, in the country of the Sabines.

METĀBUS, a tyrant of the Privernates. He was father of Camilla, whom he conse-

crated to the service of Diana, when he had been banished from his kingdom by his subjects. *Virg. Æn.* 11, v. 540.

METAGITNIA, a festival in honour of Apollo, celebrated by the inhabitants of Melite, who migrated to Attica. It receives its name from its being observed in the month called Metagitaion.

METAPONTUM, a town of Lucania in Italy, founded about 1269 years B. C. by Metabus, the father of Camilla, or Epeus, one of the companions of Nestor. Pythagoras retired there for some time, and perished in a sedition. Annibal made it his head-quarters when in that part of Italy, and its attachment to Carthage was afterwards severely punished by the Roman conquerors, who destroyed its liberties and independence. A few broken pillars of marble are now the only vestiges of Metapontum. *Strab.* 5.—*Mela*, 2, c. 4.—*Justin.* 12, c. 2.—*Liv.* 1, 8, 25, 27, &c.

METAURUS, [a river of Umbria, now the *Metro*, falling into the sea below Pisaurum. It is celebrated for the defeat of Asdrubal the brother of Annibal, by the consuls Livius Salinator and Claudius Nero, B. C. 207. It rises in the Umbrian Appenines.] *Horat.* 4, od. 4, v. 38.—*Mela*, 2, c. 4.—*Lucan.* 1, v. 495.

METELLI, the surname of the family of the Cæciliai at Rome, the most known of whom were—**Q. Cæcilius**, who rendered himself illustrious by his successes against Jugurtha, the Numidian king, from which he was surnamed *Numidicus*. He took, in this expedition, the celebrated Marius as his lieutenant, and he had soon cause to repent of the confidence he had placed in him. Marius raised himself to power by defaming the character of his benefactor, and Metellus was recalled to Rome, and accused of extortion and ill management. Marius was appointed successor to finish the Numidian war, and Metellus was acquitted of the crimes laid to his charge before the tribunal of the Roman knights, who observed that the probity of his whole life and the greatness of his exploits were greater proofs of his innocence than the most powerful arguments. *Cic. de Orat.* 1, c. 48.—*Salust. de bell. Jug.*—**L. Cæcilius**, another, who saved from the flames the palladium, when Vesta's temple was on fire. He was then high-priest. He lost his sight and one of his arms in doing it, and the senate, to reward his zeal and piety, permitted him always to be drawn to the senate-house in a chariot, an honour which no one had ever before enjoyed. He also gained a great victory over the Carthaginians in the first Punic war, and led in his triumph 16 generals, and 120 elephants taken from the enemy. He was honoured with the dictatorship, and the office of master of horse, &c.—**Q. Cæcilius Celer**, another who distinguished himself by his spirited exertions against Catiline. He married Clodia the sister of Clodius, who disgraced him by her incontinence and lasciviousness. He died 57 years before Christ. He was greatly lamented by Cicero, who shed tears at the loss of one of his most faithful and valu-

able friends. *Cic. de Cæl.*—**L. Cæcilius**, a tribune in the civil wars of J. Cæsar and Pompey. He favoured the cause of Pompey, and opposed Cæsar when he entered Rome with a victorious army. He refused to open the gates of Saturn's temple, in which were deposited great treasures, upon which they were broke open by Cæsar, and Metellus retired, when threatened with death.—**Q. Cæcilius**, the grandson of the high-priest who saved the palladium from the flames, was a warlike general, who, from his conquest of Macedonia, was surnamed *Macedonicus*. He had six sons, of which four are particularly mentioned by Plutarch.—**Q. Cæcilius**, surnamed *Balearius*, from his conquest of the Baleares.—**L. Cæcilius**, surnamed *Diadematus*, but supposed the same as that called Lucius with the surname of *Dalmaticus*, from a victory obtained over the Dalmatians during his consulship with Mutius Scævola.—**Caius Cæcilius**, surnamed *Caprarius*, who was consul with Carbo, A. U. C. 641.—The fourth was Marcus, and of these four brothers it is remarkable that two of them triumphed in one day, but over what nations is not mentioned by *Eutrop.* 4.—**Nepos**, a consul, &c.—Another, who accused C. Curio, his father's detractor, and who also vented his resentment against Cicero when going to banishment.—Another, who, as tribune, opposed the ambition of Julius Cæsar.—A general of the Roman armies against the Sicilians and Carthaginians. Before he marched he offered sacrifices to all the gods, except Vesta, for which neglect the goddess was so incensed, that she demanded the blood of his daughter Metella. When Metella was going to be immolated, the goddess placed a heifer in her place, and carried her to a temple at Lanuvium, of which she became the priestess.—**Lucius Cæcilius**, or **Quintus**, surnamed *Creticus*, from his conquest in Crete, B. C. 66, is supposed by some to be the son of Metellus Macedonicus.—**Cimber**, one of the conspirators against J. Cæsar. It was he who gave the signal to attack and murder the dictator in the senate-house.—**Pius**, a general in Spain against Sertorius, on whose head he set a price of 100 talents and 20,000 acres of land. He distinguished himself also in the Marsian war, and was high-priest. He obtained the name of *Pius* from the sorrows he showed during the banishment of his father Metellus *Numidicus*, whom he caused to be recalled. *Patere.* 2, c. 5.—*Salust. Jug.* 44.—A consul who commanded in Africa, &c. *Val. Max.*—*Plin.*—*Plut.*—*Liv.*—*Patere.* 2.—*Flor.* 3, c. 8.—*Paus.* 7, c. 8 and 13.—*Cic. in Tusc.* &c.—*Juv.* 3, v. 138.—*Appian. Civ.*—*Cæsar. bell. Civ.*—*Salust. in Jug.*

METHODIUS, a bishop of Tyre, who maintained a controversy against Porphyry. The best edition is that of Paris, fol. 1657.]—[Another, bishop of Constantinople, who introduced the superstition of image-worship into the Greek church.]

METHONE, [a town of Messenia, on the western coast below Bylos. It is now *Modon*.

—[Another in Macedonia above Pydna, now *Lenterochori*. It was memorable in the contentions between Philip and the Athenians, and the scene of his first victory over them. In the siege of this city Philip lost his right eye. *vid. Aster.*] *Homer. Il. 2, v. 71.*

METHYMNA, (now *Porto Petero*), a town of the island of Lesbos, which receives its name from a daughter of Macareus. It is the second city of the island in greatness, population, and opulence, and its territory is fruitful, and the wines it produces, excellent. It was the native place of Arion. When the whole island of Lesbos revolted from the power of the Athenians, Methymna alone remained firm to its ancient allies. *Diod. 5, Thucyd. 3.—Horat. 2, sat. 8, v. 50.—Virg. G. 3, v. 90.*

METILIA LEX, enacted A. U. C. 516, [that Minucius, master of the horse, should be equal in command with Fabius the dictator.]

METIS, one of the Oceanides. She was Jupiter's first wife, celebrated for her great prudence and sagacity above the rest of the gods. [But *vid.* remarks under the article Jupiter.] Jupiter, who was afraid lest she should bring forth into the world a child wiser and greater than himself, devoured her in the first month of her pregnancy. Some time after this adventure the god had his head opened, from which issued Minerva armed from head to foot. According to Apollodorus, 1, c. 2, Metis gave a potion to Saturn, and obliged him to throw up the children he had devoured. *Hesiod. Theog. v. 390.—Apollod. 1, c. 3.—Hygin.*

METIUS CURTIUS, one of the Sabines who fought against the Romans on account of the stolen virgins.—Suffetius, a dictator of Alba, in the reign of Tullus Hostilius. He fought against the Romans, and at last, finally to settle their disputes, he proposed a single combat between the Horatii and Curiatii. The Albans were conquered, and Metius promised to assist the Romans against their enemies. In a battle against the Veientes and Fidenates Metius showed his infidelity by forsaking the Romans at the first onset, and retired to a neighbouring eminence, to wait for the event of the battle, and to fall upon whatever side proved victorious. The Romans obtained the victory, and Tullus ordered Metius to be tied between two chariots, which were drawn by four horses two different ways, and his limbs were torn away from his body, about 669 years before the Christian era. *Liv. 1, c. 23, &c.—Flor. 1, c. 3.—Virg. Æn. 8, v. 642.—A critic. vid. Tarpa.—Carus, a celebrated informer under Domitian, who enriched himself with the plunder of those who were sacrificed to the emperor's suspicion.*

METEGCIA, festivals instituted by Theseus in commemoration of the people of Attica having removed to Athens.

METON, an astrologer and mathematician of Athens. His father's name was Pausanias. He refused to go to Sicily with his countrymen, and pretended to be insane, because he

foresaw the calamities that attended that expedition. In a book called *Enneadecaterides*, or the cycle of 19 years, he endeavoured to adjust the course of the sun and of the moon, and supported that the solar and lunar years could regularly begin from the same point in the heavens. [This is called the Metonic period or cycle. It is also called the golden number, from its great use in the calendar.] He flourished B. C. 432. *Vitruv. 1.—Plut. in Nicia.*

METRA, a daughter of Eresichthon, a Thesalian prince, beloved by Neptune. When her father had spent all his fortune to gratify the canine hunger under which he laboured, she prostituted herself to her neighbours, and received for reward oxen, goats, and sheep, which she presented to Eresichthon. Some say that she had received from Neptune the power of changing herself into whatever animal she pleased, and that her father sold her continually to gratify his hunger, and that she instantly assumed a different shape, and became again his property. *Ovid. Met. 8, fab. 21.*

METROBIUS, a player greatly favoured by Sylla. *Plut.*

METRÓCLES, a pupil of Theophrastus, who had the care of the education of Cleombrotus and Cleomenes. He suffocated himself when old and infirm. *Diog.*

METRODÓRUS, [an intimate friend of Epicurus. He first attached himself to that philosopher at Lampsacus, and continued with him till his death. He maintained the cause of his friend and master with great intrepidity, both by his discourses and his writings, against the Sophists and Dialectics, and consequently partook largely of the obloquy which fell upon his sect. Plutarch charges him with having reprobated the folly of his brother Timocrates, in aspiring to the honours of wisdom, whilst nothing was of any value but eating and drinking, and indulging the animal appetites. But it is probable that this calumny originated with Timocrates himself, who, from a personal quarrel with Metrodorus, deserted the sect, and therefore can deserve little credit.]—Another, a physician of Chios, B. C. 444. He was a disciple of Democritus, and had Hippocrates among his pupils. His compositions on medicine, &c. are lost. He supported that the world was eternal and infinite, and denied the existence of motion. *Diog.*—A painter and philosopher of Stratonice, B. C. 171. He was sent to Paulus Emilius, who, after the conquest of Perseus, demanded of the Athenians a philosopher and a painter, the former to instruct his children, and the latter to make a painting of his triumphs. Metrodorus was sent, as in him alone were united the philosopher and the painter. *Plin. 35, c. 11.—Cic. 5, de Finib. 1, de Orat. 4. Acad.—Diog. in Epic.*—A friend of Mithridates, sent as ambassador to Tigranes, king of Armenia. He was remarkable for his learning, moderation, humanity, and justice. He was put to death by

his royal master for his infidelity, B. C. 72. *Strab.*—*Plut.*—Another, of a very retentive memory.

METULUM, a town of Liburnia, in besieging of which Augustus was wounded. *Diog.* 49.

MEVANIA, now *Bevagna*, a town of Umbria, on the Clitumnus, the birth-place of the poet Propertius. *Lucan.* 1, v. 473.—*Propert.* 4, el. 1, v. 124.

MEZENTIUS, a king of the Tyrrhenians when Æneas came into Italy. He was remarkable for his cruelties, and put his subjects to death by slow tortures, or sometimes tied a man to a dead corpse face to face, and suffered him to die in that condition. He was expelled by his subjects, and fled to Turnus, who employed him in his war against the Trojans. He was killed by Æneas, with his son Lausus. *Dionys. Hal.* 1, c. 15.—*Justin.* 43, c. 1.—*Liv.* 1, c. 2.—*Virg. Æn.* 7, v. 648, l. 8, v. 432.—*Ovid. Fast.* 4, v. 381.

MICIPSA, a king of Numidia, son of Masinissa, who, at his death, B. C. 119, left his kingdom between his sons Adherbal and Hiempsal, and his nephew Jugurtha. Jugurtha abused his uncle's favours by murdering his two sons. *Sallust. de Jug.*—*Flor.* 3, c. 1.—*Plut. in Gr.*

MIDAS, a king of Phrygia. [*vid.* the end of this article.] In the early part of his life, according to some traditions, he found a large treasure to which he owed his greatness and opulence. The hospitality he showed to Silenus, the preceptor of Bacchus, who had been brought to him by some peasants, was liberally rewarded; and Midas, when he conducted the old man back to the god, was permitted to choose whatever recompense he pleased. He had the imprudence and the avarice to demand of the god that whatever he touched might be turned into gold. His prayer was granted, but he was soon convinced of his injudicious choice; and when the very meats which he attempted to eat became gold in his mouth, he begged Bacchus to take away a present which must prove so fatal to the receiver. He was ordered to wash himself in the river Pactolus, whose sands were turned into gold by the touch of Midas. Some time after this adventure, Midas had the imprudence to support that Pan was superior to Apollo in singing and in playing upon the flute, for which rash opinion the offended god changed his ears into those of an ass, to show his ignorance and stupidity. This Midas attempted to conceal from the knowledge of his subjects, but one of his servants saw the length of his ears, and being unable to keep the secret, and afraid to reveal it, apprehensive of the king's resentment, he opened a hole in the earth, and after he had whispered there that Midas had the ears of an ass, he covered the place as before, as if he had buried his words in the ground. On that place, as the poets mention, grew a number of reeds, which, when agitated by the wind, uttered the same sound that had been buried beneath, and published to the world that Midas had the ears of an

ass. Some explain the fable of the ears of Midas by the supposition that he kept a number of informers and spies, who were continually employed in gathering every seditious word that might drop from the mouths of his subjects. Midas, according to Strabo, died of drinking bull's hot blood. This he did, as Plutarch mentions, to free himself from the numerous ill dreams which continually tormented him. Midas, according to some, was son of Cybele. He built a town which he called Ancyra. [According to the best accounts, Midas was king of the Bryges, a Thracian nation, who dwelt near Macedonia, and migrated with his subjects to Asia Minor, where they settled in that part which, from them, by a slight alteration of letters, was called Phrygia. The scene of the story respecting Silenus was in Thrace, but succeeding writers transferred it to Phrygia; and Xenophon, in his account of the younger Cyrus, mentions a fountain called that of Midas, near which he adds, however, that Midas himself caught the satyr Silenus, by mingling wine in its waters. The fable respecting Midas and the sands of the Pactolus has been explained as follows: Midas, frugal to avarice, reigned over a very rich country, and made considerable sums by the sale of his corn, wine, and cattle. His avarice afterwards changed its object, and having learned that the Pactolus furnished gold-dust, he abandoned the care of the country and employed his subjects in gathering the gold of that river which brought him a new and ample supply. Midas, on account of his attention to religion among his people, was reckoned a second Numa according to Justin. He appears to have been versed in the ceremonies and mysteries of Orpheus, which no doubt he learned in Thrace. Xenophon places the fountain of Midas on the road near Thymbrium.] *Ovid. Met.* 11, fab. 5.—*Plut. de Superst.*—*Strab.* 1.—*Hygin. fab.* 191, 274.—*Max. Tyr.* 30.—*Paus.* 1, c. 4.—*Val. Max.* 1, c. 6.—*Herodot.* 1, c. 14.—*Ælian. V. H.* 4 and 12.—*Cic. de Div.* 1, c. 36, l. 2, c. 31.

MIDEA, a town of Argolis. *Paus.* 6, c. 20.—of Lycia. *Stat. Theb.* 4, v. 45.—Of Bœotia, drowned by the inundations of the lake Copais. *Strab.* 8.

MILESI, the inhabitants of Miletus. *vid.* Miletus.

MILESIORUM MURUS, a place of Egypt at the entrance of one of the mouths of the Nile.

MILESIUS, a surname of Apollo.—A native of Miletus.

MILÆTIUM, a town of Calabria, built by the people of Miletus of Asia.—A town of Crete. *Homer. Il.* 2, v. 154.

MILÆTUS, a son of Apollo, who fled from Crete to avoid the wrath of Minos, whom he meditated to dethrone. He came to Caria, where he built a city which he called by his own name. Some suppose that he only conquered a city there called Anactoria, which assumed his name. They farther say, that he put the inhabitants to the sword, and divided

the women among his soldiers. Cyanea, a daughter of the Mæander, fell to his share. *Strab.*—*Ovid. Met.* 9, v. 446.—*Paus.* 7, c. 2.—*Apollo.* 3, c. 1.—A celebrated town of Asia Minor, the capital of all Ionia. [It was situate on the southern shore of the gulf into which the Mæander emptied, but this river gradually accumulated its deposit in this gulf, so that the town of Miletus was removed in process of time more than a league inland.] It was founded by a Cretan colony under Miletus, or, according to others, by Neleus, the son of Codrus, or by Sarpedon, Jupiter's son. [This city was anciently called Leleges, from the Leleges, afterwards Pityusa from the quantity of pines which its territory produced, at a later period Anactoria, and last of all Miletus.] The inhabitants were very powerful, and long maintained an obstinate war against the kings of Lydia. They early applied themselves to navigation, and planted no less than 80 colonies, or, according to Seneca, 380, in different parts of the world. Miletus gave birth to Thales, Anaximenes, Anaximander, Hecataeus, Timotheus the musician, Pittacus one of the seven wise men, &c. Miletus was also famous for a temple and an oracle of Apollo Didymæus, and for its excellent wool, with which were made stuffs and garments, held in the highest reputation both for softness, elegance, and beauty. The words *Milesiæfabulæ*, or *Milesiaca*, were used to express wanton and ludicrous plays, *Ovid. Trist.* 2, v. 413.—*Capitolin. in Alb.* 11.—*Virg. G.* 3, v. 306.—*Strab.* 15.—*Paus.* 7, c. 2.—*Mela*, 1, c. 17.—*Plin.* 5, c. 29.—*Herodot.* 1, &c.—*Senec. de Consol. ad Alb.*

MILICHIUS, a freedman who discovered Piso's conspiracy against Nero. *Tact.* 15, *Ann.* c. 54.

MILÓ, a celebrated athlete of Crotona in Italy. His father's name was Diotimus. He early accustomed himself to carry the greatest burdens, and by degrees became a monster in strength. It is said that he carried on his shoulders a young bullock four years old, for above forty yards, and afterwards killed it with one blow of his fist, and eat it up in one day. He was seven times crowned at the Pythian games, and six at Olympia. He presented himself a seventh time, but no one had the courage or boldness to enter the lists against him. He was one of the disciples of Pythagoras, and to his uncommon strength, the learned preceptor and his pupils owed their life. The pillar which supported the roof of the school suddenly gave way, but Milo supported the whole weight of the building, and gave the philosopher and his auditors time to escape. In his old age Milo attempted to pull up a tree by the roots and break it. He partly effected it, but his strength being gradually exhausted, the tree when half cleft reunited, and his hands remained pinched in the body of the tree. He was then alone, and being unable to disentangle himself, he was eaten up by the wild beasts of the place, about 500 years before the Christian era. *Ovid. Met.* 15.—*Cic. de Senect.*—*Val. Max.* 9,

c. 12.—*Strab.* 16.—*Paus.* 6, c. 11.—T. Annius, a native of Lanuvium, who attempted to obtain the consulship at Rome by intrigue and seditious tumults. Clodius the tribune opposed his views, yet Milo would have succeeded, had not an unfortunate event totally frustrated his hopes. As he was going into the country, attended by his wife and a numerous retinue of gladiators and servants, he met on the Appian road his enemy Clodius, who was returning to Rome with three of his friends and some domestics completely armed. A quarrel arose between the servants. Milo supported his attendants, and the dispute became general. Clodius received many severe wounds, and was obliged to retire to a neighbouring cottage. Milo pursued his enemy in his retreat, and ordered his servants to despatch him. Eleven of the servants of Clodius shared his fate, as also the owner of the house who had given them reception. The body of the murdered tribune was carried to Rome, and exposed to public view. The enemies of Milo inveighed bitterly against the violence and barbarity with which the sacred person of a tribune had been treated. Cicero undertook the defence of Milo, but the continual clamours of the friends of Clodius, and the sight of an armed soldiery, which surrounded the seat of judgment, so terrified the orator, that he forgot the greatest part of his arguments, and the defence he made was weak and injudicious. Milo was condemned and banished to Massilia. Cicero soon after sent his exiled friend a copy of the oration which he had delivered in his defence, in the form in which we have it now; [and Milo, after he had read it, wrote, according to Dio Cassius, a letter to Cicero, in which he stated that it was a fortunate thing for himself that Cicero had not pronounced the oration which he sent, since otherwise he (Milo) would not then have been eating such fine mullets at Marseilles. This city was the place of his exile.] The friendship and cordiality of Cicero and Milo were the fruits of long intimacy and familiar intercourse. It was by the successful labours of Milo that the orator was recalled from banishment and restored to his friends. [This is altogether erroneous. Velleius Paterculus and Dio Cassius both contradict the fact of Milo's return, by what we find in their respective histories. According to Dio Cassius, Milo was the only one of the exiles whom Cæsar refused to recall, because, as is supposed, he had been active in exciting the people of Marseilles to resist Cæsar. Velleius Paterculus states that Milo returned without permission to Italy, and there busily employed himself in raising opposition to Cæsar during that commander's absence in Thessaly against Pompey. He adds, that Milo was killed by a blow of a stone while laying siege to Compa, a town of the Hirpini.] *Cic. pro Milon.*—*Paterc.* 2, c. 47 and 68.—*Dio.* 40.—A general of the forces of Pyrrhus. He was made governor of Tarentum, and that he might be reminded of his duty to his sovereign, Pyrrhus sent him as a present a chain,

which was covered with the skin of Nicias the physician, who had perfidiously offered the Romans to poison his royal master for a sum of money. *Polyæv.* 8, &c.—A tyrant of Pisa in Elis, thrown into the river Alpheus by his subjects for his oppression. *Ovid. in Ib. v.* 325.

MILTIADES, an Athenian, son of Cypselus, who obtained a victory in a chariot race at the Olympic games, and led a colony of his countrymen to the Chersonesus. The causes of this appointment are striking and singular. The Thracian Dolonci, harassed by a long war with the Apsynthians, were directed by the oracle of Delphi to take for their king the first man they met in their return home, who invited them to come under his roof and partake of his entertainment. [The Dolonci, after receiving the oracle, returned by the sacred way, passed through Phocis and Bœotia, and, not being invited by either of these people, turned aside to Athens. Miltiades, as he sat in this city before the door of his house, observed the Dolonci passing by, and as by their dress and armour he perceived they were strangers, he called to them and offered them the rites of hospitality. They accepted his kindness, and being hospitably treated, revealed to him all the will of the oracle, with which they entreated his compliance. Miltiades, disposed to listen to them because weary of the tyranny of Pisistratus, first consulted the oracle at Delphi, and the answer being favourable, he went with the Dolonci. He was invested by the inhabitants of the Chersonese with sovereign power.] The first measure he took was to stop the farther incursions of the Apsynthians, by building a strong wall across the Isthmus. When he had established himself at home, and fortified his dominions against foreign invasion, he turned his arms against Lampsacus. His expedition was unsuccessful; he was taken in an ambuscade and made prisoner. His friend Cræsus, king of Lydia, was informed of his captivity, and he procured his release by threatening the people of Lampsacus with his severest displeasure. He lived a few years after he recovered his liberty. As he had no issue, he left his kingdom and possessions to Stesagoras the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci, and they regularly celebrated festivals and exhibited shows in commemoration of a man to whom they owed their greatness and preservation. Some time after Stesagoras died without issue, and Miltiades, the son of Cimon, and the brother of the deceased, was sent by the Athenians with one ship to take possession of the Chersonesus. At his arrival Miltiades appeared mournful, as if lamenting the recent death of his brother. The principal inhabitants of the country visited the new governor to condole with him; but their confidence in his sincerity proved fatal to them. Miltiades seized their persons, and made himself absolute in Chersonesus; and to strengthen him-

self he married Hegesipyla, the daughter of Olorus the king of the Thracians. His prosperity, however, was of short duration. In the third year of his government his dominions were threatened by an invasion of the Scythian Nomades, whom Darius had some time before irritated by entering their country. He fled before them, but as their hostilities were but momentary, he was soon restored to his kingdom. Three years after he left Chersonesus and set sail for Athens, where he was received with great applause. He was present at the celebrated battle of Marathon, in which all the chief officers ceded their power to him, and left the event of the battle to depend upon his superior abilities. He obtained an important victory [*vid.* Marathon] over the more numerous forces of his adversaries; but when he had demanded of his fellow-citizens an olive-crown as the reward of his valour in the field of battle, he was not only refused, but severely reprimanded for presumption. The only reward, therefore, that he received for a victory which proved so beneficial to the interests of universal Greece, was in itself simple and inconsiderable, though truly great in the opinion of that age. He was represented in the front of a picture among the rest of the commanders who fought at the battle of Marathon, and he seemed to exhort and animate his soldiers to fight with courage and intrepidity. Some time after Miltiades was intrusted with a fleet of 70 ships, and ordered to punish those islands which had revolted to the Persians. He was successful at first, but a sudden report that the Persian fleet was coming to attack him, changed his operations as he was besieging Paros. He raised the siege and returned to Athens, where he was accused of treason, and particularly of holding correspondence with the enemy. The falsity of these accusations might have appeared, if Miltiades had been able to come into the assembly. A wound which he had received before Paros detained him at home, and his enemies, taking advantage of his absence, became more eager in their accusations and louder in their clamours. He was condemned to death, but the rigour of the sentence was retracted on the recollection of his great services to the Athenians, and he was put into prison till he had paid a fine of 50 talents to the state. His inability to discharge so great a sum detained him in confinement, and soon after his wounds became incurable, and he died about 489 years before the Christian era. His body was ransomed by his son Cimon, who was obliged to borrow and pay the 50 talents, to give his father a decent burial. The crimes of Miltiades were probably aggravated in the eyes of his countrymen, when they remembered how he made himself absolute in Chersonesus; and in condemning the barbarity of the Athenians towards a general who was the source of their military prosperity, we must remember the jealousy which ever reigns among a free and independent people, and how watchful they are in

defence of the natural rights which they see wrested from others by violence and oppression. Cornelius Nepos has written the life of Miltiades the son of Cimon, but his history is incongruous and not authentic; and the author, by confounding the actions of the son of Cimon with those of the son of Cypselus, has made the whole dark and unintelligible. Greater reliance in reading the actions of both the Miltiades is to be placed on the narration of Herodotus, whose veracity is confirmed, and who was indisputably more informed and more capable of giving an account of the life and exploits of men who flourished in his age, and of which he could see the living monuments. Herodotus was born about six years after the famous battle of Marathon, and C. Nepos, as a writer of the Augustan age, flourished about 450 years after the age of the father of history. *C. Nep. in vitâ.—Herodot. 4, c. 137, l. 6, c. 34, &c.—Plut. in Cim.—Val. Mar. 5, c. 3.—Justin. 2.—Paus.—An archon at Athens.*

MILTO, a favourite mistress of Cyrus the younger. [*vid. Aspasia.*]

MILVIUS, a bridge at Rome over the Tiber, now called *Ponte Molle*. [It is about two miles from Rome.] *Cic. ad Att. 13, ep. 33.—Sal. Cat. 45.—Tacit. A. 13, c. 47.*

MILYAS. [*vid. Lycia.*]

MIMALLÓNES, the Bacchanals, who, when they celebrated the orgies of Bacchus, put horsus on their heads. They are also called *Mimallonides*, and some derive their name from the mountain Mimas. *Pers. 1, v. 99.—Ovid. A. A. v. 541.—Stat. Theb. 4, v. 660.*

MIMAS, a giant whom Jupiter destroyed with thunder. *Horat. 3, od. 4.*—A high mountain of Asia Minor, near Colophon *Ovid Met. 2, fab. 5.*

MINNERMUS, a Greek poet and musician of Colophon in the age of Solon. He chiefly excelled in elegiac poetry, whence some have attributed the invention of it to him, and, indeed, he was the first poet who made elegy an amorous poem, instead of a mournful and melancholy tale. [He was a votary of love and pleasure, and is so distinguished by a line in Propertius,

Plus in amore valet Minnermi versus Homero.

Horace likewise refers to him in a similar connection, though in much stronger terms,

Si Minnermus uti censet, sine amore jocisque Nil est jucundum, vivas in amore jocisque.

His manners are thought to have corresponded with his poetry.] In his old age Mimmermus became enamoured of a young girl called Nanno. Some few fragments of his poetry remain collected by Stobæus. He is supposed by some to be the inventor of the pentameter verse, which others, however, attribute to Callinus or Archilochus. The surname of *Ligustiaides*, *λυγυς*, (*shrill voiced*), has been applied to him, though some imagine the word to be the name of his father. *Strab. 1 and 14.—Paus. 9, c. 29.—*

Diog. 1.—Propert. 1, el. 9, v. 11.—Horat. 1, ep. 6, v. 65.

MINCIUS, now *Mincio*, a river of Italy, flowing from the lake Benacus, and falling into the Po. Virgil was born on its banks, [at the village of Andes below Mantua.] *Virg. Ecl. 7, l. 13. G. 3, v. 15. Æn. 10, v. 206.*

MINÉIDES, the daughters of Mynas or Mineus, king of Orchomenos, in Bœotia. They were three in number, Leuconoe, Leucippe, and Alcithoe. Ovid calls the two first Clymene and Iris. They derided the orgies of Bacchus, for which impiety the god inspired them with an unconquerable desire of eating human flesh. They drew lots which of them should give up her son as food to the rest. The lot fell upon Leucippe, and she gave up her son Hippasus, who was instantly devoured by the three sisters. They were changed into bats. In commemoration of this bloody crime, it was usual among the Orchomenians for the high-priest, as soon as the sacrifice was finished, to pursue with a drawn sword all the women who had entered the temple, and even to kill the first he came up to. *Ovid. Met. 4, fab. 12.—Plut. Quest. Gr. 38.*

MINERVA, the goddess of wisdom, war, and all the liberal arts, was produced from Jupiter's brain without a mother. [*vid. the end of this article.*] The god, as it is reported, married Metis, whose superior prudence and sagacity above the rest of the gods, made him apprehend that the children of such an union would be of a more exalted nature, and more intelligent than their father. To prevent this, Jupiter devoured Metis in her pregnancy, and some time after, to relieve the pains which he suffered in his head, he ordered Vulcan to cleave it open. Minerva came all armed and grown up from her father's brain, and immediately was admitted into the assembly of the gods, and made one of the most faithful counsellors of her father. The power of Minerva was great in heaven; she could hurl the thunders of Jupiter, prolong the life of men, bestow the gift of prophecy, and, indeed, she was the only one of all the divinities whose authority and consequence were equal to those of Jupiter. The actions of Minerva are numerous, as well as the kindness by which she endeared herself to mankind. Her quarrel with Neptune concerning the right of giving a name to the capital of Cecropia deserves attention. The assembly of the gods settled the dispute by promising the preference to which ever of the two gave the most useful and necessary present to the inhabitants of the earth. Neptune, upon this, struck the ground with his trident, and immediately a horse issued from the earth. Minerva produced the olive, and obtained the victory by the unanimous voice of the gods, who observed that the olive, as the emblem of peace, is far preferable to the horse, the symbol of war and bloodshed. The victorious deity called the capital *Athenæ*, and became the tutelary goddess of the place. [Plutarch, in the life of Themistocles, explains the fabulous contest between

Minerva and Neptune by referring it to the endeavours of the ancient kings of Attica to withdraw their people from a sea-faring life to the labours of agriculture. Dr. Clark, however, in his "Travels in Greece, Egypt, and the Holy Land," thinks that it must have reference to the circumstance of the plains of Greece, and especially of Attica, having been rescued from retiring waters which were gradually carried off by evaporation and other causes, leaving behind, however, numerous lakes and marshes.] Minerva was always very jealous of her power, and the manner in which she punished the presumption of Arachne is well known. [vid. Arachne.] The attempts of Vulcan to offer her violence are strong marks of her virtue. Jupiter had sworn by the Styx to give to Vulcan, who made him a complete suit of armour, whatever he desired. Vulcan demanded Minerva, and the father of the gods, who had permitted Minerva to live in perpetual celibacy, consented, but privately advised his daughter to make all the resistance she could to frustrate the attempts of her lover. The prayers and the force of Vulcan proved ineffectual, and her chastity was not violated, though the god left on her body the marks of his passion, and, from the impurity which proceeded from this scuffle, and which Minerva threw down upon the earth wrapped up in wool, was born Erichthon, an uncommon monster. [vid. Erichthonius.] Minerva was the first who built a ship, and it was her zeal for navigation and her care for the Argonauts which placed the prophetic tree of Dodona behind the ship Argo when going to Colchis. She was known among the ancients by many names. She was called Athena, Pallas, [vid. Pallas,] Parthenos, from her remaining in perpetual celibacy; Tritonia, because worshipped near the lake Tritonis; Glaucopis, from the blueness of her eyes; Agorea, from her presiding over markets; Hippia, because she first taught mankind how to manage the horse; Stratea and Area, from her martial character; Coryphagenes, because born from Jupiter's brain; Sais, because worshipped at Sais, &c. Some attributed to her the invention of the flute, whence she was surnamed Andon, Luscinia, Musica, Salpiga, &c. She, as it is reported, once amused herself in playing upon her favourite flute before Juno and Venus, but the goddesses ridiculed the distortion of her face in blowing the instrument. Minerva, convinced of the justness of their remarks by looking at herself in a fountain near Mount Ida, threw away the musical instrument, and denounced a melancholy death to him who found it. Marsyas was the miserable proof of the veracity of her expressions. The worship of Minerva was universally established; she had magnificent temples in Egypt, Phœnicia, all parts of Greece, Italy, Gaul, and Sicily. Sais, Rhodes, and Athens, particularly claimed her attention, and it is even said, that Jupiter rained a shower of gold upon the island of Rhodes, which had paid so much veneration and such an early reverence to the divi-

nity of his daughter. The festivals celebrated in her honour were solemn and magnificent. [vid. Panathenæa.] She was invoked by every artist, and particularly such as worked in wool, embroidery, painting, and sculpture. It was the duty of almost every member of society to implore the assistance and patronage of a deity who presided over sense, taste, and reason. Hence the poets have had occasion to say,

Tu nihil invitâ dices, faciesve Minervâ,

[i. e. against the bent of your nature or natural genius;] and,

Qui bene placârit Pallada, doctus erit.

Minerva was represented in different ways, according to different characters in which she appeared. She generally appeared with a countenance full more of masculine firmness and composure than of softness and grace. Most usually she was represented with a helmet on her head, with a large plume nodding in the air. In one hand she held a spear, and in the other a shield, with the dying head of Medusa upon it. Sometimes this Gorgon's head was on her breast-plate, with living serpents writhing round it, as well as round her shield and helmet. In most of her statues she is represented as sitting, and sometimes she holds, in one hand, a distaff instead of a spear. When she appeared as the goddess of the liberal arts, she was arrayed in a variegated veil, which the ancients called *peplum*. Sometimes Minerva's helmet was covered at the top with the figure of a cock, a bird which, on account of his great courage, is properly sacred to the goddess of war. Some of her statues represented her helmet with a sphinx in the middle, supported on either side by griffins. In some medals, a chariot drawn by four horses, or sometimes a dragon or a serpent, with winding spires, appear at the top of her helmet. She was partial to the olive-tree; the owl and the cock were her favourite birds, and the dragon among reptiles was sacred to her. The functions, offices, and actions of Minerva, seem so numerous that they undoubtedly originate in more than one person. Cicero speaks of five persons of this name; a Minerva, mother of Apollo; a daughter of the Nile, who was worshipped at Sais in Egypt; a third, born from Jupiter's brain; a fourth, daughter of Jupiter and Coryphe; and a fifth, daughter of Pallas, generally represented with winged shoes. This last put her father to death because he attempted her virtue. [It is probable that the Romans considered Jupiter, Juno, and Minerva, as one and the same divinity, under three different names: among which names that of Jupiter might signify supreme goodness, that of Minerva supreme wisdom, and that of Juno supreme power. Thus, Cudworth in his "Intellectual System" observes, that the three Capitoline gods, Jupiter, Juno, and Minerva, may be understood to have been nothing else than several names and notions of one supreme deity, according to its several

attributes and manifestations.] *Paus.* 1, 2, 3, &c.—*Horat.* 1, od. 16, l. 3, od. 4.—*Virg. Æn.* 2, &c.—*Strab.* 6, 9 and 13.—*Philost. Icon.* 2.—*Ovid. Fast.* 3, &c. *Met.* 6.—*Cic. de Nat. D.* 1, c. 15, l. 3, c. 23, &c.—*Apollod.* 1, &c.—*Pindar. Olymp.* 7.—*Lucan.* 9, v. 354.—*Sophocl. Ædip.*—*Homer. Il. &c. Od. Hymn. ad Pall.*—*Diod.* 5.—*Hesiod. Theog.*—*Æschyl. in Eum.*—*Lucian. Dial.*—*Clem. Alex. Strom.* 2.—*Orpheus, Hymn.* 31.—*Q. Smyrn.* 14, v. 448.—*Apollon.* 1.—*Hygin. fab.* 168.—*Stat. Theb.* 2, v. 721, l. 7, &c.—*Callim. in Cerer.*—*Ælian. V. H.* 12.—*C. Nep. in Paus.*—*Plut. in Lyc.* &c.—*Thucyd.* 1.—*Herodot.* 5.

MINERVÆ CASTRUM, a town of Calabria, now *Castro*.—Promontorium, a cape at the most southern extremity of Campania.

MINERVĀLIA, festivals at Rome in honour of Minerva, celebrated in the months of March and June. During the solemnity scholars obtained some relaxation from their studious pursuits, and the present, which it was usual for them to offer to their masters, was called *Minerval*, in honour of the goddess Minerva, who patronized literature. *Varro de R. R.* 3, c. 2.—*Ovid. Trist.* 3, v. 809.—*Liv.* 9, c. 30.

MINTO, now *Mignone*, a river of Etruria, falling into the Tyrrhene Sea. *Virg. Æn.* 10, v. 183.

MINNÆI, [a people in the southern extremity of Arabia Felix. Their country was called Minnæa, and their capital Carana. The name of the latter is preserved in *Almakarana*, which is a strong fortress.] *Plin.* 12, c. 14.

MINORS, belonging to Minos. Crete is called *Minoia regna*, as being the legislator's kingdom. *Virg. Æn.* 6, v. 14.—A patronymic of Ariadne. *Ovid. Met.* 8, v. 157.

MINOS, a king of Crete, son of Jupiter and Europa, who gave laws to his subjects B. C. 1406, [according to the Arundelian marbles, 1642 B. C. and according to Banier, 1340 B. C.] These still remained in full force in the age of the philosopher Plato. His justice and moderation procured him the appellation of the favourite of the gods, the confidant of Jupiter, the wise legislator, in every city of Greece; and, according to the poets, he was rewarded for his equity, after death, with the office of supreme and absolute judge in the infernal regions. In this capacity he is represented sitting in the middle of the shades, and holding a sceptre in his hand. The dead plead their different causes before him, and the impartial judge shakes the fatal urn, which is filled with the destinies of mankind. He married Ithona, by whom he had Lycastes, who was the father of Minos 2d. [Minos, in order to give greater authority to his laws, is said by some to have retired into a cave in Crete, where he feigned that Jupiter, his father, dictated them to him, and every time he returned from the cave he announced some new law. Huet makes Minos and Moses to have been the same; this, however, is going too far. Banier's opinion appears a better one, that some confused knowledge of the

laws of Moses furnished Minos with a model for those of Crete. According to the poets, Minos, as chief president of the court in the lower world, decided all differences that arose between the other two judges, Æacus and Rhadamanthus, of whom the former judged the Europeans, and the latter the Asiatics and Africans.] *Homer. Od.* 19, v. 178.—*Virg. Æn.* 6, v. 432.—*Apollod.* 3, c. 1.—*Hygin. fab.* 41.—*Diod.* 4.—*Horat.* 1, od. 28.

—The 2d. was a son of Lycastes, the son of Minos 1. and king of Crete. He married Pasiphae, the daughter of Sol and Perseis, and by her he had many children. He increased his paternal dominions by the conquest of the neighbouring islands, but he showed himself cruel in the war which he carried on against the Athenians, who had put to death his son Androgeus. [*vid.* Androgeus.] He took Megara by the treachery of Scylla, [*vid.* Scylla] and, not satisfied with a victory, he obliged the vanquished to bring him yearly to Crete seven chosen boys and the same number of virgins to be devoured by the Minotaur. [*vid.* Minotaurus] This bloody tribute was at last abolished when Theseus had destroyed the monster. [*vid.* Theseus.] When Dædalus, whose industry and invention had fabricated the labyrinth, and whose imprudence in assisting Pasiphae in the gratification of her unnatural desires, had offended Minos, fled from the place of the confinement with wings, [*vid.* Dædalus] and arrived safe in Sicily, the incensed monarch pursued the offender, resolved to punish his infidelity. Cocalus, king of Sicily, who had hospitably received Dædalus, entertained his royal guest with dissembled friendship; and that he might not deliver to him a man whose ingenuity and abilities he so well knew, he put Minos to death. Some say that it was the daughters of Cocalus who put the king of Crete to death, by detaining him so long in a bath till he fainted, after which they suffocated him. Minos died about 35 years before the Trojan war. He was father of Adrogeus, Glaucus, and Deucalion, and two daughters, Phædra and Ariadne. Many authors have confounded the two monarchs of this name, the grandfather and the grandson, but Homer, Plutarch, and Diodorus prove plainly that they were two different persons. *Paus. in Ach.* 4.—*Plut. in Thes.*—*Hygin. fab.* 44.—*Ovid. Met.* 8, v. 141.—*Diod.* 4.—*Virg. Æn.* 6, v. 21.—*Plut. in Min.*—*Athen. Flacc.* 14.

MINŌTAURUS, a celebrated monster, half a man and half a bull, according to this verse of Ovid, *A. A.* 2, v. 24,

Semibovemque virum, semivirumque bovem.

It was the fruit of Pasiphae's amour with a bull. Minos refused to sacrifice a white bull to Neptune, an animal which he had received from the god for that purpose. This offended Neptune, and he made Pasiphae, the wife of Minos, enamoured of this fine bull, which had been refused to his altars. Dædalus prostituted his talents in being subservient to the queen's unnatural desires, and, by his means,

Pasiphae's horrible passions were gratified, and the Minotaur came into the world. Minos confined in the labyrinth a monster which convinced the world of his wife's lasciviousness and indecency, and reflected disgrace upon his family. The Minotaur usually devoured the chosen young men and maidens, which the tyranny of Minos yearly exacted from the Athenians. Theseus delivered his country from this shameful tribute, when it had fallen to his lot to be sacrificed to the voracity of the Minotaur, and, by means of Ariadne, the king's daughter, he destroyed the monster, and made his escape from the windings of the labyrinth. The fabulous tradition of the Minotaur and of the infamous commerce of Pasiphae with a favourite bull, has been often explained. Some suppose that Pasiphae was enamoured of one of her husband's courtiers, called Taurus, and that Dædalus favoured the passions of the queen by suffering his house to become the retreat of the two lovers. Pasiphae, some time after, brought twins into the world, one of whom greatly resembled Minos, and the other Taurus. In the natural resemblance of their countenance with that of their supposed fathers originated their name, and consequently the fable of the Minotaur. *Ovid. Met.* 8, fab. 2.—*Hygin. fab.* 40.—*Plut. in Thes.*—*Palaeph.*—*Virg. Æn.* 6, v. 26.

MINTHE, a daughter of Cocytus, loved by Pluto. Proserpine discovered her husband's amour, and changed his mistress into an herb, called by the same name, *mint*. *Ovid. Met.* 10, v. 729.

MINTURNÆ, [a town of Latium, on the banks of the Liris, and near its mouth.] It was in the marshes in its neighbourhood that Marius concealed himself in the mud, to avoid the partisans of Sylla. The people condemned him to death, but when his voice alone had terrified the executioner, they showed themselves compassionate, and favoured his escape. Marica was worshipped there, hence *Maricæ regna* applied to the place. *Strab.* 2.—*Mela*, 2, c. 4.—*Liv.* 8, c. 10, l. 10, c. 21, l. 27, c. 38.—*Patere.* 2, c. 14.—*Lucan.* 2, v. 424.

MINÜTIA, a vestal virgin, accused of debauchery on account of the beauty and elegance of her dress. She was condemned to be buried alive, because a female supported the false accusation, A. U. C. 418. *Liv.* 8, c. 15.—A public way from Rome to Brundisium. (*vid.* *Via*.)

MINÜTIUS, Augurinus, a Roman consul slain in a battle against the Samnites.—A tribune of the people, who put Mælius to death when he aspired to the sovereignty of Rome. He was honoured with a brazen statue for causing the corn to be sold at a reduced price to the people. *Liv.* 4, c. 16.—*Plin.* 18, c. 3.—Rufus, a master of horse to the dictator Fabius Maximus. His disobedience to the commands of the dictator was productive of an extension of his prerogative, and the master of the horse was declared equal in power to the dictator. Minutius,

soon after this, fought with ill success against Annibal, and was saved by the interference of Fabius; which circumstance had such an effect upon him, that he laid down his power at the feet of his deliverer, and swore that he would never act again but by his directions. He was killed at the battle of Cannæ. *Liv.*

—*C. Nep. in Ann.*—A Roman consul, who defended Coriolanus from the insults of the people, &c.—Another, defeated by the Æqui, and disgraced by the dictator Cincinnatus.—An officer under Cæsar, in Gaul, who afterwards became one of the conspirators against his patron. *Cæs. Bell. G.* 6, c. 29.—A tribune who warmly opposed the views of C. Gracchus.—A Roman, chosen dictator, and obliged to lay down his office, because, during the time of his election, the sudden cry of a rat was heard.—A Roman, one of the first who were chosen quæstors.—Felix, an African probably, [who flourished towards the close of the reign of Septimus Severus, or about 210 A. D. He was educated to the profession of the law, and became an eminent pleader at Rome, where he renounced the heathen religion and embraced that of Christ.] He has written an elegant dialogue in defence of the Christian religion, called *Octavius*, from the principal speaker in it. [The dialogue is between a heathen and a Christian, in which Minutius himself sits as a judge and moderator. By this contrivance he replies to the objections and arguments brought forward by the adversary, and refutes the calumny cast upon Christianity by the heathen philosophers, and at the same time exposes the absurdities of their creed and worship, powerfully demonstrating the reasonableness and excellence of the Christian religion.] This book was long attributed to Arnobius, and even printed as an 8th book (*Octavius*), till Balduin discovered the imposition in his edition of Felix, 1560. The two last editions are that of Davies, 8vo. Cantab. 1712; and of Gronovius, 8vo. L. Bat. 1709.

MINYÆ, a name given to the inhabitants of Orchomenos, in Bœotia, from Minyas, king of the country. Orchomenos, the son of Minyas, gave his name to the capital of the country, and the inhabitants still retained their original appellation in contradistinction to the Orchomenians of Arcadia. A colony of Orchomenians passed into Thessaly and settled in Iolchos; from which circumstance the people of the place, and particularly the Argonauts, were called Minyæ. This name they received, according to the opinion of some, not because a number of Orchomenians had settled among them, but because the chief and noblest of them were descended from the daughters of Minyas. Part of the Orchomenians accompanied the sons of Codrus when they migrated to Ionia. The descendants of the Argonauts, as well as the Argonauts themselves, received the name of Minyæ. They first inhabited Lemnos, where they had been born from the Lemnian women who had murdered their husbands. They were dri-

ven from Lemnos by the Pelasgi about 1160 years before the Christian era, and came to settle in Laconia, from whence they passed into Calliste by a colony of Lacedæmonians. *Hygin. fab. 14.—Paus. 9, c. 6.—Apollon. 1. arg.—Herodot. 4, c. 145.*

MINYAS, a king of Bœotia, son of Neptune and Tritogenia, the daughter of Æolus. Some make him the son of Neptune and Callirhoe, or of Chryses, Neptune's son, and Chryso-genia, the daughter of Halmus. He married Clytadora, by whom he had Presbon, Periclemeus, and Eteoclymenus. He was father of Orchomenos, Diocithondes, and Athamas, by a second marriage with Phanasora, the daughter of Paon. According to Plutarch and Ovid, he had three daughters, called Leucœnoe, Alcithoe, and Leucippe. They were changed into bats. (*vid. Mineides.*) *Paus. 9, c. 36.—Plut. Quæst. Græc. 33.—Ovid. Met. 4, v. 1 and 468.*

MINEIDES. (*vid. Mineides.*)

MINYIA, a festival observed at Orchomenos in honour of Minyas, the king of the place. The Orchomenians were called Minyæ, and the river upon whose banks their town was built, Mynos.—A small island near Patmos.

MISENUM or **MISENUS.** (*vid. Misenus.*)

MISENUS, a son of Æolus, who was trumpeter to Hector. After Hector's death he followed Æneas to Italy, and was drowned on the coast of Campania, because he had challenged one of the Tritons. Æneas afterwards found his body on the sea-shore, and buried it on a promontory which bears his name, now *Miseno*. There was also a town of the same name on the promontory at the west of the bay of Naples, and it had also a capacious harbour, where Augustus and some of the Roman emperors generally kept stationed one of their fleets. [The station of the fleet in the upper sea was at Ravenna.] *Virg. Æn. 3, v. 239, 1. 6, v. 164 and 234.—Strab. 5.—Mela, 2, c. 4.—Liv. 24, c. 13.—Tacit. H. 2, c. 9. An. 15, c. 51.*

MISITHEUS, a Roman celebrated for his virtues and his misfortunes. He was father-in-law to the emperor Gordian, whose counsels and actions he guided by his prudence and moderation. He was sacrificed to the ambition of Philip, a wicked senator, who succeeded him as præfect of the prætorian guards. He died A. D. 243, and left all his possessions to be appropriated for the good of the public.

MITHRAS, a god of Persia, supposed to be the sun, or, according to others, Venus Urania. His worship was introduced at Rome, and the Romans raised him altars, on which was this inscription, *Deo Soli Mithræ*, or *Soli Deo invicto Mithræ*. He is generally represented as a young man, whose head is covered with a turban after the manner of the Persians. He supports his knee upon a bull that lies on the ground, and one of whose horns he holds in one hand, while with the other he plunges a dagger into his neck.

Stat. Theb. 1, v. 720.—Curt. 4, c. 13.—Claudian. de Laud. Stâl. 1.

MITHRADATES, a herdsman of Astyages, ordered to put young Cyrus to death. He refused, and educated him at home as his own son, &c. *Herodot.—Justin.*

MITHRIDATES 1st, was the third king of Pontus. He was tributary to the crown of Persia, and his attempts to make himself independent proved fruitless. He was conquered in a battle, and obtained peace with difficulty. Xenophon calls him merely a governor of Cappadocia. He was succeeded by Ariobarzanes, B. C. 363. *Diod.—Xenoph.*—The second of that name, king of Pontus, was grandson to Mithridates I. He made himself master of Pontus, which had been conquered by Alexander, and been ceded to Antigonus at the general division of the Macedonian empire among the conqueror's generals. He reigned about 26 years, and died at the advanced age of 84 years, B. C. 302. He was succeeded by his son Mithridates III. Some say that Antigonus put him to death, because he favoured the cause of Cassander. *Appian. Mith.—Diod.*—The III. was son of the preceding monarch. He enlarged his paternal possessions by the conquest of Cappadocia and Paphlagonia, and died after a reign of 36 years. *Diod.*—The IV. succeeded his father Ariobarzanes, who was the son of Mithridates III.—The V. succeeded his father Mithridates IV. and strengthened himself on his throne by an alliance with Antiochus the Great, whose daughter Laodice he married. He was succeeded by his son Pharnaces.—The VI. succeeded his father Pharnaces. He was the first of the kings of Pontus who made alliance with the Romans. He furnished them with a fleet in the third Punic war, and assisted them against Arstonicus, who laid claim to the kingdom of Pergamus. This fidelity was rewarded; he was called *Euergetes*, and received from the Roman people the province of Phrygia Major, and was called the friend and ally of Rome. He was murdered B. C. 123. *Appian. Mithr.—Justin. 37, &c.*—The VII. surnamed *Eupator* and *The Great*, succeeded his father Mithridates VI. though only at the age of 11 years. The beginning of his reign was marked by ambition, cruelty, and artifice. He murdered his own mother, who had been left by his father coheir of the kingdom, and he fortified his constitution by drinking antidotes against the poison with which his enemies at court attempted to destroy him. He early inured his body to hardship, and employed himself in many manly exercises, often remaining whole months in the country, and making the frozen snow and the earth the place of his repose. Naturally ambitious and cruel, he spared no pains to acquire himself power and dominion. He murdered the two sons whom his sister Laodice had had by Ariarathes, king of Cappadocia, and placed one of his own children, only eight years old, on the vacant throne. These violent proceedings alarmed Nico-

medes, king of Bithynia, who had married Laodice, the widow of Ariarathes. He suborned a youth to be king of Cappadocia, as the third son of Ariarathes, and Laodice was sent to Rome to impose upon the senate, and assure them that her third son was now alive, and that his pretensions to the kingdom of Cappadocia were just and well grounded. Mithridates used the same arts of dissimulation. He also sent to Rome Gaudius, the governor of his son, who solemnly declared before the Roman people, that the youth who sat on the throne of Cappadocia was the third son and lawful heir of Ariarathes, and that he was supported as such by Mithridates. This intricate affair displeased the Roman senate, and, finally to settle the dispute between the two monarchs, the powerful arbiters took away the kingdom of Cappadocia from Mithridates, and Paphlagonia from Nicomedes. These two kingdoms being thus separated from their original possessors, were presented with their freedom and independence; but the Cappadocians refused it, and received Ariobarzanes for king. Such were the first seeds of enmity between Rome and the king of Pontus. [*vid.* Mithridaticum bellum.] Mithridates never lost an opportunity by which he might lessen the influence of his adversaries; and the more effectually to destroy their power in Asia, he ordered all the Romans that were in his dominions to be massacred. This was done in the night, and no less than 150,000, according to Plutarch, or 80,000 Romans, as Appian mentions, were made, at one blow, the victims of his cruelty. This universal massacre called aloud for revenge. Aquilius, and soon after Sylla, marched against Mithridates with a large army. The former was made prisoner, but Sylla obtained a victory over the king's generals, and another decisive engagement rendered him master of all Greece, Macedonia, Ionia, and Asia Minor, which had submitted to the victorious arms of the monarch of Pontus. This ill fortune was aggravated by the loss of about 200,000 men, who were killed in the several engagements that had been fought; and Mithridates, weakened by repeated ill success by sea and land, sued for peace from the conqueror, which he obtained on condition of defraying the expenses which the Romans had incurred by the war, and of remaining satisfied with the possessions which he had received from his ancestors. While these negotiations of peace were carried on, Mithridates was not unmindful of his real interest. His poverty, and not his inclinations, obliged him to wish for peace. He immediately took the field with an army of 140,000 infantry, and 16,000 horse, which consisted of his own forces and those of his son-in-law Tigranes, king of Armenia. With such a numerous army he soon made himself master of the Roman provinces in Asia; none dared to oppose his conquests, and the Romans, relying on his fidelity, had withdrawn the greatest part of their armies from the country. The news of his warlike preparations was no

sooner heard, than Lucullus, the consul, marched into Asia, and, without delay, he blocked up the camp of Mithridates, who was then besieging Cyzicus. The Asiatic monarch escaped from him, and fled into the heart of his kingdom. Lucullus pursued him with the utmost celerity, and would have taken him prisoner after a battle, had not the avidity of his soldiers preferred the plundering of a mule loaded with gold to the taking of a monarch who had exercised such cruelties against their countrymen, and shown himself so faithless to the most solemn engagements. After this escape, Mithridates was more careful about the safety of his person, and he even ordered his wives and sisters to destroy themselves, fearful of their falling into the enemy's hands. The appointment of Glabrio to the command of the Roman forces instead of Lucullus, was favourable to Mithridates, and he recovered the greatest part of his dominions. The sudden arrival of Pompey, however, soon put an end to his victories. A battle, in the night, was fought near the Euphrates, in which the troops of Pontus laboured under every disadvantage. The engagement was by moonlight, and, as the moon then shone in the face of the enemy, the lengthened shadows of the arms of the Romans having induced Mithridates to believe that the two armies were close together, the arrows of his soldiers were darted from a great distance, and their efforts rendered ineffectual. An universal overthrow ensued; Mithridates, bold in his misfortunes, rushed through the thick ranks of the enemy, at the head of 800 horsemen, 500 of which perished in the attempt to follow him. He fled to Tigranes, but that monarch refused an asylum to his father-in-law, whom he had before supported with all the collected forces of his kingdom. Mithridates found a safe retreat among the Scythians, and, though destitute of power, friends, and resources, yet he meditated the destruction of the Roman empire, by penetrating into the heart of Italy by land. These wild projects were rejected by his followers, and he sued for peace. It was denied to his ambassadors, and the victorious Pompey declared, that, to obtain it, Mithridates must ask it in person. He scorned to trust himself into the hands of his enemy, and resolved to conquer or to die. His subjects refused to follow him any longer, and they revolted from him, and made his son Pharnaces king. The son showed himself ungrateful to his father, and even, according to some writers, ordered him to be put to death. This unnatural treatment broke the heart of Mithridates; he obliged his wife to poison herself, and attempted to do the same himself. It was in vain; the frequent antidotes he had taken in the early part of his life strengthened his constitution against the poison, and, when this was unavailing, he attempted to stab himself. The blow was not mortal; and a Gaul, who was then present, at his own request, gave him the fatal stroke, about 63 years before the Christian era, in the 72d year of his age.

Such were the misfortunes, abilities, and miserable end of a man who supported himself so long against the power of Rome, and who, according to the declaration of the Roman authors, proved a more powerful and indefatigable adversary to the capital of Italy than the great Annibal, and Pyrrhus, Perseus, or Antiochus. Mithridates has been commended for his eminent virtues, and censured for his vices. As a commander he deserves the most unbounded applause, and it may create admiration to see him waging war with such success during so many years, against the most powerful people on earth, led to the field by a Sylla, a Lucullus, and a Pompey. He was the greatest monarch that ever sat on a throne, according to the opinion of Cicero; and, indeed, no better proof of his military character can be brought, than the mention of the great rejoicing which happened in the Roman armies and in the capital at the news of his death. No less than twelve days were appointed for public thanksgivings to the immortal gods, and Pompey, who had sent the first intelligence of his death to Rome, and who had partly hastened his fall, was rewarded with the most uncommon honours. [*vid. Ampia lex.*] It is said, that Mithridates conquered 24 nations, whose different languages he knew, and spoke with the same ease and fluency as his own. As a man of letters he also deserves attention. He was acquainted with the Greek language, and even wrote in that dialect a treatise on botany. His skill in physic is well known, and even now there is a celebrated antidote which bears his name, and is called *Mithridate*. Superstition, as well as nature, had united to render him great; and if we rely upon the authority of Justin, his birth was accompanied by the appearance of two large comets, which were seen for seventy days successively, and whose splendour eclipsed the mid-day sun, and covered the fourth part of the heavens. *Justin.* 37, c. 1, &c.—*Strab.*—*Diod.* 14.—*Flor.* 3, c. 5, &c.—*Plut. in Syll. Luc. Mar. & Pomp.*—*Val. Max.* 4, c. 6, &c.—*Dio.* 30, &c.—*Appian. Mithrid.*—*Plin.* 2, c. 97, l. 7, c. 24, l. 25, c. 2, l. 33, c. 3, &c.—*Cic. pro Man.* &c.—*Patere.* 2, c. 18.—*Eutrop.* 5.—*Joseph.* 14.—*Oros.* 6, &c.—A king of Parthia, who took Demetrius prisoner.—A man made king of Armenia by Tiberius. He was afterwards imprisoned by Caligula, and set at liberty by Claudius. He was murdered by one of his nephews, and his family were involved in his ruin. *Tacit. Ann.*—Another, king of Armenia.—A king of Pergamus, who warmly embraced the cause of J. Cæsar, and was made king of Bosphorus by him. Some supposed him to be the son of the great Mithridates by a concubine. He was murdered, &c.—A king of Iberia.—Another of Cozagenæ.—A celebrated king of Parthia, who enlarged his possessions by the conquest of some of the neighbouring countries. He examined with a careful eye the constitution and political regulations of the nations he had conquered, and framed from them, for the

service of his own subjects, a code of laws. *Justin. Orosius.*—Another, who murdered his father, and made himself master of the crown.—A king of Pontus, put to death by order of Galba, &c.—A man in the armies of Artaxerxes. He was rewarded by the monarch for having wounded Cyrus the younger; but, when he boasted he had killed him, he was cruelly put to death. *Plut. in Artax.*—A son of Ariobarzanes, who basely murdered Datames. *C. Nep. in Dat.*

MITHRIDATICUM BELLUM, begun 89 years B. C. was one of the longest and most celebrated wars ever carried on by the Romans against a foreign power. The ambition of Mithridates, from whom it receives its name, may be called the cause and origin of it. His views upon the kingdom of Cappadocia, of which he was stripped by the Romans, first engaged him to take up arms against the republic. Three Roman officers, L. Cassius, the proconsul, M. Aquilius, and Q. Oppius, opposed Mithridates with the troops of Bithynia, Cappadocia, Paphlagonia, and Gallo-Græcia. The army of these provinces, together with the Roman soldiers in Asia, amounted to 70,000 men, and 6000 horse. The forces of the king of Pontus were greatly superior to these; he led 250,000 foot, 40,000 horse, and 130 armed chariots, into the field of battle, under the command of Neoptolemus and Archelaus. His fleet consisted of 400 ships of war, well manned and provisioned. In an engagement the king of Pontus obtained the victory, and dispersed the Roman forces in Asia. He became master of the greatest part of Asia, and the Hellespont submitted to his power. Two of the Roman generals were taken, and M. Aquilius, who was the principal cause of the war, was carried about in Asia, and exposed to the ridicule and insults of the populace, and at last put to death by Mithridates, who ordered melted gold to be poured down his throat, as a slur upon the avidity of the Romans. The conqueror took every possible advantage; he subdued all the islands of the Ægean Sea, and, though Rhodes refused to submit to his power, yet all Greece was soon overrun by his general Archelaus, and made tributary to the kingdom of Pontus. Meanwhile the Romans, incensed against Mithridates on account of his perfidy, and of his cruelty in massacring 30,000 of their countrymen in one day all over Asia, appointed Sylla to march into the east. Sylla landed in Greece, where the inhabitants readily acknowledged his power; but Athens shut her gates against the Roman commander, and Archelaus, who defended it, defeated, with the greatest courage, all the efforts and operations of the enemy. This spirited defence was of short duration. Archelaus retreated into Bœotia, where Sylla soon followed him. The two hostile armies drew up in a line of battle near Chæroneæ, and the Romans obtained the victory, and, of the almost innumerable forces of the Asiatics, no more than 10,000 escaped. Another battle in Thessaly,

near Orchomenos, proved equally fatal to the king of Pontus. Dorylaus, one of his generals, was defeated, and he soon after sued for peace. Sylla listened to the terms of accommodation, as his presence at Rome was now become necessary to quell the commotions and cabals which his enemies had raised against him. He pledged himself to the king of Pontus to confirm him in the possession of his dominions, and to procure him the title of friend and ally of Rome; and Mithridates consented to relinquish Asia and Paphlagonia, to deliver Cappadocia to Ariobarzanes, and Bithynia to Nicomedes, and to pay to the Romans 200 talents to defray the expenses of the war, and to deliver into their hands 70 galleys with all their rigging. Though Mithridates seemed to have re-established peace in his dominions, yet Fimbria, whose sentiments were contrary to those of Sylla, and who made himself master of any army by intrigue and oppression, kept him under continual alarms, and rendered the existence of his power precarious. Sylla, who had returned from Greece to ratify the treaty which had been made with Mithridates, rid the world of the tyrannical Fimbria; and the king of Pontus, awed by the resolution and determined firmness of his adversary, agreed to the conditions, though with reluctance. The hostile preparations of Mithridates, which continued in the time of peace, became suspected by the Romans, and Muræna, who was left as governor of Asia in Sylla's absence, and who wished to make himself known by some conspicuous action, began hostilities by taking Comana, and plundering the temple of Bellona. Mithridates did not oppose him, but he complained of the breach of peace before the Roman senate. Muræna was publicly reprimanded; but, as he did not cease from hostilities, it was early understood that he acted by the private directions of the Roman people. The king upon this marched against him, and a battle was fought, in which both the adversaries claimed the victory. This was the last blow which the king of Pontus received in this war, which is called the second Mithridatic war, and which continued for about three years. Sylla, at that time, was made perpetual dictator at Rome, and he commanded Muræna to retire from the kingdom of Mithridates. The death of Sylla changed the face of affairs; the treaty of peace between the king of Pontus and the Romans, which had never been committed to writing, demanded frequent explanations, and Mithridates at last threw off the mask of friendship, and declared war. Nicomedes, at his death, left his kingdom to the Romans, but Mithridates disputed their right to the possessions of the deceased monarch, and entered the field with 120,000 men, besides a fleet of 400 ships in his ports, 16,000 horsemen to follow him, and 100 chariots armed with scythes. Lucullus was appointed over Asia, and trusted with the care of the Mithridatic war. His valour and prudence showed his merit; and Mithridates, in his vain attempts

to take Cyzicum, lost no less than 300,000 men. Success continually attended the Roman arms. The king of Pontus was defeated in several bloody engagements, and with difficulty saved his life, and retired to his son-in-law Tigranes, king of Armenia. Lucullus pursued him, and when his application for the person of the fugitive monarch had been despised by Tigranes, he marched to the capital of Armenia, and terrified, by his sudden approach, the numerous forces of the enemy. A battle ensued. The Romans obtained an easy victory, and no less than 100,000 foot of the Armenians perished, and only five men of the Romans were killed. Tigranocerta, the rich capital of the country, fell into the conqueror's hands. After such signal victories, Lucullus had the mortification to see his own troops mutiny, and to be dispossessed of the command by the arrival of Pompey. The new general showed himself worthy to succeed Lucullus. He defeated Mithridates, and rendered his affairs so desperate, that the monarch fled for safety into the country of the Scythians, where, for a while, he meditated the ruin of the Roman empire, and with more wildness than prudence, secretly resolved to invade Italy by land, and march an army across the northern wilds of Asia and Europe to the Appenines. Not only the kingdom of Mithridates had fallen into the enemy's hands, but also all the neighbouring kings and princes were subdued, and Pompey saw prostrate at his feet Tigranes himself, that king of kings who had lately treated the Romans with such contempt. Meantime, the wild projects of Mithridates terrified his subjects; and they, fearful to accompany him in a march of above 2000 miles across a barren and uncultivated country, revolted and made his son king. The monarch, forsaken in his old age, even by his own children, put an end to his life, (*vid.* Mithridates VII.) and gave the Romans cause to rejoice, as the third Mithridatic war was ended in his fall, B. C. 63. Such were the unsuccessful struggles of Mithridates against the power of Rome. He was always full of resources, and the Romans had never a greater or more dangerous war to sustain. The duration of the Mithridatic war is not precisely known. According to Justin, Orosius, Florus, and Eutropius, it lasted for forty years; but the opinion of others, who fix its duration to 30 years, is far more credible; and, indeed, by proper calculation, there elapsed no more than 26 years from the time that Mithridates first entered the field against the Romans, till the time of his death. *Apian. in Mithrid.*—*Justin.* 37, &c.—*Flor.* 2, &c.—*Liv.*—*Plut. in Luc.* &c.—*Orostus.*—*Paterc.*—*Dion.*

MITHRIDĀTIS, a daughter of Mithridates the Great. She was poisoned by her father.

MITHROBARZANES, a king of Armenia, &c.—An officer sent by Tigranes against Lucullus, &c. *Plut.*—The father-in-law of Datames.

MITYLÈNE and MITYLÈNÆ, the capital

city of the island of Lesbos, which receives its name from Mitylene, the daughter of Macareus, a king of the country. It was greatly commended by the ancients for the stateliness of its buildings, and the fruitfulness of its soil, but more particularly for the great men it produced. Pittacus, Alcæus, Sappho, Terpander, Theophanes, Hellenicus, &c. were all natives of Mitylene. It was long a seat of learning, and, with Rhodes and Athens, it had the honour of having educated many of the great men of Rome and Greece. In the Peloponnesian war the Mityleneans suffered greatly for their revolt from the power of Athens; and, in the Mithridatic wars, they had the boldness to resist the Romans, and disdain the treaties which had been made between Mithridates and Sylla. *Cic. de leg. ag.—Strab. 13.—Mela, 2, c. 7.—Diod. 3 and 12.—Paterc. 1, c. 4.—Horat. 1, od. 7, &c.—Thucyd. 3, &c.—Plut. in Pomp. &c.*

MNASALCES, a Greek poet, who wrote epigrams. *Athen.—Strab.*

MNASILUS, a youth who assisted Chromis to tie the old Silenus, whom they found asleep in a cave. Some imagine that Virgil spoke of Varus under the name of Mnasilus. *Virg. Ecl. 6, v. 13.*

MNASON, a tyrant of Elatia, who gave 1260 pieces of gold for twelve pictures of twelve gods to Asclepiodorus. *Plin. 35, c. 16.*

MNEMON, a surname given to Artaxerxes on account of his retentive memory. *C. Nep. in Reg.*

MNEMOSÏNE, a daughter of Cœlus and Terra, mother of the nine Muses, by Jupiter, who assumed the form of a shepherd to enjoy her company. The word *Mnemosyne* signifies *memory*, and therefore the poets have rightly called memory the mother of the muses, because it is to that mental endowment that mankind are indebted for their progress in science. [To Mnemosyne is ascribed, according to Diodorus Siculus, the art of reasoning, and of giving suitable names to every thing, so that we can describe them, and converse about them without seeing them. She is generally allowed to have been the first who used helps for the memory, and this is intimated in her name.] *Ovid. Met. 6, fab. 4.—Pindar. Isth. 6.—Hesiod. Theog.—Apollod. 1, c. 1, &c.—*A fountain of Bœotia, whose waters were generally drank by those who consulted the oracle of Trophonius. *Paus. 9, c. 39.*

MNESARCHUS, a celebrated philosopher of Greece, pupil to Panætius, &c. *Cic. de Orat. 1, c. 11.*

MNESTHEUS, a Trojan, descended from Assaracus. He obtained the prize given to the best sailing vessel by Æneas, at the funeral games of Anchises, in Sicily, and became the progenitor of the family of the Memmii at Rome. *Virg. Æn. 4, v. 116, &c.—*A son of Peteus. [*vid. Menestheus.*]

MNEVIS, [the name of a sacred bull, consecrated to the sun, and worshipped by the Egyptians at Heliopolis. The worship of Mnevis gradually disappeared when Apis became the general deity of the country. From

the era in which Cambyses overthrew the magnificent temple of Heliopolis we may date the downfall of the worship of Mnevis.] He was worshipped with the same superstitious ceremonies as Apis, and, at his death, he received the most magnificent funeral. He was the emblem of Osiris. *Diod. 1.—Plut. de Isid.*

MOESTUS, a Latin writer, whose book *De re Militari*, has been elegantly edited in two vols. 8vo. Vesaliæ. 1670.

MŒCIA, one of the tribes of Rome. *Liv. 8, c. 17.*

MŒNUS, now *Mayne*, a river of Germany, which falls into the Rhine by Mentz. *Tacit. de Germ. 28.*

MŒRĀGĒTES, *fatorum ductor*, a surname of Jupiter. *Paus. 5, c. 15.*

MŒRIS, [a lake of Egypt, supposed to have been the work of a king of the same name, concerning the situation and extent, and even the existence of which authors have differed. It has been represented as the boldest and most wonderful of all the works of the kings of Egypt, and accordingly Herodotus considers it superior even to the pyramids and labyrinth. As to its situation, Herodotus and Strabo mark it out by placing the labyrinth on its borders, and by fixing the towns which were around it, such as Achantus to the south, Aphroditopolis towards the east, and Arsinoe to the north. Diodorus and Pliny confirm this statement by placing it at 24 leagues from Memphis, between the province of that name and Arsinoe. The position thus indicated is supposed to answer to the modern *Birket-Caroun*, a lake more than 50 leagues in circumference. Herodotus makes the lake Mœris 3600 stadia in circumference, and its greatest depth 200 cubits. Bossuet has vindicated the statement of its large extent, against the raillery of Voltaire. Rollin, however, deeming it to be incredible, adopts the opinion of Pomponius Mela, and makes it 20,000 paces. D'Anville, with a view of reconciling the contending parties, has marked on his map of Egypt, two lakes of this name, one of which is in fact a canal running parallel with the Nile; this he makes the Mœris of Herodotus and Diodorus, while the other is situate to the north-west, and corresponds, according to him, with the Mœris of Strabo and Ptolemy. This last is the *Birket-Caroun* mentioned above; the former, which still subsists, is known by the name of *Bahr Jouseph*, or Joseph's river. It opens near *Tarout Eccheriff*, and ends near *Birket-Caroun*. The explanation given by Malte-Brun is, however, the simplest. He supposes that the canal dignified with the name of Joseph, like many other remarkable works, was executed by order of king Mœris. The waters then filled the basin of the lake *Birket-Caroun*, which received the name of the prince who effected this great change. Thus a reason is given why the ancients say that the lake was of artificial formation, while the *Birket-Caroun* gives no evidence of any such operation. If we listen, however, merely to the relation of Herodotus, the lake Mœris

was entirely the work of human art; and to show this, two pyramids were to be seen in its centre, each of which was 200 cubits above and as many below the water, while on the summit of each was a colossus in a sitting posture. The object of the excavation was to regulate the inundations of the Nile. When the waters of the river were high, a large portion were carried off by the canal to the lake, in order that it might not remain too long on the soil of Egypt, (lower at that time than in our days,) and occasion sterility; when the inundation had declined, a second one was produced by the waters in lake Mœris. The lapse of nearly 1200 years has made a great change in this as in the other Egyptian works of art. Mœris is now nearly 50 leagues in circumference. It might still, however, be made to answer its ancient purposes, if the canal of Joseph were cleared of the immense quantity of mud collected in it, and the dykes restored. The pyramids in this lake were no longer visible in the time of Strabo. The lake itself is said to have afforded a most abundant supply of fish. The profits of this fishery were appropriated to find the queen with clothes and perfumes.]—A king of Egypt. He was last of the 300 kings from Menes to Sesostris, and reigned 63 years. *Herodot. 2, c. 13.—Herodot. 2, c. 4, &c.—Mela, 1, c. 6.—Plin. 36, c. 12.*

MÆDI, a people of Thrace, conquered by Philip of Macedonia.

MÆSIA, [a country of Europe, bounded on the west by Pannonia and Illyricum, on the south by Macedonia and Thrace, on the east by the Euxine, and on the north by the Danube, occupying the present provinces of *Serbia* and *Bulgaria*. Under the reign of Augustus it was reduced to a Roman province under the names of Mœsia Superior, nearer to Pannonia, and Mœsia Inferior, nearer to Thrace. The centre of Mœsia was called Dacia Cis-Danubiana, or Dacia Aureliani, by the emperor Aurelian, when he abandoned the province beyond the Danube called Dacia Trajani.] *Plin. 3, c. 26.—Virg. G. 1, v. 102.*

MOLEIA, a festival in Arcadia, in commemoration of a battle in which Lycurgus obtained the victory.

MORO, a philosopher of Rhodes, called also Apollonius. Some are of opinion that Apollonius and Molo are two different persons, who were both natives of Alabanda, and disciples of Menecles of the same place. They both visited Rhodes, and there opened a school, but Molo flourished some time after Apollonius. Molo had Cicero and J. Cæsar among his pupils. (*vid. Apollonius.*) *Cic. de Orat.*—A prince of Syria, who revolted against Antiochus, and killed himself when his rebellion was attended with ill success.

MOLÔEIS, a river of Bœotia, near Plataea.

MOLORCUS, an old shepherd near Cleonæ, who received Hercules with great hospitality. The hero, to repay the kindness he received, destroyed the Nemæan lion, which laid waste the neighbouring country, and

therefore the Nemæan games, instituted on this occasion, are to be understood by the words *Ludus Molorchii*. There were two festivals instituted in his honour, called *Molorchææ*. *Martial. 9, ep. 44, l. 14, ep. 44.—Apollod. 2, c. 5.—Virg. G. 3, v. 19.—Stat. Theb. 4, v. 160.*

MOLOSSI, a people of Epirus, who inhabited that part of the country which was called *Molossia* or *Molossis* from king Molossus. This country had the bay of Ambracia on the south, and the country of the Perthæbeans on the east. The dogs of the place were famous, and received the name of *Molossi* among the Romans. Dodona was the capital of the country according to some writers. Others, however, reckon it as the chief city of Thesprotia. *Lucret. 5, v. 10, 62.—Lucan. 4, v. 440.—Strab. 7.—Liv.—Justin. 7, c. 6.—C. Nep. 2, c. 8.—Virg. G. 3, v. 495.—Horat. 2, Sat. 6, v. 114.*

MOLOSSIA, or **MOLOSSIS**. *vid. Molossi.*

MOLOSSUS, a son of Pyrrhus and Andromache. He reigned in Epirus after the death of Helenus, and part of his dominions received the name of Molossia from him. *Paus. 1, c. 11.*—A surname of Jupiter in Epirus.

MOLPUS, an author who wrote an history of Lacedæmon.

MOLYCRION, a town of Æolia between the Evenus and Naupactum. *Paus. 5, c. 3.*

MOMUS, the god of pleasantry among the ancients, son of Nox, according to Hesiod. He was continually employed in satirizing the gods, and whatever they did was freely turned to ridicule. He blamed Vulcan, because, in the human form which he had made of clay, he had not placed a window in his breast, by which, whatever was done or thought there might be easily brought to light. [Vitruvius ascribes this reflection to Socrates.] He censured the house which Minerva had made, because the goddess had not made it moveable, by which means a bad neighbourhood might be avoided. In the bull which Neptune had produced, he observed that his blows might have been surer if his eyes had been placed nearer the horns. Venus herself was exposed to his satire; and when the sneering god had found no fault in the body of the naked goddess, he observed as she retired, that the noise of her slippers was too loud, and greatly improper in the goddess of beauty. These illiberal reflections upon the gods were the cause that Momus was driven from heaven. He is generally represented raising a mask from his face, and holding a small figure in his hand. *Hesiod. in Theog.—Lucian. in Herm.*

MONA, an island between Britain and Hibernia, anciently inhabited by a number of Druids. It is supposed by some to be the modern island of *Anglesey*, and by others, the island of *Man*. [The Mona described by Tacitus in his life of Agricola, is the *isle of Anglesea*; and the one described by Cæsar, the *isle of Man*.] The former was the great seat of the Druids. *vid. Ierne.* *Tacit. 14, Ann. c. 13 and 29.*

MONÆSES, a king of Parthia, who favoured the cause of M. Antony against Augustus. *Horat.* 3, od. 6, c. 9.

MONDA, a river, between the Durius and Tagus, in Portugal, [now the *Mondego*.] *Plin.* 4, c. 22.

MONĒTA, a surname of Juno among the Romans. She received it because she warned them to sacrifice a pregnant sow to Cybele, to avert an earthquake. *Cic. de Div.* 1, c. 15.—*Livy* says, (7, c. 28,) that a temple was vowed to Juno, under this name, by the dictator Furius, when the Romans waged war against the Aurunci, and that the temple was raised to the goddess by the senate on the spot where the house of Manlius Capitolinus had formerly stood.—*Suidas*, however, says, that Juno was surnamed *Moneta*, from assuring the Romans, when in the war against Pyrrhus they complained of want of pecuniary resources, that money never could fail to those who cultivated justice. [Money was coined in the temple of Juno Moneta, whence our English term *money*. This goddess is represented upon medals with the instruments of coinage, the hammer, the anvil, the pincers, and the die, with the Latin word *Moneta*.]

MONĪMA, a beautiful woman of Miletus, whom Mithridates the Great married. When his affairs grew desperate, Mithridates ordered his wives to destroy themselves; Monima attempted to strangle herself, but when her efforts were unavailing, she ordered one of her attendants to stab her. *Plut. in Luc.*

MONÓDUS, a son of Prusias. He had one continued bone instead of a row of teeth whence his name (*μονῶς, ὀδῶς*). *Plin.* 7, c. 16.

MONÆCUS [or *Herculis Monæci Portus*, a maritime town in the south-west corner of Liguria, near Nicea, where Hercules had a temple.] It is now *Monaco*. *Strab.* 4.—*Virg. Æn.* 6, v. 830.

MONS SACER, a mountain about three miles from Rome,] where the Roman populace retired in a tumult, which was the cause of the election of the tribunes.

MONS SEVĒRUS, a mountain near Rome, &c.

MONTĀNUS, a poet who wrote in hexameter and elegiac verses. *Ovid. ex Pont.* 4.

MONŪCHUS, a powerful giant, who could root up trees and hurl them like a javelin. He receives his name from his having a solid hoof, as the word implies. *Juv.* 1, v. 11.

MONŪMUS, a servant of Corinth, who, not being permitted by his master to follow Diogenes the Cynic, pretended madness, and obtained his liberty. He became a great admirer of the philosopher, and also of Crates, and even wrote something in the form of facetious stories. *Diog. Laert.*

MOPSIUM, a hill and town of Thessaly, between Tempe and Larissa. *Liv.* 42.

MOPSOPĪA, an ancient name of Athens, from Mopsus one of its kings, and from thence the epithet of *Mopsopi* is often applied to an Athenian.

MOPSIHESTIA, or *Mopsos*, a town of Cilicia near the sea. [The name is supposed

to come from *Μόψου ἱστῆια*, "the home of Mopsus," from a tradition that the city was founded by Mopsus after the Trojan war. It was situate to the south-west of Anazarbus, on the banks of the river Pyramus. Its early origin, however, is contradicted by the silence of Xenophon, and also of the historians of Alexander. Strabo is the first who mentions it.] *Cic. Fam.* 3, c. 8.

MOPSUS, a celebrated prophet, son of Manto and Apollo, during the Trojan war. He was consulted by Amphimachus, king of Colophon, who wished to know what success would attend his arms in a war which he was going to undertake. He predicted the greatest calamities; but Calchas, who had been a soothsayer of the Greeks during the Trojan war, promised the greatest successes. Amphimachus followed the opinion of Calchas, but the opinion of Mopsus was fully verified. This had such an effect upon Calchas that he died soon after. His death is attributed by some to another mortification of the same nature. The two soothsayers, jealous of each other's fame, came to a trial of their skill in divination. Calchas first asked his antagonist how many figs a neighbouring tree bore; ten thousand except one, replied Mopsus, and one single vessel can contain them all. The figs were gathered and his conjectures were true. Mopsus now, to try his adversary, asked him how many young ones a certain pregnant sow would bring forth. Calchas confessed his ignorance, and Mopsus immediately said, that the sow would bring forth on the morrow ten young ones, of which only one should be a male, all black, and that the females should all be known by their white streaks. The morrow proved the veracity of his prediction, and Calchas died by excess of the grief which his defeat produced. Mopsus after death was ranked among the gods; and had an oracle at Malia, celebrated for the true and decisive answers which it gave. *Strab.* 9.—*Paus.* 7, c. 3.—*Ammian.* 14, c. 8.—*Plut. de orac. defect.*—A son of Ampyx and Chloris, born at Titaressa in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya. Jason erected him a monument on the sea-shore, where afterwards the Africans built him a temple where he gave oracles. He has often been confounded with the son of Manto, as their professions and their names were alike. *Hygin. fab.* 14, 128, 173.—*Strab.* 9.—A shepherd of that name in *Virg. Ecl.*

MORGANTIUM, (or *IA*), a town of Sicily, near the mouth of the Simethus. *Cic. in Verr.* 3, c. 18.

MORINI, a people of Belgic Gaul, on the shores of the British ocean. [Their name is derived from the Celtic *Mor*, which signifies the sea, denoting a maritime people.] The shortest passage in Britain was from their territories. They were called *extremi hominum* by the Romans, because situate on the extremities of Gaul. Their city, called *Morinorum castellum*, is now *Mount Cassel*, in Artois;

and *Morinorum civitas*, is *Terouenne*, on the *Ris*. [Pliny says that their country swarmed with geese, and that these furnished a principal article of trade. He adds, that their linen cloth was also a commodity in which they had considerable traffic.] *Virg. Æn.* 3, v. 726.—*Cæs.* 4, *Bell. G.* 21.

MORPHEUS, the son and minister of the god *Somnus*, who naturally imitated the grimaces, gestures, words, and manners, of mankind. [Hence his name, from *μορφη*, *forma*.] He is sometimes called the god of sleep. He is generally represented as a sleeping child of great corpulence, and with wings. He holds a vase in one hand, and in the other are some poppies. He is represented by *Ovid* as sent to inform by a dream and a vision the unhappy *Alyce* of the fate of her husband *Ceyx*. *Ovid. Met.* 11, fab. 10.

MORS, one of the infernal deities born of *Night*, without a father. She was worshipped by the ancients, particularly by the *Lacedæmonians*, with great solemnity, and represented not as an actually existing power, but as an imaginary being. *Euripides* introduces her in one of his tragedies on the stage. The moderns represent her as a skeleton armed with a scythe and a scymetar.

MORTUUM MARE. [*vid.* *Mare Mortuum*.]

MOSA, a river of *Belgic Gaul* falling into the *German ocean*, and now called the *Maese* or *Meuse*. The bridge over it, *Mosæ pons*, is now supposed to be *Maestricht*. *Tacit. H.* 4, c. 66.

MOSCHA, now *Mascat*, a port of *Arabia* [at the mouth of the *Sinus Persicus*.]

MOSCHI, a people of *Asia*, at the west of the *Caspian Sea*. *Mela*, 1, c. 2, l. 3, c. 5.—*Lucan.* 3, v. 270.

MOSCHION, a name common to four different writers, whose compositions, character, and native place are unknown. Some fragments of their writings remain, some few verses and a treatise *de morbis mulierum*, edited by *Gesner*, 4to. *Basil.* 1566.

MOSCHUS, a *Phœnician* who wrote the history of his country in his own mother tongue. —A philosopher of *Sidon*. He is supposed to be the founder of anatomical philosophy. *Strab.*—[A celebrated Greek pastoral poet, born at *Syracuse*. It is not clearly ascertained in what period he lived. Some authors made him a pupil of *Bion*, but *Suidas* and others speak of him as the friend of *Aristarchus* who flourished about 160 years B. C. The tenderness with which he speaks of *Bion*, in his beautiful elegy on that poet, is mentioned as a proof of his personal acquaintance with him. In the time of the latter Grecians all the ancient *Idyllia* were collected and attributed to *Theocritus*, but the claims of *Moschus* and *Bion* have been admitted with respect to a few little pieces. *Moschus* possessed great elegance of style, and more delicacy and ingenuity in his conceptions than is usual among *Bucolic* poets. His works are usually printed with those of *Theocritus* and *Bion*. The best edition is that of *Valekenæer*, *Lugd. Bat.* 1310. 8vo.]—A Greek rhetorician of

Pergamus in the age of *Horace*, defended by *Torquatus* in an accusation of having poisoned some of his friends. *Horat.* 1, ep. 5, v. 9.

[*MOSCHYLUS. vid.* *Mosychlus*.]

MOSELLA, a river of *Belgic Gaul* falling into the *Rhine* at *Coblentz*, and now called the *Moselle*. *Flor.* 3, c. 10.—*Tacit. Ann.* 13, c. 53.

MOSES, a celebrated legislator and general among the *Jews*, well known in sacred history. He was born in *Egypt*, 1571 B. C. and after he had performed his miracles before *Pharaoh*, conducted the *Israelites* through the *Red Sea*, and gave them laws and ordinances, during their peregrination of 40 years in the wilderness of *Arabia*; he died at the age of 120. His writings have been quoted and commended by several of the heathen authors, who have divested themselves of their prejudices against an *Hebrew*, and extolled his learning and the effects of his wisdom. [Moses signifies in the *Hebrew*, taken out of the water, and the name alludes to his preservation by the daughter of *Pharaoh*. *Moses* is the most ancient writer of whom there remain any authentic works. He has left us the *Pentateuch*, or the five books of the *Old Testament*, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. Probably these books were not originally separate works, as we find them now. *Moses* composed only one single work, of which the law was, as it were, the body, and *Genesis* was the preface. Afterwards they were divided for convenience in reading. Besides the *Pentateuch*, the *Jews* ascribe to *Moses* eleven *Psalms*, from *Psalm 90* to *100*: but there is no sufficient proof that *Moses* was the author of these. Some ancients thought that he was the author of the book of *Job*. *Origen* pretends that he translated it out of the *Syriac*, but this opinion is rejected by both *Jews* and *Christians*.] *Longinus*.—*Diod.* 1.

MOSYCHLUS, a mountain of *Lemnos*. [*Moschylus*, or *Mosychlus*, was the oldest volcano known to the *Greeks*. It was situate on the eastern side of the island, and is thought to have sunk in the sea a short time after the age of *Alexander*, together with the island *Chryse*. When the western parts of *Europe* became better known to the *Greeks*, and *Ætna* with the *Æolian isles* attracted their attention, they seem to have transferred the forges of *Vulcan* to this quarter. According to other mythological fables, *Typhon* or *Typhoeus* lay buried beneath *Ætna*; and the battle ground between the *Gods* and *Giants* was placed by some in *Sicily*, by others near *Cumæ* in *Italy*. Almost every volcanic situation, however, in the ancient world seems to have had this honour in succession conferred upon it.] *Nicand.*

MOSYNÆCI, [a people of *Pontus* in *Asia Minor*, on the coast near *Cerasus*. The 10,000 *Greeks* passed through their country in their retreat. Their name is one given them by the *Greeks* from the circumstance of their dwelling in wooden towers or forts, (*μοσυν. turris lignea*, and *οικος. domus*.)]

MULCIBER, a surname of Vulcan, (*a mulcendo ferrum*), from his occupation. *Ovid. Met.* 2, v. 5. (*vid.* Vulcanus.)

MULŪCHA, [*MOLOCHATH*, or *MALVA*, now the *Mullooiah*,] a river of Africa, dividing Numidia from Mauritania. *Plin.* 5, c. 2.

MULVIUS PONS. [*vid.* *Milvius pons*.]

L. MUMMIUS, a Roman consul, sent against the Achæans, whom he conquered, B. C. 147. He destroyed Corinth, Thebes, and Chalcis, by order of the senate, and obtained the surname of *Achaicus* from his victories. He did not enrich himself with the spoils of the enemy, but returned home without any increase of fortune. He was so unacquainted with the value of the paintings and works of the most celebrated artists of Greece which were found in the plunder of Corinth, that he said to those who conveyed them to Rome, that if they lost them or injured them, they should make others in their stead. *Pat. c.* 1, c. 13.—*Strab.* 8.—*Plin.* 34, c. 7, l. 37, c. 1.—*Flor.* 2, c. 6.—*Paus.* 5, c. 24.—Publius, a man commended by C. Publicus, for the versatility of his mind and the propriety of his manners. *Cic. de Orat.* 2.—A Latin poet. *Macrobius.* 1.—*Satur.* 10.—Spurius, a brother of Achaius before mentioned, distinguished as an orator, and for his fondness for the Stoic philosophy. *Cic. ad Brut.* 25, *ad Att.* 13, ep. 6.

MUNATIUS PLANCUS, a consul sent to the rebellious army of Germanicus. He was almost killed by the incensed soldiery, who suspected that it was through him that they had not all been pardoned and indemnified by a decree of the senate. Calpurnius rescued him from their fury.—An orator and disciple of Cicero. His father, grandfather, and great-grandfather, bore the same name. He was with Cæsar in Gaul, and was made consul with Brutus. He promised to favour the republican cause for some time, but he deserted again to Cæsar. He was long Antony's favourite, but he left him at the battle of Actium to conciliate the favours of Octavius. His services were great in the senate; for, through his influence and persuasion, that venerable body flattered the conqueror of Antony with the appellation of Augustus. He was rewarded with the office of censor. *Plut. in Ant.*

MUNDA, [a strongly fortified, and large city of Hispania Bætica, on the coast south-west of Malaca. In its vicinity was fought the famous battle between Cæsar and the sons of Pompey, which put an end to the war. It was a most desperate action, and even the veterans of Cæsar, who for upwards of fourteen years had signalized their valour, were compelled to give way. It was only by the most vigorous exertions that the sons of Pompey were at last defeated. Cæsar is said to have given up all for lost at one period of the fight, and to have been on the point of destroying himself. As he retired after the battle he told his friends that he had often fought for victory, but that this was the first time he had fought for his life. Cæsar is said to have lost 1000 of his best soldiers, the enemy had 30,000

slain. The battle was fought the 17th March, B. C. 45. After the battle, the siege of Munda ensued, and the assailants are said actually to have made use of the dead bodies of the enemy in elevating their mound to a sufficient height. The little village of *Monda* in Grenada is supposed to lie near the ancient city.] *Sil. Ital.* 3, v. 400.—*Hirt. Bell. Hisp.* 27.—*Lucan.* 1.

MUNYCHIA, (and $\mu\epsilon$), a port of Attica, [*vid.* the end of this article,] between the Piræus and the promontory of Sunium, called after king *Munychys*, who built there a temple to Diana, and in whose honour he instituted festivals called *Munychia*. The temple was held so sacred that whatever criminals fled there for refuge were pardoned. During the festivals they offered small cakes which they called *amphiphontes*, *απο του αμψιπαιου*, from *shining all round*, because there were lighted torches hung round when they were carried to the temple, or because they were offered at the full moon, at which time the solemnity was observed. It was particularly in honour of Diana who is the same as the moon, because it was full moon when Themistocles conquered the Persian fleet at Salamis. The port of Munychia was well fortified, and of great consequence; therefore the Lacedæmonians, when sovereigns of Greece, always kept a regular garrison there. [There was also near the harbour the Munychian promontory, which Hobhouse describes as high and rocky. The same writer, in speaking of the Munychian harbour, observes, "the old harbour of Munychia is of a circular form: there are several remains of wall running into the water, and a piece of pier is to be seen at each side of the mouth of it; so that the entrance, as well as the whole port, is smaller than that of Piræus. The direction of the port is from south to north. If the harbour once contained four hundred ships, each vessel must have been a wherry." See more on this subject in the remarks to the articles Phalerus and Piræus.] *Plut.—Ovid. Met.* 2, v. 709.—*Strab.* 2.—*Paus.* 1, c. 1.

MURÆNA, a celebrated Roman, left at the head of the armies of the republic in Asia by Sylla. He invaded the dominions of Mithridates with success, but soon after met with a check. He was honoured with a triumph at his return to Rome. He commanded one of the wings of Sylla's army at the battle against Archelaus near Chæronea. He was ably defended in an oration by Cicero, when his character was attacked and censured. [*Muræna*, the father, triumphed over Mithridates, not the son. The latter was quite a young man at that time, and followed in the triumphal procession of his father. The charge against the son was that of having been guilty of bribery in suing for the consulship.]

MURCIA, [*vid.* *Murria*.]

MURGANTIA, a town of Samium. *Liv.* 25, c. 27.

MURSA, now *Essek*, a town of Hungary, where the Drave falls into the Danube.

MURTIA, or **MYRTIA**, (*a μυρτη*) a sup-

posed surname of Venus, because she presided over the *myrtle*. This goddess was the patron of idleness and cowardice. *Varro de L. L. 4, c. 32.*

MUS, a Roman consul. [*vid. Decius.*]

MUSA ANTONIUS, a freedman and physician of Augustus. He cured his imperial master of a dangerous disease under which he laboured, by recommending to him the use of the cold bath. He was greatly rewarded for this celebrated cure. He was honoured with a brazen statue by the Roman senate, which was placed in the temple of Æsculapius, and Augustus permitted him to wear a golden ring, and to be exempted from all taxes. He was not so successful in recommending the use of the cold bath to Marcellus as he had been to Augustus, and his illustrious patient died under his care. [This is the account given by Dio Cassius. Suetonius, however, Velleius Paterculus, Pliny and Tacitus make no such reproach to the memory of Musa; and Servius, in a note to Virgil (*Æn. 6, v. 362.*) attributes the death of Marcellus to a different cause.] The cold bath was for a long time discontinued, till Charmis of Marseilles introduced it again, and convinced the world of its great benefits. Musa was brother to Euphorbus the physician of king Juba. Two small treatises, *de herbâ Betonicâ*, and *de tuendâ Valetudine*, are supposed to be the productions of his pen. [He was the first who made use of the flesh of vipers in the cure of ulcers, and who employed, as simples, succory and endives.]—A daughter of Nicomedes, king of Bithynia. She attempted to recover her father's kingdom from the Romans, but to no purpose, though Cæsar espoused her cause. *Paterc. 2.—Suet. in Cæs.*

MUSÆ, certain goddesses who presided over poetry, music, dancing, and all the liberal arts. [They derived their name, according to some, from their being like each other (*Μουσai, quasi ἰσομοσαι, id est, similes;*) because there is an affinity and relation between all the sciences. Others, however, derive it from a Greek word signifying to enquire, (*ἄπο του μῶσαι,*) because men, by inquiring of them, learnt the things of which they were before ignorant. *vid. the end of this article.*] They were daughters of Jupiter and Mnemosyne, and were nine in number; Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania. Some suppose that there were in ancient times only three muses, Melete, Mneme, and Aœde; others four, Telziopie, Aœde, Arche, Melete. [*vid. the end of this article.*] They were, according to others, daughters of Pierus and Antiope, from which circumstance they are all called *Pierides*. The name of Pierides might probably be derived from Mount Pierus where they were born. They have been severally called *Castalides, Aganippides, Lebe-thrides, Aonides, Heliconiades, &c.* from the places where they were worshipped, or over which they presided. Apollo, who was the patron and the conductor of the muses, has received the name of *Musagetes*, or leader of

the muses. The same surname was also given to Hercules. The palm tree, the laurel, and all the fountains of Pindus, Helicon, Parnassus, &c. were sacred to the muses. They were generally represented as young, beautiful, and modest virgins. They were fond of solitude, and commonly appeared in different attire, according to the arts and sciences over which they presided. [*vid. Clio, Euterpe, Thalia, Melpomene, &c.*] Sometimes they were represented as dancing in a chorus, to intimate the near and indissoluble connexion which exists between the liberal arts and sciences. The muses sometimes appear with wings, because by the assistance of wings they freed themselves from the violence of Pyrenæus. Their contest with the daughters of Pierus is well known. [*vid. Pierides.*] The worship of the muses was universally established, particularly in the enlightened parts of Greece, Thessaly, and Italy. No sacrifices were ever offered to them, though no poet ever began a poem without a solemn invocation to the goddesses who presided over verse. There were festivals instituted in their honour in several parts of Greece, especially among the Thespians, every fifth year. The Macedonians observed also a festival in honour of Jupiter and the muses. It had been instituted by king Archelaus, and it was celebrated with stage plays, games, and different exhibitions, which continued nine days according to the number of the muses. [The number of muses at first was but three, viz. Melete, Mneme, and Aœde, (*Μελετη, Μνημη, Αοιδη*.) or *Meditation, Memory, and Singing*: but a sculptor of Sicyon, according to Varro, having orders to make three statues of the three muses for the temple of Apollo, and mistaking his instructions, made three several statues of each muse. These, however, were found so beautiful, that they were all set up in the temple, and from that time they began to reckon nine muses. Diodorus Siculus says that these goddesses, so famous among the Greeks, were fine singers, whom Osiris carried about with him in his conquests, and that he gave to two of his generals, Apollo and Hercules, the name of Musagetes, because they were the conductors of these singers. The truth is, the poetry of the Greeks, being originally of a sacred character, came in with a part of their religion from the north, and may be plainly traced through Thrace, Macedonia, Thessaly, and Bœotia, in the various places consecrated throughout those countries to Apollo and the Muses. According to the best authorities, the nine Muses are represented as follows: *Clio* (History) holds in her hand a half-opened scroll. *Melpomene* (Tragedy) is veiled and leans upon a pillar, holding in her left hand a Tragic Mask. *Thalia* (Comedy) holds in one hand a Comic Mask, in the other a staff resembling a *lituus* or augur's wand. *Euterpe* (Music) holds two flutes. *Terpsichore* (the Dance) is represented in a dancing attitude, and plays upon a seven-stringed lyre. *Erato* (Amatory Poetry) holds a nine-stringed instrument.

Calliope (Epic Poetry) has a roll of parchment in her hand, and sometimes a straight trumpet, or *tuba*. *Urania* (Astronomy) holds in her left hand a globe, in her right a rod with which she appears to point out some object to the beholder. *Polyhymnia* (Eloquence and Imitation) places the fore-finger of the right hand upon her mouth, or else bears a scroll in her hand.] *Plut. Erot.*—*Pollux. Æschin. in Tim.*—*Paus. 9, c. 29.*—*Apollod. 1, c. 3.*—*Cic. de Nat. D. 3, c. 21.*—*Hesiod. Theog.*—*Virg. Æn.*—*Ovid. Met. 4, v. 310.*—*Homer. Hymn. Mus.*—*Juv. 7.*—*Di-od. 1.*—*Martial. 4, ep. 14.*

MUSÆUS, an ancient Greek poet, supposed to have been a son or disciple of Linus or Orpheus, and to have lived about 1410 years before the Christian era. Virgil has paid great honour to his memory by placing him in the Elysian fields attended by a great multitude, and taller by the head than his followers. None of the poet's compositions are extant. The elegant poem of the loves of Leander and Hero was written by a Musæus who flourished in the fourth century, according to the more received opinions. Among the good editions of [the latter] Musæus two may be selected as the best, that of Rover, 8vo. L. Bat. 1727; and that of Schroëder, 8vo. Leonard, 1743. [Musæus is allowed to have been one of the first poets who versified the oracles. He is placed in the Arundelian marbles 1426 B. C. at which time his hymns are there said to have been received in the celebration of the Eleusinian mysteries. Diogenes Laertius tells us that Musæus not only composed a Theogony, but formed a sphere for the use of his companions; yet as this honour is generally given to Chiron, it is more natural to suppose with Sir Isaac Newton that he enlarged it with the addition of several constellations after the conquest of the Golden Fleece. A hill near the citadel of Athens was called Musæum, according to Pausanias, from Musæus, who used to retire thither to meditate and compose his religious hymns, and at which place he was afterwards buried. As regards the origin of Musæus, it would seem, according to the best authorities, that he was descended in the third or fourth degree from Eumolpus. This family derived their origin from Thrace, and Eumolpus, who came to settle in Attica, was a priest of Ceres at Eleusis, where Pausanias saw his tomb. The family of the Eumolpidæ were in possession of certain mysteries and peculiar rites of initiation, and claimed, from father to son, the gift of prophecy. Some authorities make Musæus not the disciple but the preceptor of Orpheus, and Suidas states expressly, that although a disciple of the latter, he was older than him, and that to Musæus the poet Orpheus bequeathed his lyre. According to another tradition, the instrument just mentioned was confided to Musæus by the Muses, who had found it, after the death of Orpheus, on the sea-shore. The poems of Musæus, neglected very probably at a later period, when the poetry of Ionia, more con-

sonant with the genius of the Greek nation, became widely diffused, were interpolated to such a degree, that, when in a subsequent age they became the subject of critical investigation, it was no longer possible to distinguish between what was original and what had been added. Pausanias regarded the hymn in honour of Ceres as the only genuine one: all the rest appeared to him the work of Onomacritus, who was contemporary with the Pisistratidæ. This hymn is lost as well as, with the exception of a very few verses, all the other productions of Musæus.] *Virg. Æn. 6, v. 677.*—*Diog.*—A Latin poet whose compositions were very obscene. *Martial. 12, ep. 96.*—A poet of Thebes who lived during the Trojan war.

MUTA, a goddess who presided over silence among the Romans. *Ovid. Fast. 2, v. 580.*

MUTIA, a daughter of Q. Mutius Scævola and sister of Metellus Celer. She was Pompey's third wife. Her incontinent behaviour so disgusted her husband, that, at his return from the Mithridatic war, he divorced her, though she had borne him three children. She afterwards married M. Scaurus. Augustus greatly esteemed her. *Plut. in Pomp.*—A wife of Julius Cæsar, beloved by Claudius the tribune. *Suet. in Cæs. 50.*—The mother of Augustus.

MUTIA LEX, the same as that which was enacted by Licinius Crassus, and Q. Mutius, A. U. C. 657. [*vid. Licinia Lex.*]

MUTICA, or **MUTYCE**, a town of Sicily west of the cape Pachynus. *Cic. in Verr. 3, c. 43.*

MUTINA, a Roman colony of Cisalpine Gaul, where M. Antony besieged D. Brutus, whom the consuls Pansa and Hirtius delivered. Two battles on the 15th of April B. C. 43, were fought, in which Antony was defeated and at last obliged to retire. Mutina is now called *Modena*. *Lucan. 1, v. 41, l. 7, v. 872.*—*Sil. 8, v. 592.*—*Ovid. Met. 15, v. 822.*—*Cic. Fam. 10, ep. 14.*—*Brut. ep. 5.*

MUTINES, one of Annibal's generals, who was honoured with the freedom of Rome on delivering up Agrigentum. *Liv. 25, c. 41, l. 27, c. 5.*

MUTINUS. [*vid. Mutunus.*]

MUTIUS, [more properly Mucius,] a Roman who saved the life of young Marius by conveying him away from the pursuits of his enemies in a load of straw.—A friend of Tiberius Gracchus, by whose means he was raised to the office of a tribune.—C. Scævola, surnamed *Cordus*, became famous for his courage and intrepidity. When Porsenna, king of Etruria, had besieged Rome to reinstate Tarquin in all his rights and privileges, Mutius determined to deliver his country from so dangerous an enemy. He disguised himself in the habit of a Tuscan, and, as he could fluently speak the language, he gained an easy introduction into the camp, and soon into the royal tent. Porsenna sat alone with his secretary when Mutius entered. The Roman rushed upon the secretary and stabbed him to the heart, mistaking him for his royal master. This occasioned a noise, and Mutius,

unable to escape, was seized and brought before the king. He gave no answer to the inquiries of the courtiers, and only told them that he was a Roman, and to give them a proof of his fortitude, he laid his right hand on an altar of burning coals, and sternly looking at the king, and without uttering a groan, he boldly told him, that 300 young Romans like himself had conspired against his life, and entered his camp in disguise, determined either to destroy him or perish in the attempt. This extraordinary confession astonished Porsenna; he made peace with the Romans and retired from their city. Mutius obtained the surname of *Scævola*, because he had lost the use of his right hand by burning it in the presence of the Etrurian king. *Plut. in Par.—Flor. 2, c. 60.—Liv. 2, c. 12.—Q. Scævola*, a Roman consul. He obtained a victory over the Dalmatians, and signalized himself greatly in the Marsian war. He is highly commended by Cicero, whom he instructed in the study of civil law. *Cic.—Plut.—*Another, appointed proconsul of Asia, which he governed with so much popularity, that he was generally proposed to others as a pattern of equity and moderation. Cicero speaks of him as eloquent, learned, and ingenious, equally eminent as an orator and as a lawyer. He was murdered in the temple of Vesta, during the civil war of Marius and Sylla, 82 years before Christ. *Plut.—Cic. de Orat. 1, c. 48.—Paterc. 2, c. 22.*

MUTŪNUS, or **MUTĪNUS**, a deity among the Romans, much the same as the Priapus of the Greeks. The Roman matrons, and particularly new-married women, disgraced themselves by the obscene ceremonies which custom obliged them to observe before the statue of this impure deity. *August. de Civ. D. 4, c. 9, l. 6, c. 9.—Lactant. 1, c. 20.*

MUZERIS, a town of India, now *Visindruk*. [Mannert makes it to be the modern *Mirzno* or *Mirdschno*.] *Plin. 6, c. 23.*

MYAGRUS or **MYODES**, a divinity among the Egyptians, called also Achor. He was entreated by the inhabitants to protect them from flies and serpents. His worship passed into Greece and Italy. *Plin. 10, c. 28.—Paus. 3, c. 26.*

MŪCĀLE, a celebrated magician, who boasted that he could draw down the moon from her orb. *Ovid. Met. 12, v. 263.—*A city and promontory of Asia Minor, [vid. the end of this article,] opposite Samos, celebrated for a battle which was fought there between the Greeks and Persians on the 22d of September, 479 B. C. the same day that Marstonius was defeated at Plataea. [The battle of Mycale took place in the morning, that of Plataea in the evening.] The Persians were about 100,000 men, who had just returned from the unsuccessful expedition of Xerxes into Greece. They had drawn their ships to the shore and fortified themselves, as if determined to support a siege. They suffered the Greeks to disembark without the least molestation, and were soon obliged to give way before the cool and resolute intre-

pidity of an inferior number of men. The Greeks obtained a complete victory, slaughtered some thousands of the enemy, burned their camp, and sailed back to Samos with an immense booty, in which were seventy chests of money among other very valuable things. [The Athenians who, with their own immediate followers, constituted one half of the Grecian army, were led on by the Archon Xantippus, the father of the famous Pericles, and, according to Herodotus, distinguished themselves the most of any of the combined forces. They advanced by the coast and along the plain, the Lacedæmonians and their auxiliaries by the more woody and mountainous places. Whilst the latter, therefore, were making a circuit, the Athenians were already engaged. The Athenian forces stormed the Persian ramparts, and the victory was already half-achieved before the Lacedæmonians arrived. Herodotus states, that after the disembarkation of the Greeks, and previous to the battle, a herald's wand was discovered by them on the beach as they were advancing towards the enemy, and that a rumour in consequence circulated among the Greeks, that a victory had been obtained by their countrymen over the forces of Marstonius. This, no doubt, was a mere contrivance of the Greek commanders to animate their troops. It has been a subject of considerable discussion among commentators to ascertain the meaning of Cornelius Nepos, in his life of Cimon, where he makes this commander to have gained a victory at *Mycale*, over the combined fleets of the Cyprians and Phœnicians. The battle is described by Diodorus Siculus (2, c. 61,) and by Plutarch in his life of Cimon (p. 486, cap. 12 et seqq.) It is mentioned also by Thucydides (1, c. 100,) by Plato (in *Menezeno*), by Polyænus, by Frontinus (4, 7, 45,) and by Mela (1, 14). But all these authorities uniformly make the battle to have been fought at the river Eurymedon, not far from Cyprus. In order to free Cornelius Nepos from the charge of a gross error, it is best to adopt the opinion of Tzschucke, who thinks that there must have been a second and obscurer Mycale, near the Eurymedon in Pamphylia, where the battle above referred to was fought.] *Herodot.—Justin. 2, c. 14.—Diod.*

MŪCALESSUS, an inland town of Bœotia, where Ceres had a temple. *Paus. 9, c. 19.*

MŪCENÆ, a town of Argolis, in Peloponnesus, built by Perseus, son of Danae. It was situate on a small river at the east of the Inachus, about 50 stadia from Argos, and received its name from Mycene, a nymph of Laconia. It was once the capital of a kingdom, whose monarchs reigned in the following order: Acrisius 1344 B. C.; Perseus, Electryon, Mæstor and Sthenelus; and Sthenelus alone for eight years; Atreus and Thyestes, Agamemnon, Ægysthus, Orestes, Æpytus, who was dispossessed 1104 B. C. on the return of the Heraclidae. The town of Mycenæ was taken and laid in ruins by the Argives, B. C. 568; and it was almost unknown where it

stood in the age of the geographer Strabo. [Strabo is often very erroneous in his account of Greece. He says that even the ruins of Mycenæ were not to be found in his time. It is apparent from this, that he had never been upon the spot, for modern travellers, even at the present day, find numerous traces of this ancient city. The cause of its destruction by the Argives is said to have been the jealousy they felt towards its inhabitants, because 80 of the warriors of Mycenæ had immortalized themselves at Thermopylæ with the followers of Leonidas. The most remarkable among the remains of antiquity at Mycenæ, is what is termed the Treasury of Atreus. It is a hollow cone of 50 feet in diameter, and as many in height. It is composed of enormous masses of a very hard breccia, or sort of pudding-stone. This extraordinary edifice has obviously been raised by the projection of one stone above another, and they nearly meet at the top. The central stone at the top has been removed along with two or three others, and yet the building remains as durable as ever, and will probably last to the end of time. Mr. Gell discovered brass nails placed at regular distances throughout the interior, which he thinks must have served to fasten plates of brass to the wall. Dr. Clarke opposes the opinion of this being the Treasury of Atreus, principally on the ground that it was without the walls of the city, deeming it far more probable, and more in conformity with what we find in ancient writers, that the Treasury was within the walls, in the very citadel. He considers it to be the Heroum of Perseus. Whatever may have been its use, it is worthy of notice, that cells of bronze or brass, i. e. covered within with plates of brass, were very common in ancient Argolis. Such, no doubt, were the brazen places of confinement of Danae, and the lurking-place of Eurystheus, when in fear of Hercules. The remains of the ancient walls are also very curious, being evidently of that style of building called Cyclopean. Among other things the gate of the Lions, mentioned by Pausanias, still remains. The modern town of *Krabata* stands near the ruins of Mycenæ. The name of Mycenæ was probably derived from its situation in a recess (*μυχφ*) formed by two mountains, and not, as Pausanias imagines, from a mushroom, or the pommel of a sword.] *Paus.* 2, c. 16.—*Strab.* 8.—*Virg. Æn.* 6, v. 839.—*Mela*, 2, c. 3.—The word *Mycenæus* is used for Agamemnon, as he was one of the kings of Mycenæ.

MYCENIS, (*idis*), a name applied to Iphigenia as residing at Mycenæ. *Ovid. Met.* 12, v. 84.

MYCERINUS, a son of Cheops, king of Egypt. After the death of his father he reigned with great justice and moderation. [He built one of the pyramids, which travellers usually call the third one. It is smaller in size than the others, but, according to Strabo, was equally as expensive as the others, being cased, according to Diodorus Siculus, half way up with Ethiopian marble. My-

cerinus is said by Herodotus to have died in the seventh year of his reign. He received the prediction of his short reign from the oracle of Latona at Buto, and, on complaining that he, a pious prince, was not allowed a long reign, while his father and grandfather, who had been injurious to mankind and impious to the gods, had enjoyed each a long life, he was told that his short death was the direct consequence of his piety, for the fates had decreed that for the space of 150 years, Egypt should be oppressed; of which determination the two preceding monarchs had been aware.] *Herodot.* 2, c. 129.

MYCITHUS, a servant of Anaxilaus, tyrant of Rhegium. He was intrusted with the care of the kingdom, and of the children of the deceased prince, and he exercised his power with such fidelity and moderation, that he acquired the esteem of all the citizens, and at last restored the kingdom to his master's children when come to years of maturity, and retired to peace and solitude with a small portion. He is called by some *Misalus*. *Justin.* 4, c. 2.

MYCON, a celebrated painter who with others assisted in making and perfecting the *Pæcile* of Athens. He was the rival of Polygnotus. *Plin.* 33 and 35.

MYCŌNOS, (*or E*), one of the Cyclades between Delos and Icaria, which received its name from Myconus, an unknown person. It is about three miles at the east of Delos, and is thirty-six miles in circumference. It remained long uninhabited on account of the frequent earthquakes to which it was subject. Some suppose that the giants whom Hercules killed were buried under that island, whence arose the proverb of *every thing is under Mycone*, applied to those who treat of different subjects under one and the same title, as if none of the defeated giants had been buried under any other island or mountain about Mycone. Strabo observes, and his testimony is supported by that of modern travellers, that the inhabitants of Mycone became bald very early, even at the age of 20 or 25, from which circumstance they were called, by way of contempt, *the bald heads of Mycone*. Pliny says that the children of the place were always born without hair. The island was poor, and the inhabitants very avaricious and great parasites; whence Archilochus reproached a certain Pericles, that he came to a feast like a Myconian, that is, without previous invitation. *Virg. Æn.* 3, v. 76.—*Strab.* 10.—*Plin.* 11, c. 37, l. 12, c. 7, l. 14, c. 1.—*Athen.* 1.—*Thucyd.* 3, c. 29.—*Mela*, 2, c. 7.—*Ovid. Met.* 7, v. 463.

MYCOPHŌRIS, a town of Egypt, in a small island near Bubastis.

MYENUS, a mountain of Ætolia. *Plut. de Flum.*

MYGDŌNIA, a small province of Macedonia near Thrace, between the rivers Axius and Strymon. The inhabitants, called *Mygdones*, migrated into Asia, and settled near Troas, where the country received the name of their ancient habitation. Cybele was called

Mygdonia, from the worship she received in Mygdonia in Phrygia. *Horat.* 2, od. 12, v. 22, l. 3, od. 16, v. 41.—*Ovid. Met.* 6, v. 45.—A small province of Mesopotamia bears also the name of Mygdonia, and was probably peopled by a Macedonian colony. *Flacc.* 3, &c.—*Plin.* 4, c. 10.—*Ovid. Heroid.* 29.—*Horat.* 2, od. 12.

MYGDŌNUS, or **MYGDON**, a brother of Hecuba, Priam's wife, who reigned in part of Thrace. His son Coræbus was called *Mygdonides* from him. *Virg. Æn.* 2, c. 341.—*Homer. Il.* 3.—A small river running through Mesopotamia, [and falling into the Chaboras.]

MYLASSA, (*orum*), [a city of Caria, founded, according to Stephanus Byzantinus, by Mylasus, son of Chrysari. This place was famous for a very ancient temple of the Carian Jove, and for another, of nearly equal antiquity, sacred to Jupiter Osogus. In after times a very beautiful temple was erected here, dedicated to Augustus and to Rome. Strabo speaks highly of the magnificence of this city. Pococke saw the temple last mentioned, entire, but it has since been destroyed, and the materials have been used for building a mosque. Mylassus is now *Melisso*, and is at the present day remarkable for producing the best tobacco in Turkey.] *Liv.* 38, c. 39.

MYLE [or **MYLÆ**, now *Millazzo*, was situate on a tongue of land south-west of Pelorum, on the northern coast of Sicily. Between this place and a station called Naulochus, the fleet of Sextus Pompeius was defeated by that of the triumvir Octavius, under the command of Agrippa.] *Liv.* 24, c. 30 and 31.—*Suet. Aug.* 16.

MYLES, a son of Lelex.

MYLITTA, a surname of Venus among the Assyrians, in whose temples all the women were obliged to prostitute themselves to strangers. *Herodot.* 1, c. 131 and 199.—*Strab.* 16.

MYNDUS, a maritime town of Caria, [north-west of] Halicarnassus. *Cic. Fam.* 3, ep. 8.—*Mela*, 1, c. 16.—*Plin.* 5, c. 29.

MYONIA, [a town of Greece in the territory of the Locri Ozolæ, situate on a lofty mountain. It had a sacred wood and an altar dedicated to the meek or gentle gods, to whom sacrifices were offered in the night.]

MYONNESUS, a town and promontory of Ionia, now *Jalangi Liman*. [Strabo makes it a peninsula, and Livy a promontory. It was an island of the Teians, according to Thucydides. It appears to have been placed on the coast, north-west of Lebedus, and the land to have projected in the form of a peninsula.] *Liv.* 37, c. 13 and 27.

[**MYOS HORMOS**, or *the mouse's harbour*, a sea-port of Egypt, placed by Ptolemy and Pliny on the coast of the Red Sea. Arrian says that it was one of the most celebrated ports on this sea. It was called also *Aphrodites portus*, or the port of Venus. It is full of little isles, and its modern name of *Sufan-geul-bahri*, or the sponge of the sea, has an

evident analogy to the etymology of the second of the Greek names given above.]

MYRA, (*orum* or *æ*.) a town of Lycia on a high hill, two miles from the sea. *Plin.* 5, c. 27.—*Strab.* 14.

MYRIANDROS, a town of Seleucia in Syria, on the bay of Issus, which is sometimes called *Sinus Myriandricus*. *Liv.* 2, c. 108.

MYRINA, a maritime town of Æolia, called also *Sebastopolis*, and now *Sanderlic*. *Tacit. Ann.* 2, c. 47.—*Liv.* 33, c. 30.—*Strab.* 13.—A queen of the Amazons, &c. *Dion.* 4.—A town of Lemnos, now *Patio Castro*. *Plin.* 4, c. 12.—A town of Asia destroyed by an earthquake in Trajan's reign.—The wife of Thoas, king of Lemnos, by whom she had Hypsipyle.

MYRINUS, a surname of Apollo, from Myrina in Æolia, where he was worshipped.—

MYRIE, a town of Arcadia, called also *Megalopolis*.

MYRLÆÆ, [a city of Bithynia. *vid. Apollonia.*] *Plin.* 5, c. 32.

MYRMFCIDES, an artist of Miletus mentioned as making chariots so small that they could be covered by the wing of a fly. He also inscribed an elegiac distich on a grain of Indian sesamum. *Cic.* 4, *Acad.*—*Ælian.* V, H. 1.

MYRMIDONES, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They received their name from Myrmidon, a son of Jupiter and Eurymedusa, who married one of the daughters of Æolus, son of Helen. His son Actor married Ægina, the daughter of the Asopus. He gave his name to his subjects who dwelt near the river Peneus in Thessaly. According to some, the Myrmidons received their name from their having been originally ants, *μυρμικες*. (*vid. Æacus*.) According to Strabo, they received it from their industry, because they imitated the diligence of the ants, and like them were indefatigable, and were continually employed in cultivating the earth. [The change of the Myrmidones from ants to men is founded merely upon the equivocation of their name, which resembles that of the ant (*μυρμηξ*). These people bore a farther resemblance to these little animals, in that, instead of inhabiting towns or villages, at first they commonly remained in the open fields, having no other retreats but the dens and cavities of trees, until Æacus brought them together, and settled them in more secure and commodious habitations.] *Ovid. Met.* 7, v. 654.—*Strab.*—*Hygin.* fab. 32.

MYRON, a tyrant of Sicily.—A man of Priene, who wrote an history of Messenia. *Paus.* 4, c. 6.—A celebrated statuary of Greece, peculiarly happy in imitating nature. He made a cow so much resembling life, that even bulls were deceived, and approached her as if alive, as is frequently mentioned by many epigrams in the Anthologia. [*vid. Athos* and Lemnos.] He flourished about 442 years before Christ. *Ovid. Art. Am.* 3, v. 319.—*Paus.*—*Juv.* 8.—*Propert.* 2, el. 41.

MYRRHA, a daughter of Cinyras, king of Cyprus. She became enamoured of her father, and introduced herself into his bed unknown. She had a son by him, called Adonis. When Cinyras was apprised of the incest he had committed, he attempted to stab his daughter, and Myrrha fled into Arabia, where she was changed into a tree called myrrh. *Hygin. fab. 58 and 275.—Ovid. Met. 10, v. 298.—Plut. in Par.—Apollod. 3.*

MYRSILUS, a son of Myrsus, the last of the Heraclidae who reigned in Lydia. He is also called Candaules. (*vid. Candaules.*)

MYRSUS, the father of Candaules. *Herodot. 1, c. 7.*—A Greek historian in the age of Solon.

MYRTEA, a surname of Venus. (*vid. Murtia.*)

MYRTILUS, son of Mercury and Phaetusa, or Cleobule, or Clymene, was armour-bearer to Enomaus, king of Pisa. He was so experienced in riding, and in the management of horses, that he rendered those of Enomaus the swiftest in all Greece. His infidelity proved at last fatal to him. Enomaus had been informed by an oracle, that his daughter Hippodamia's husband should cause his death, and on that account he resolved to marry her only to him who should overcome him in a chariot-race. This seemed totally impossible, and to render it more terrible, Enomaus declared that death would be the consequence of a defeat in the suitors. The charms of Hippodamia were so great that many sacrificed their life in the fruitless endeavour to obtain her hand. Pelops at last presented himself, undaunted at the fate of those who had gone before him; but before he entered the course he bribed Myrtilus, and assured him that he should share Hippodamia's favours if he returned victorious from the race. Myrtilus, who was enamoured of Hippodamia, gave an old chariot to Enomaus, which broke in the course and caused his death. Pelops gained the victory, and married Hippodamia; and when Myrtilus had the audacity to claim the reward promised to his perfidy, Pelops threw him headlong into the sea, where he perished. The body of Myrtilus, according to some, was carried by the waves to the sea-shore, where he received an honourable burial; and as he was the son of Mercury, he was made a constellation. *Diod. 4.—Hygin. fab. 84 and 224.—Paus. 8, c. 14.—Apollon. 1.*

MYRTIS, [a Grecian female of distinguished poetical abilities, who flourished about 500 B. C. She was born at Anthedon in Bœotia. Pindar is said to have received his first instructions in the poetic art from her, and it was during the period of his attendance upon her that he became acquainted with Corinna, who was also a pupil of Myrtis.]

MYRTOUM MARE, a part of the Ægean Sea which lies between Attica and the Cyclades, [or rather, according to Strabo, between Argolis Attica and Crete.] It receives this name from *Myrto*, a woman, or, from *Myrtos*, a small island opposite to Carystos in

Eubœa; or from Myrtilus, the son of Mercury, who was drowned there, &c. *Paus. 8, c. 14.—Hygin. fab. 84.—Plin. 4, c. 11.*

MYRTUNTUM, a name given to that part of the sea which lies on the coast of Epirus between the bay of Ambracia and Leucadia.

MYRS, (*mysos*.) an artist famous in working and polishing silver. He beautifully represented the battle of the centaurs and Lapithæ, on a shield in the hand of Minerva's statue made by Phidias. *Paus. 1, c. 28.—Martial. 8, ep. 34 and 51, l. 14, ep. 93.—Propert. 3, el. 9, v. 14.*

MYSCELLUS, or **MISCELLUS**, a native of Rhyppæ in Achaia, who founded Crotona in Italy, according to an oracle, which told him to build a city where he found rain with fine weather. The meaning of the oracle long perplexed him till he found a beautiful woman all in tears in Italy, which circumstance he interpreted in his favour. According to some, Myscellus, who was the son of Hercules, went out of Argos, without the permission of the magistrates, for which he was condemned to death. The judges had put each a black ball as a sign of condemnation, but Hercules changed them all and made them white, and had his son acquitted; upon which Myscellus left Greece, and came to Italy, where he built Crotona. *Ovid. Met. 15, v. 19.—Strab. 6 and 8.—Suides.*

MYSLA, [a country of Asia Minor, is said to have derived its name from the Lydian word *Mysos*, signifying a beach tree, with which the country abounded. The name more probably, however, came from Mœsia in Europe, whence the true origin of the Mysians is to be derived. It was divided, according to Strabo, into the Greater and Lesser Mysia. The latter lay on the Propontis, and from thence extended to Mount Olympus, including a part of what was afterwards called Bithynia. Mysia Major was bounded on the west by Troas, on the north by the Propontis, on the east by Mysia Minor and Phrygia, and on the south by Æolia. As to the origin of the Mysians, Herodotus makes them to have been of Lydian descent. Manner, however, considers them to have been of Thracian descent together with the Lydians. They migrated into Asia Minor, and are mentioned in Homer among the Trojan allies; but no place of abode is specially assigned them by the poet, and when he speaks of the Trojan dominions, he makes them lie between the Ægean on the west, and the Phrygians on the east. After the Trojan war the Mysians appear as a distinct people, and spread themselves gradually over the whole of what was called Mysia.] Its chief cities were Cyzicum, Lampsacus, &c. The inhabitants were once very warlike, but they greatly degenerated; and the words *Mysorum ultimus* were emphatically used to signify a person of no merit. The ancients generally hired them to attend their funerals as mourners, because they were naturally melancholy and inclined to shed tears. They were once governed by monarchs. *Strab.—*

Herodot. 1, &c.—*Cic. in Verr.*—*Flacc.* 27.—*Flor.* 3, c. 5.—*Appian. in Mithrid.*—A festival in honour of Ceres, surnamed Mysia from Mysias, an Argive, who raised her a temple near Pallene in Achaia. Some derive the word *απο του μυσαι*, to cloy or satisfy, because Ceres was the first who satisfied the wants of men by giving them corn. The festival continued during seven days, &c.

[**MYSIUS**, a river of Mysia, which falls into the Caicus near the source of the latter river.]

MYSON, a native of Sparta, one of the seven wise men of Greece. When Anacharsis consulted the oracle of Apollo, to know which was the wisest man in Greece, he received for answer, he who is now ploughing his fields. This was Myson. *Diog. in Vit.*

MYSTES, a son of the poet Valgius, whose early death was so lamented by the father that Horace wrote an ode to allay the grief of his friend. *Horat.* 2, od. 9.

MYTHÆCUS, a sophist of Syracuse. He studied cookery, and, when he thought himself sufficiently skilled in dressing meat, he

went to Sparta, where he gained much practice, especially among the younger citizens. He was soon after expelled the city by the magistrates, who observed that the aid of Mythæcus was unnecessary, as hunger was the best seasoning.

MYTILÆNE. [*vid.* Mitylene.]

MYUS, (*Myuntis*.) a town of Ionia on the confines of Caria, founded by a Grecian colony. It was one of the 12 capital cities of Ionia. Artaxerxes, king of Persia, gave it to Themistocles to maintain him in meat. Magnesia was to support him in bread, and Lampsaicus in wine. [Myus had an excellent seaport at the mouth of the Mæander; in the course of time, however, the mouth of the river was so stopped up, that the town was about three leagues from the sea. When the entrance of the gulf of Latmus was stopped, the waters formed a lake, which produced such a number of insects, that the inhabitants abandoned the place and retired to Miletus.] *C. Nep. in Themis.*—*Strab.* 14.—*Herodot.* 1, c. 142.—*Diod.* 11.

NABAZANES, an officer of Darius third at the battle of Issus. He conspired with Bessus to murder his royal master, either to obtain the favour of Alexander, or to seize the kingdom. He was pardoned by Alexander. *Curt.* 3, &c.—*Diod.* 17.

NABATHÆA, a country of Arabia, of which the capital was called Petra. [It extended from the Euphrates to the Sinus Arabicus. The Nabathæans are scarcely known in Scripture until the time of the Maccabees.] The word is often applied to any of the eastern countries of the world by the poets, and seems to be derived from Nabath the son of Ismael. *Ovid. Met.* 1, v. 61, l. 5, v. 163.—*Strab.* 16.—*Lucan.* 4, v. 63.—*Juv.* 11, v. 126.—*Senec. in Her.* *Æl.* 160, &c.

NABIS, a celebrated tyrant of Lacedæmon, who in all acts of cruelty and oppression surpassed a Phalaris or a Dionysius. His house was filled with flatterers and with spies, who were continually employed in watching the words and the actions of his subjects. When he had exercised every art in plundering the citizens of Sparta, he made a statue, which in resemblance was like his wife, and was clothed in the most magnificent apparel, and whenever any one refused to deliver up his riches, the tyrant led him to the statue, which immediately, by means of secret springs, seized him in its arms, and tormented him in the most excruciating manner with bearded points and prickles, hid under the clothes. To render his tyranny more popular, Nabis made an alliance with Flaminius, the Roman general, and pursued with the most inveterate enmity the war which he had undertaken against the Achæans. He besieged Gythium, and defeated Philopœmen in a naval battle. His

triumph was short, the general of the Achæans soon repaired his losses, and Nabis was defeated in an engagement and treacherously murdered as he attempted to save his life by flight. *B. C.* 192, after an usurpation of 14 years. *Polyb.* 13.—*Justin.* 30 and 31.—*Plut. in Phil.*—*Paus.* 7, c. 8.—*Flor.* 2, c. 7.—A priest of Jupiter Ammon, killed in the second Punic war as he fought against the Romans. *Sil.* 15, v. 672.

NABONASSAR, a king of Babylon after the division of the Assyrian monarchy. From him the *Nabonassarian epoch* received its name, agreeing with the year of the world 3237, or 746 B. C. [The beginning of this prince's reign is of great importance in chronology, because Ptolemy assures us that there were astronomical calculations made by the Chaldeans from Nabonassar to his time; and Ptolemy and the other astronomers count their years from that epocha. Foster, in his Epistle concerning the Chaldeans, as given by Michaëlis in his "*Spicilegium Geographiæ Hebræorum*," vol. 2, p. 102, seeks to explain the name Nabonassar, on the supposition of an affinity between the ancient Chaldee language and the Slavonic tongue. According to him it is equivalent to *Nebu-nash-tzar*, which means "Our Lord in heaven."]

[**NABOPOLASSAR**, a king of Babylon who united with Astyages against Assyria, which country they conquered, and having divided it between them, founded two kingdoms, that of the Medes under Astyages, and that of the Chaldeans under Nabopolassar, B. C. 626. Necho, king of Egypt, jealous of the power of the latter, declared war against and defeated him. Nabopolassar died after a reign of 21 years. The name, according to Foster, (*vid.*

Nabonassar,) is equivalent to *Nebu-polestzar*, which means "Our Lord dwells in heaven."]]

NÆNIA, the goddess of funerals at Rome, whose temple was without the gates of the city. The songs which were sung at funerals were also called *nænia*. They were generally filled with the praises of the deceased, but sometimes they were so unmeaning and improper, that the word became proverbial to signify nonsense. *Varro de Vitâ P. R.—Plaut. Asin.* 41, c. 1, v. 63.

CN. NÆVIUS, [a native of Campania, was the first imitator of the regular dramatic works which had been produced by Livius Andronicus. He served in the first Punic war, and his earliest plays were represented at Rome in the year 519. The names of his tragedies (of which as few fragments remain as those of Livius,) are still preserved. *Alcestis*, from which there is yet extant a description of old age in rugged and barbarous verse—*Danæ*, *Dulorestes*, *Hesiona*, *Hector*, *Iphigenia*, *Lycurgus*, *Phœnissæ*, *Protesilaus*, and *Telephus*. All these were translated or closely imitated from the works of Euripides. *Anaxandrides*, and other Greek dramatists. *Nævius*, however, was accounted a better comic than tragic poet. Cicero has given us some specimens of his jests, with which he appears to have been greatly amused; but they consist rather in unexpected turns of expression, or a play of words, than in genuine humour. *Nævius* in some of his comedies indulged too much in personal invective and satire, especially against the elder Scipio. Encouraged by the silence of this illustrious individual, he next attacked the patrician family of the *Metelli*. The poet was thrown into prison for this last offence, where he wrote his comedies, the *Hariolus* and *Leontes*. These being in some measure intended as a recantation of his former invectives, he was liberated by the tribunes of the commons. Relapsing soon after, however, into his former courses, and continuing to satirize the nobility, he was driven from Rome by their influence, and retired to Carthage, where he died, according to Cicero, A. U. C. 550. Besides his comedies, he was author of the *Cyprian Iliad*, a translation from a Greek poem, called the *Cyprian Epic*. A metrical chronicle, which chiefly related the events of the first Punic war, was his last composition.] *Cic. Tusc.* 1, c. 1, *de Senect.*—*Horat.* 2, ep. 1, c. 53.—A tribune of the people at Rome, who accused Scipio Africanus of extortion.—An augur in the reign of Tarquin. To convince the king and the Romans of his power as an augur, he cut a whetstone with a razor, and turned the ridicule of the populace into admiration: Tarquin rewarded his merit by erecting him a statue in the *comitium*, which was still in being in the age of Augustus. The razor and whetstone were buried near it under an altar, and it was usual among the Romans to make witnesses in civil causes swear near it. This miraculous event of cutting a whetstone with

a razor, though believed by some writers, is treated as fabulous and improbable by Cicero, who himself had been an augur. [In some editions of Livy the name is written *Accus Navius*, in others *Attus Navius*.] *Dionys. Hist.—Liv.* 1, c. 36.—*Cic. de divin.* 1, c. 17. *de N. D.* 2, c. 3. 1. 3, c. 6.

NAHARVÁLI, a people of Germany, [ranked by Tacitus under the *Lygii*, or the inhabitants of what is now part of *Silesia*, *Prussia*, and *Poland*. They had a consecrated grove, where a priest officiated in female attire. The Romans believed that the gods worshipped in this grove were *Castor* and *Pollux*, as they were both young and brothers.] *Tacit. Germ.* 43.

NÁIÁDES, certain inferior deities who presided over rivers, springs, wells, and fountains. The *Naiades* generally inhabited the country, and resorted to the woods or meadows near the stream over which they presided, whence the name (*ναίω*, to flow.) They are represented as young and beautiful virgins, often leaning upon an urn, from which flows a stream of water. *Ægle* was the fairest of the *Naiades*, according to Virgil. They were held in great veneration among the ancients, and often sacrifices of goats and lambs were offered to them with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers. [*vid. Nymphæ.*] *Virg. Ecl.* 6.—*Ovid. Met.* 14, v. 328.—*Homer. Od.* 13.

NAIS, one of the *Oceanides*, mother of *Chiron* or *Glaucus*, by *Magnes*. *Apollod.* 1, c. 9.—A nymph, mother by *Bucolion* of *Ægeus* and *Pedasus*. *Homer. Il.* 6.—A nymph in an island of the Red Sea, who by her incantations turned to fishes all those who approached her residence after she had admitted them to her embraces. She was herself changed into a fish by *Apollo*. *Ovid. Met.* 4, v. 49, &c.—The word is used for water by *Tibull.* 3, 7.

NAISSUS or **NÆSSUS**, now *Nissa*, a town of *Mœsia* [Superior, nearly in the centre,] the birth-place of *Constantine*, ascribed by some to *Illyricum* or *Thrace*.

[**NAMNĒTES**, a people of *Gallia Celtica*, on the north bank of the *Liger* or *Loire*, near its mouth. Their capital was *Condivienum*, afterwards named *Namnetes*, now *Nantz*.]

NANTUÁTES, a people of *Gaul*, [on the south of the *Lacus Lemanus*, or *Lake of Geneva*.] *Cæs. B. G.* 3, c. 1.

NAPÆÆ, certain divinities among the ancients who presided over the hills and woods of the country. Some suppose that they were tutelary deities of the fountains and the *Naiades* of the sea. Their name is derived from *ναπη*, a grove. *Virg. G.* 4, v. 535.

NAPHÍLUS, a river of *Peloponnesus* falling into the *Alpheus*. *Paus.* 1.

NAR, now *Nera*, a river of *Umbria*, whose waters, famous for their sulphureous properties, pass through the lake *Velinus*, and issuing from thence with great rapidity, fall into the *Tiber*. [The *Nar* rises near *Nursia*, and falls into the *Tiber* near *Narnia* and *Ocricu-*

lum.] *Ovid. Met.* 14, v. 330.—*Virg. Æn.* 7, v. 517.—*Cic. ad Attic.* 4, ep. 15.—*Tacit. Ann.* 1, c. 79, l. 3, c. 9.

NARBO MARTIUS, now *Narbonne*, a town of Gaul founded by the consul Marcius, A. U. C. 636. It became the capital of a large province of Gaul, which obtained the name of *Gallia Narbonensis*. [When the Romans first entered Gaul this was a flourishing city. About 116 B. C. Julius Cæsar sent hither a colony of the veterans of the 10th legion.] *Paterc.* 1, c. 15, l. 2, c. 8.—*Plin.* 3.

NARBONENSIS GALLIA, one of the four great divisions of ancient Gaul, was bounded by the Alps, the Pyrenean mountains, Aquitania, and the Mediterranean, and contained what, previous to the revolution, were the provinces of Languedoc, Provence, Dauphiné, and Savoy. [This province was anciently called also *Gallia Braccata*, from the *Bracca*, or breeches, worn by the inhabitants.]

NARCISSUS, a beautiful youth, son of Cephus and the nymph Liriopé, born at Thebes in Bœotia. He saw his image reflected in a fountain, and became enamoured of it, thinking it to be the nymph of the place. His fruitless attempts to approach this beautiful object so provoked him that he grew desperate and killed himself. His blood was changed into a flower, which still bears his name. The nymphs raised a funeral pile to burn his body, according to Ovid, but they found nothing but a beautiful flower. Pausanias says, that Narcissus had a sister as beautiful as himself, of whom he became deeply enamoured. He often hunted in the woods in her company, but his pleasure was soon interrupted by her death, and still to keep afresh her memory, he frequented the groves where he had often attended her, or reposed himself on the brim of a fountain, where the sight of his own reflected image still awakened tender sentiments. *Paus.* 9, c. 21.—*Hygin.* fab. 271.—*Ovid. Met.* 3, v. 346, &c.—*Philostat.* 1.—A freed-man and secretary of Claudius, who abused his trust and the infirmities of his imperial master, and plundered the citizens of Rome to enrich himself. Messalina, the emperor's wife, endeavoured to remove him, but Narcissus sacrificed her to his avarice and resentment. Agrippina, who succeeded in the place of Messalina, was more successful. Narcissus was banished by her intrigues, and compelled to kill himself, A. D. 54. Nero greatly regretted his loss, as he had found him subservient to his most criminal and extravagant pleasures. *Tacit.*—*Sueton.*

NARISCI, a nation of Germany, in the Upper Palatinate. *Tacit. de Germ.* 42.

NARNIA or **NARNA**, now *Narni*, a town of Umbria, washed by the river Nar, from which it received its name. In its neighbourhood are still visible the remains of an aqueduct, and of a bridge erected by Augustus. [Under the Roman republic it was called *Nequinum*, from the word *nequam*, a rogue, on account of the knavery of its inhabitants. It became a Roman colony, A. U. C. 452.] *Liv.* 10, c. 9

NARO, now *Narenta*, a river of Dalmatia, falling into the Adriatic, and having the town of Narona, now called *Narenta*, on its banks, a little above the mouth. [Narona is now buried in ruins.]

NARSES, a king of Persia, A. D. 294, defeated by Maximianus Galerius, after a reign of seven years.—An eunuch in the court of Justinian, who was deemed worthy to succeed Belisarius, &c.

NARYCIA, or **UM**, or **NARYX**, a town of Magna Græcia, built by a colony of Locrians after the fall of Troy. The place in Greece from which they came bore the same name, and was the country of Ajax Oileus. The word *Narycian* is more universally understood, as applying to the Italian colony, near which pines and other trees grew in abundance. [The Narycia in Greece was situate among the Locri Epicnemidii: that in Italy, among the Epizephyrii.] *Virg. G.* 2, v. 438, *Æn.* 3, v. 399.—*Ovid. Met.* 15, v. 705.

NASĀMŌNES, a savage people [of Africa, dwelling near the Syrtis Major, and who lived by the plunder of the vessels shipwrecked on their coast.] *Curt.* 4, c. 7.—*Lucean.* 9, v. 439.—*Herodot.* 2, c. 165.—*Sil. It.* 2, v. 116, l. 11, v. 180.

NASCIO or **NATIO**, a goddess at Rome who presided over the birth of children. She had a temple at Ardea. *Cic. de Nat. D.* 3, c. 13.

NASĪCA, the surname of one of the Scipios. Nasica was the first who invented the measuring of time by water, B. C. 159, about 134 years after the introduction of sun-dials at Rome. *vid. Scipio.*—An avaricious fellow who married his daughter to Coranus, a man as mean as himself, that he might not only not repay the money he had borrowed, but moreover become his creditor's heir. Coranus, understanding his meaning, purposely alienated his property from him and his daughter, and exposed him to ridicule. *Horat.* 2, *Sat.* 5, v. 64, &c.

NASIDIĒNUS, a Roman knight, whose meanness and ostentation exhibited at an entertainment he gave to Mæcenas were ridiculed by Horace, 2, *Sat.* 8.

L. NASIDIUS, a man sent by Pompey to assist the people of Mæsilia. After the battle of Pharsalia he followed the interest of Pompey's children, and afterwards revolted to Antony. *Appian.*

[*NASO*, *vid. Ovidius.*]

NASSUS, or **NASUS**, a town of Acarnania, near the mouth of the Achelous. *Liv.* 26, c. 24.—Also, a part of the town of Syracuse.

NATISO, now *Natisonè*, a river rising in the Alps, and falling into the Adriatic east of Aquileia. *Plin.* 3, c. 13.

NAVA, now *Nape*, a river of Germany, falling into the Rhine at Bingen below Mentz. *Tacit. Hist.* 4, c. 70.

NAUCRĀTES, a Greek poet, who was employed by Artemisia to write a panegyric upon Mausolus.—Another poet. *Athen.* 9.—An orator who endeavoured to alienate the cities of Lycia from the interest of Brutus.

NAUCRATIS, a city of Egypt on the left side of the Canopic mouth of the Nile. It was celebrated for its commerce, and no ship was permitted to land at any other place, but was obliged to sail directly to the city, there to deposit its cargo. It gave birth to Athenæus. The inhabitants were called *Naucraticæ* or *Naucratiotæ*. [Herodotus states that whoever came to any other than the Canopic mouth of the Nile, was compelled to swear that it was entirely accidental, and was obliged to go thither in the same vessel. If contrary winds prevented a passage direct to Naucratis, the merchant was obliged to move his goods on board the common boats of the river and carry them to the latter place. Somewhat similar to this is the custom of the modern Chinese. The similarity becomes still more striking, if we reflect that the Greeks were allowed to have a commercial establishment at Naucratis, and were permitted places for the construction of temples for their religious rites.] *Herodot.* 2, c. 97 and 179.—*Plin.* 5, c. 9.

NAVIUS ACTIVS, a famous augur. *vid.* *Navius*.

NAULŒCHUS, a maritime town of Sicily near Pelorum.—A town of Thrace on the Euxine Sea. *Plin.* 4, c. 11.—A promontory of the island Imbros.—A town of the Locri. *Plin.* 4, c. 3.

NAUACTUS, or **NAUACTŪM**, [a city of the Locri Ozolæ in Greece, on the Sinus Corinthiacus, a short distance north-east of Antirrhium.] The word is derived from *ναυς* & *πρωρυπι*, because it was there that the Heraclidæ built the first ship which carried them to Peloponnesus. It first belonged to the Locri Ozolæ, and afterwards fell into the hands of the Athenians, who gave it to the Messenians, who had been driven from Peloponnesus by the Lacedæmonians. It became the property of the Lacedæmonians, after the battle of Ægospotamos, and it was restored to the Locri. Philip of Macedonia afterwards took it and gave it to the Ætolians, from which circumstance it has generally been called one of the chief cities of their country. [It is now *Enebet* or *Lepanto*.] *Strab.* 4.—*Paus.* 4, c. 25.—*Mela*, 2, c. 3.—*Ovid. Fast.* 2, v. 43.

NAUPLIA, a maritime city of Peloponnesus, the naval station of the Argives, at the head of the Sinus Argolicus. [It retains its ancient name, according to Mr. Gell, and is only corrupted into *Anapli* and *Napoli di Romania*, by the Turks and Italians. The same writer describes it as a large, and, in point of building, one of the most respectable cities in the Morea.] The famous fountain Canathos was in its neighbourhood. *Paus.* 2, c. 33.—*Strab.* 8.

NAUPLIĀDES, a patronymic of Palamedes, son of Nauplius. *Ovid. Met.* 13, v. 39.

NAUPLIUS, a son of Neptune and Amy-mone, king of Eubœa. He was father to the celebrated Palamedes, who was so unjustly sacrificed to the artifice and resentment of Ulysses by the Greeks during the Trojan war. The death of Palamedes highly

irritated Nauplius, and, to revenge the injustice of the Grecian princes, he attempted to debauch their wives and ruin their character. When the Greeks returned from the Trojan war, Nauplius saw them with pleasure distressed in a storm on the coasts of Eubœa, and, to make their disaster still more universal, he lighted fires on such places as were surrounded with the most dangerous rocks, that the fleet might be shipwrecked upon the coast. This succeeded, but Nauplius was so disappointed when he saw Ulysses and Diomedes escape from the general calamity, that he threw himself into the sea. According to some mythologists there were two persons of this name, a native of Argos, who went to Colchis with Jason. He was son of Neptune and Amy-mone. The other was king of Eubœa, and lived during the Trojan war. He was, according to some, son of Clytonas, one of the descendants of Nauplius the Argonaut. The Argonaut was remarkable for his knowledge of sea affairs, and of astronomy. He built the town of Nauplia, and sold Ague, daughter of Aleus, to king Teuthras, to withdraw her from her father's resentment. *Orph. Argon.*—*Apollod.* 2, c. 7.—*Apollon.* 1, &c.—*Flacc.* 1 and 5.—*Strab.* 8.—*Paus.* 4, c. 35.—*Hygin.* fab. 116.

NAUPORTUS, a town of Pannonia on a river of the same name, now called *Ober*, or *Upper Laybach*. *Vell. Pat.* 2, c. 10.—*Plin.* 3, c. 18.—*Tacit. Ann.* 1, c. 20.

NAURA, a country of Scythia in Asia. *Curt.* 8.—Of India within the Ganges. *Arrian.*

NAUSICĀA, a daughter of Alcinous king of the Phæaceans. She met Ulysses shipwrecked on her father's coasts, and it was to her humanity that he owed the kind reception he experienced from the king. She married, according to Aristotle and Dictys, Telemachus the son of Ulysses, by whom she had a son called Persepolis or Ptoliporthus. *Homer. Od.* 6.—*Paus.* 5, c. 19.—*Hygin.* fab. 126.

NAUSITHOUS, a king of the Phæaceans, father to Alcinous. He was son of Neptune and Peribœa. Hesiod makes him son of Ulysses and Calypso. *Hesiod. Th.* 1, c. 16.—The pilot of the vessel which carried Theseus into Crete.

NAUSTATHMUS, [a port of Africa, in Cyrenaica, now *Bondaria*.—A port of Troas.]

NAUTES, a Trojan soothsayer, who comforted Æneas when his fleet had been burnt in Sicily. *Virg. Æn.* 5, v. 704. He was the progenitor of the Nautii at Rome, a family to whom the palladium of Troy was, in consequence of the service of their ancestors, intrusted. *Virg. Æn.* 5, v. 794.

NAXOS, now *Naxia*, a celebrated island in the Ægean Sea, the largest and most fertile of all the Cyclades, about 48 miles in circumference, and 30 broad. It was formerly called *Strongyle*, *Dia*, *Dionysias*, and *Callipolis*, and received the name of Naxos from Naxus, who was at the head of a Carian colony which settled in the island. Naxos abounds with all sorts of fruits, and its wines are still in the same repute as formerly. The Naxians were

anciently governed by kings, but they afterwards exchanged this form of government for a republic, and enjoyed their liberty, till the age of Pisistratus, who appointed a tyrant over them. They were reduced by the Persians; but in the expedition of Darius and Xerxes against Greece, they revolted and fought on the side of the Greeks. During the Peloponnesian war, they supported the interest of Athens. Bacchus was the chief deity of the island. The capital was also called Naxos; and near it, on the 20th Sept. B. C. 377, the Lacedæmonians were defeated by Chabrias. [Dr. Clarke observes of Naxos, that its inhabitants are still great votaries of Bacchus. Olivier speaks in inferior terms of the present Naxian wine, adding that the inhabitants know neither how to make or preserve it. Dr. Clarke, on the contrary, observes that the wine of Naxos maintains its pristine celebrity, and that he thought it excellent. Naxos is said to have no ports for the reception of large-sized vessels, and has therefore been less subject to the visits of the Turks. Dr. Clarke states, that when he visited the island, he was told that there was not a single Mahometan in it, and that many of the inhabitants of the interior had never seen a Turk.] *Thucyd. 1, &c.—Herodot.—Diod. 5, &c.—Ovid. Met. 3, v. 636.—Virg. Æn. 3, v. 125.—Paus. 6, c. 16.—Pindar.—An ancient town on the eastern side of Sicily, founded 759 years before the Christian era. There was also another town at the distance of five miles from Naxos, which bore the same name, and was often called by contradistinction *Taurominium*. *Plin. 3.—Diod. 13.—A town of Crete, noted for hones. Plin. 36, c. 7.—A Carian who gave his name to the greatest of the Cyclades.**

NAZIANZUS, a town of Cappadocia where St. Gregory was born, and hence he is called *Nazianzenus*.

NEA, or *Nova insula*, a small island between Lemnos and the Hellespont, which rose out of the sea during an earthquake. *Plin. 2, c. 87.*

NEERA, a woman mentioned in Virgil's *Ecl. 3*.—A mistress of the poet Tibullus.—A daughter of Pereus, who married Aleus, by whom she had Cepheus, Lycurgus, and Auge, who was ravished by Hercules. *Apollod. 3, c. 9.—Paus. 8, c. 4.*

NEETHUS, now *Neto*, a river of Magna Græcia near Crotona. *Ovid. Met. 15, v. 51.*

NEALICES, a painter, amongst whose capital pieces are mentioned a painting of Venus, a sea-fight between the Persians and Egyptians, and an ass drinking on the shore, with a crocodile preparing to attack it.

NEANDROS, (cf *IA*.) a town of Troas. *Plin. 5, c. 30.*

NEANTHES, an orator and historian of Cyzicum, who flourished 257 years B. C.

NEAPŌLIS, a city of Campania, anciently called Parthenope, [from one of the Syrens who was said to have lived there,] and now known by the name of Naples, rising like an amphitheatre at the back of a beautiful bay

[12 miles in diameter.] As the capital of that part of Italy, it is now inhabited by upwards of 350,000 souls, who exhibit the opposite marks of extravagant magnificence and extreme poverty. [This city is said to have derived its name of Neapolis, or the new city, from a colony of Cumæans, who settled here, and probably rebuilt or enlarged the ancient city; whence it was called *Νεαπολις Κυμαίων*, "the new city of the Cumæans." Neapolis was the favourite residence of Virgil, who was buried near the promontory of Misenum. Strabo says, that in his time many Romans resorted hither to pass a voluptuous life after the manner of the Greeks, whose language they adopted. Alaric, after having sacked Rome, passed before Neapolis without injuring it, and the same conduct was pursued by Genseric.] *Suet. in Aug. 98.—A town in Africa.—A city of Thrace.—A town of Egypt.—Of Palestine.—Of Ionia.—Also a part of Syracuse. Liv. 25, c. 24.—Cic. in Verr. 5.*

NEARCHUS, an officer of Alexander in his Indian expedition. [He was ordered to conduct Alexander's fleet along the Indian ocean to the Persian gulf, and, with Onescritus, to examine it.] He wrote an account of this voyage. After the king's death he was appointed over Lycia and Pamphylia. [The voyage is related by Arrian of Nicomedia, the Greek historian of Alexander, who lived under Trajan. It is comprised in his *India*, or general account of India, and is professedly taken from the journal of Nearchus himself. The authenticity of the narrative has been questioned by some of the learned, but is completely defended in the celebrated commentary of Dr. Vincent, late Dean of Westminster, published in 1797.] *Curt. 9, c. 10.—Polyæn. 9.—Justin. 13, c. 4.—Strab. 2, &c.*

NEBO, [a mountain situate east of the river Jordan, and forming part of the chain of Aharim, north of the Dead Sea. The Israelites encamped at the foot of this mountain in the 46th year of their Exodus, and Moses, having executed the commission with which he was entrusted, and having pronounced his blessing on the 12 tribes assembled to receive his last charge, ascended this mountain, from the summit of which, called Pisgah, he had a view of the promised land into which he was not permitted to enter: on this mountain he soon afterwards died.]

NEBRISSA, a town of Spain, now *Lebriza*.

NEBRŌDES, a mountain of Sicily, where the Himera rises. *Sil. 14, v. 237.*

NEBROPHŌNES, a son of Jason and Hypsipyle. *Apollon*.—One of Actæon's dogs. *Ovid. Met. 3.*

NECESSITAS, a divinity who presided over the doctrines of mankind, and who was regarded as the mother of the Parcæ. *Paus. 2, c. 4.*

NECHOS, a king of Egypt, who attempted to make a communication between the Mediterranean and Red Seas, B. C. 610. No less than 120,000 men perished in the attempt. It

was discovered in his reign that Africa was circumnavigable. [Herodotus states, that Necho dispatched some vessels under the conduct of Phœnician mariners, down the Red Sea, with directions to pass by the columns of Hercules and return to Egypt; in other words, to circumnavigate Africa. The Phœnicians, passing down the Red Sea, entered the southern ocean: on the approach of autumn, they landed on the coast, and planted corn; when this was ripe they cut it down and again departed. Having thus consumed two years, they in the third doubled the columns of Hercules, and returned to Egypt. This voyage has been generally deemed fabulous, but the facts mentioned by Herodotus, though few, are, according to Dr. Vincent, very consistent. Herodotus states also that the Phœnicians affirmed that they had the sun on their right hand in a part of their course, a circumstance which he deems incredible, but which affords a strong argument in favour of the voyage, since this must necessarily have been the case after the Phœnicians had passed the line.] *Herodot. 2, c. 158, 1. 4, c. 42.*

NECROPOLIS, one of the suburbs of Alexandria.

NECTANĒBUS and **NECTANĀBIS**, a king of Egypt, who defended his country against the Persians, and was succeeded by Tachos, B. C. 363. His grandson, of the same name, made an alliance with Agesilaus king of Sparta, and with his assistance he quelled a rebellion of his subjects. Some time after he was joined by the Sidonians, Phœnicians, and inhabitants of Cyprus, who had revolted from the king of Persia. This powerful confederacy was soon attacked by Darius, the king of Persia, who marched at the head of his troops. Nectanebus, to defend his frontiers against so dangerous an enemy, levied 20,000 mercenary soldiers in Greece, the same number in Libya, and 60,000 were furnished in Egypt. This numerous body was not equal to the Persian forces: and Nectanebus, defeated in a battle, gave up all hopes of resistance and fled into Æthiopia, B. C. 350, where he found a safe asylum. His kingdom of Egypt became from that time tributary to the king of Persia, *Plut. Ages.—Diod. 16, &c.—Polyæn. 2.—C. Nep. in Ages.*

NECYSA, a solemnity observed by the Greeks in memory of the dead.

NELEUS, a son of Neptune and Tyro. He was brother to Pelias, with whom he was exposed by his mother, who wished to conceal her shame from her father. They were preserved and brought to Tyro, who had then married Cretheus king of Iolchos. After the death of Cretheus, Pelias and Neleus seized the kingdom of Iolchos, which belonged to Æson, the lawful son of Tyro by the deceased monarch. After they had reigned for some time conjointly, Pelias expelled Neleus from Iolchos. Neleus came to Aphares king of Messenia, who treated him with kindness, and permitted him to build a city, which he called Pylos. Neleus married Chloris the daughter of Amphion, by whom he had a daughter and

twelve sons, who were all, except Nestor, killed by Hercules, together with their father. Neleus promised his daughter in marriage only to him who brought him the bulls of Iphiclus. Bias was the successful lover. *vid. Melampus. Ovid. Met. 6, v. 413.—Paus. 4, c. 36.—Apollod. 1, c. 9, l. 2, c. 6.*—A river of Eubœa.

NEMÆA, a town of Argolis between Cleonæ and Philius, with a wood, where Hercules, in the 16th year of his age, killed the celebrated Nemæan lion. This animal, born of the hundred-headed Typhon, infested the neighbourhood of Nemæa, and kept the inhabitants under continual alarms. It was the first labour of Hercules to destroy it; and the hero, when he found that his arrows and his club were useless against an animal whose skin was hard and impenetrable, seized him in his arms and squeezed him to death. The conqueror clothed himself in the skin, and games were instituted to commemorate so great an event. The Nemæan games were originally instituted by the Argives in honour of Archemorus, who died by the bite of a serpent, [*vid. Archemorus,*] and Hercules some time after renewed them. They were one of the four great and solemn games which were observed in Greece. The Argives, Corinthians, and the inhabitants of Cleonæ, generally presided by turns at the celebration, in which were exhibited foot and horse races, chariot races, boxing, wrestling, and contests of every kind, both gymnical and equestrian. The conqueror was rewarded with a crown of green parsley, in memory of the adventure of Archemorus, whom his nurse laid down on a sprig of that plant. They were celebrated every third, or, according to others, every fifth year, or more properly on the 1st and 3d year of every Olympiad, on the 12th day of the Corinthian month *Panemos*, which corresponds to our August. They served as an era to the Argives, and to the inhabitants of the neighbouring country. It was always usual for an orator to pronounce a funeral oration in memory of the death of Archemorus, and those who distributed the prizes were always dressed in mourning. *Liv. 27, c. 30 and 31, l. 34, c. 41.—Ovid. Met. 9, v. 97, ep. 9, v. 61.—Paus. in Corinth.—Clem. Alexand. —Athen.—Polyæn.—Strab. 8.—Hygin. fab. 30 and 273.—Apollod. 3, c. 6.*—A river of Peloponnesus falling into the bay of Corinth. *Liv. 33, c. 15.*

NEMAEUS, a town of Gaul, in Languedoc, near the mouth of the Rhone, now *Nismes*.

NEMESIA, festivals in honour of Nemesis. [*vid. Nemesis.*]

M. AUREL. OLYMP. NEMESIĀNUS, a Latin poet, born at Carthage, of no very brilliant talents, in the third century, whose poems on hunting and bird-catching were published by Burman, inter scriptores rei venaticæ, 4to. L. Bat. 1728. [They are edited also by Wernsdorff in the *Poetæ Latini Minores*, Altenb. 1790-8. Nemesianus flourished under the emperors Carus, Carinus, and Numerianus. The last of these princes

had a particular esteem for him. The poem on hunting, called *Cyngeticon*, was so highly esteemed in the eighth century, that it was read among the classics in the public schools in the time of Charlemagne. It cannot rank high as a poetical composition, but deserves praise for its polish and elegance. Both this and the poem *De Aucupio*, or bird-catching, have reached us in a very mutilated state. Some, without any necessity, ascribe the latter poem to another poet of the same name.]

NEMESIS, one of the infernal deities, daughter of Nox. She was the goddess of vengeance, always prepared to punish impiety, and at the same time liberally to reward the good and virtuous. [The original meaning of the term *Nemesis* in Greek is, the just indignation one feels at observing the prosperity of the undeserving. The Goddess Nemesis was called *Αἰσούσια*, i. e. she from whom no bad man can escape.] She is made one of the Paræ by some mythologists, and is represented with a helm and a wheel. The people of Smyrna were the first who made her statues with wings, to show, with what celerity she is prepared to punish the crimes of the wicked both by sea and land, as the helm and the wheel in her hands intimate. Her power did not only exist in this life, but she was also employed after death to find out the most effectual and rigorous means of correction. Nemesis was particularly worshipped at Rhamnus in Attica, where she had a celebrated statue 10 cubits long, made of Parian marble by Phidias, or, according to others, by one of his pupils. The Romans were also particularly attentive to the adoration of a deity whom they solemnly invoked, and to whom they offered sacrifices before they declared war against their enemies, to show the world that their wars were undertaken upon the most just grounds. Her statue at Rome was in the capitol. Some suppose that Nemesis was the person whom Jupiter deceived in the form of a swan, and that Leda was intrusted with the care of the children which sprang from the two eggs. Others observe that Leda obtained the name of Nemesis after death. According to Pausanias, there were more than one Nemesis. The goddess Nemesis was surnamed *Rhamnusia*, because worshipped at Rhamnus. [The temple at this place is said to have been built of the marble which the Persians brought with them into the plain of Marathon, in anticipation of their expected victory.] The Greeks celebrated a festival, called *Nemesia*, in memory of deceased persons, as the goddess Nemesis was supposed to defend the relics and the memory of the dead from all insult. *Hygin. P. A. 2, c. 8.—Paus. 1, c. 33.—Apollod. 3, c. 10.—Hesiod. Theog. 224.—Plin. 11, c. 28, l. 36, c. 5.*

NEMESIUS, [a native of Emesa, in Syria, and bishop of that city, about A. D. 400. He has left a work "On the nature of man," in forty-four books, which is sometimes ascribed to Gregory of Nyssa, but from no other reason, it would seem, than because the latter wrote a work under the same title.

The treatise of Nemesius is one of the best productions of Christian antiquity. He displays in it a remarkable knowledge of physics, considering the period in which he lived, and an intimate acquaintance with the writings and doctrines of the ancient philosophers. His style, formed on good models, is much purer than that of most of his contemporaries. The best edition is that of Matthiæ, Halle. 1802, in 8vo.]

NEMETACUM, a town of Gaul, now *Arras*. [*vid. Atrebatibus.*]

NEMĒTES, a nation of Germany, [along the Rhine, between the Vaugiones and the Tribocci. Their capital was Noviomagus, now *Spires*.] *Tacit. de Germ. 28.*

NEMORALIA, festivals observed in the woods of Aricia, in honour of Diana, who presided over the country and the forests, on which account that part of Italy was sometimes denominated *Nemorensis ager*. *Ovid. de A. A. 1, v. 259.*

NEMOSSUS, (or *UM*), the capital of the Averni in Gaul, now *Clermont*. *Lucan. 1, v. 419.—Strab. 4.*

NEOBŪLE, a daughter of Lycambus, betrothed to the poet Archilochus. (*vid. Lycambes*.) *Horat. ep. 6, v. 13, l. 1, ep. v. 79.—Ovid. in Ib. 54.*—A beautiful woman to whom Horace addressed 3, od. 12.

NEOCESARĒA, [a town of Pontus, on the river Lycus, above Comana. It is now *Nik-sar*.—A town of Mauritania.—Another of Syria, &c.]

NEŌCLES, an Athenian philosopher, father, or, according to Cicero, brother to the philosopher Epicurus. *Cic. 1, de Nat. D. c. 21.—Diog.*—The father of Themistocles. *Ælian. V. H. 2, &c.—C. N. p. in Them.*

NEON, a town of Phocis.—There was also another of the same name, in the same country, on the top of Parnassus. It was afterwards called Tithorea. *Plut. in Syll.—Paus.—Phoc.—Herodot. 8, c. 32.*

NEONTICHOS, a town of Æolia, near the Hermus.—[A town of Phocis.—Another of Thrace, on the Propontis.—Another in Caria.] *Herodot.—Plin.*

NEOPTŌLEMUS, a king of Epirus, son of Achilles and Deidamia, called *Pyrrhus*, from the yellow colour of his hair. He was carefully educated under the eye of his mother, and gave early proofs of his valour. After the death of Achilles, Calchas declared in the assembly of the Greeks, that Troy could not be taken without the assistance of the son of the deceased hero. Immediately upon this Ulysses and Phoenix were commissioned to bring Pyrrhus to the war. He returned with them with pleasure, and received the name of Neoptolemus, (*new soldier*), because he had come late to the field. On his arrival before Troy he paid a visit to the tomb of his father, and wept over his ashes. He afterwards, according to some authors, accompanied Ulysses to Lemnos, to engage Philoctetes, to come to the Trojan war. He greatly signalized himself during the remaining time of the siege, and he was the first who entered the wooden

horse. He was inferior to none of the Grecian warriors in valour, and Ulysses and Nestor alone could claim a superiority over him in eloquence, wisdom, and address. His cruelty, however, was as great as that of his father. Not satisfied with breaking down the gates of Priam's palace, he exercised the greatest barbarity upon the remains of his family, and without any regard to the sanctity of the place where Priam had taken refuge, he slaughtered him without mercy; or, according to others, dragged him by the hair to the tomb of his father, where he sacrificed him, and where he cut off his head, and carried it in exultation through the streets of Troy, fixed on the point of a spear. He also sacrificed Astyanax to his fury, and immolated Polyxena on the tomb of Achilles, according to those who deny that the sacrifice was voluntary. When Troy was taken, the captives were divided among the conquerors, and Pyrrhus had for his share Andromache the widow of Hector, and Helenus the son of Priam. With these he departed for Greece, and he probably escaped from destruction by giving credit to the words of Helenus, who foretold him that if he sailed with the rest of the Greeks, his voyage would be attended with fatal consequences, and perhaps with death. This obliged him to take a different course from the rest of the Greeks, and he travelled over the greatest part of Thrace, where he had a severe encounter with queen Harpalyce. [*vid. Harpalyce.*] The place of his retirement after the Trojan war is not known. Some maintain that he went to Thessaly, where his grandfather still reigned; but this is confuted by others, who observe perhaps with more reason, that he went to Epirus where he laid the foundations of a new kingdom, because his grandfather Peleus had been deprived of his sceptre by Acastus the son of Pelias. Neoptolemus lived with Andromache after his arrival in Greece, but it is unknown whether he treated her as a lawful wife or a concubine. He had a son by this unfortunate princess, called Molossus, and two others, if we rely on the authority of Pausanias. Besides Andromache he married Hermione the daughter of Menelaus, as also Lanassa the daughter of Cleodæus, one of the descendants of Hercules. The cause of his death is variously related. Menelaus, before the Trojan war, had promised his daughter Hermione to Orestes, but the services he experienced from the valour and the courage of Neoptolemus during the siege of Troy, induced him to reward his merit by making him his son-in-law. The nuptials were accordingly celebrated, but Hermione became jealous of Andromache, and because she had no children, she resolved to destroy her Trojan rival who seemed to steal away the affections of their common husband. In the absence of Neoptolemus at Delphi, Hermione attempted to murder Andromache, but she was prevented by the interference of Peleus, or, according to others, of the populace. When she saw her schemes defeated, she determined to lay

violent hands upon herself to avoid the resentment of Neoptolemus. The sudden arrival of Orestes changed her resolutions, and she consented to elope with her lover to Sparta. Orestes, at the same time to revenge and to punish his rival, caused him to be assassinated in the temple of Delphi, and he was murdered at the foot of the altar by Machareus the priest, or by the hand of Orestes himself, according to Virgil, Paterculus, and Hyginus. Some say that he was murdered by the Delphians, who had been bribed by the presents of Orestes. It is unknown why Neoptolemus went to Delphi. Some support that he wished to consult the oracle to know how he might have children by the barren Hermione; others say that he went thither to offer the spoils which he had obtained during the Trojan war, to appease the resentment of Apollo whom he had provoked by calling him the cause of the death of Achilles. The plunder of the rich temple of Delphi, if we believe others, was the object of the journey of Neoptolemus; and it cannot but be observed, that he suffered the same death and the same barbarities which he had inflicted in the temple of Minerva upon the aged Priam and his wretched family. From this circumstance the ancients have made use of the proverb of *Neoptolemic revenge* when a person had suffered the same savage treatment which others had received from his hand. The Delphians celebrated a festival with great pomp and solemnity in memory of Neoptolemus, who had been slain in his attempt to plunder their temple, because, as they said, Apollo, the patron of the place, had been in some manner accessory to the death of Achilles. *Paterc.* 1, c. 1.—*Virg. Æn.* 2 and 3.—*Paus.* 10, c. 24.—*Ovid. Met.* 13, v. 334, 455, &c.—*Hæroid.* 8.—*Strab.* 9.—*Pind. Nem.* 7.—*Eurip. Androm. & Orest.* &c.—*Plut. in Pyrr.*—*Justin.* 17, c. 3.—*Dicætyl. Cret.* 4, 5 and 6.—*Homer. Od.* 11, v. 504. *Il.* 19, v. 326.—*Sophoc. Philoct.*—*Apollod.* 3, c. 13.—*Hygin. fab.* 97 and 102.—*Philostr. Her.* 19, &c.—*Dares. Phryg.*—*Q. Smyrn.* 14.—A king of the Molossi, father of Olympias the mother of Alexander. *Justin.* 17, c. 3.—Another, king of Epirus.—An uncle of the celebrated Pyrrhus who assisted the Tarentines. He was made king of Epirus by the Epirots who had revolted from their lawful sovereign, and was put to death when he attempted to poison his nephew, &c. *Plut. in Pyrr.*—A tragic poet of Athens greatly favoured by Philip king of Macedonia. When Cleopatra, the monarch's daughter, was married to Alexander of Epirus, he wrote some verses which proved to be prophetic of the tragical death of Philip. *Diod.* 16.—A relation of Alexander. He was the first who climbed the walls of Gaza when that city was taken by Alexander. After the king's death he received Armenia as his province, and made war against Eumenes. He was supported by Craterus, but an engagement with Eumenes proved fatal to his cause. Craterus was killed and himself mortally wounded by Eumenes, B. C. 321. *C. Nep. in Eumen.*—

One of the officers of Mithridates the Great, beaten by Lucullus in a naval battle. *Plut. in Luc.*

NEPE, a constellation of the heavens, the same as Scorpio.—An inland town of Etruria, called also *Nepete*, whose inhabitants are called *Nepesini*. *Ital.* 3, v. 490.—*Liv.* 5, c. 19, l. 26, c. 34.

NEPHALIA, festivals in Greece, in honour of Mnemosyne the mother of the Muses and Aurora, Venus, &c. No wine was used during the ceremony, but merely a mixture of water and honey. *Pollux.* 6, c. 3.—*Athen.* 15.—*Suidas*.

NEPHELE, the first wife of Athamas king of Thebes, and mother of Phryxus and Helle. She was repudiated on pretence of being subject to fits of insanity, and Athamas married Ino the daughter of Cadmus, by whom he had several children. Ino became jealous of Nephele, because her children would succeed to their father's throne before her's by right of seniority, and she resolved to destroy them. Nephele was apprized of her wicked intentions, and she removed her children from the reach of Ino, by giving them a celebrated ram sprung from the union of Neptune and Theophane, on whose back they escaped to Colchis. [*vid.* Phryxus.] Nephele was afterwards changed into a cloud, whence her name is given by the Greeks to the clouds. Some call her *Nebula*, which word is the Latin translation of *Nephele*. The fleece of the ram, which saved the life of Nephele's children, is often called the *Nephelean fleece*. *Apolod.* 1, c. 9.—*Hygin.* 2, &c.—*Ovid. Met.* 11, v. 195.—*Flacc.* 11, v. 56.—A mountain of Thessaly, once the residence of the Centaurs.

NEPHELIS, a cape of Cilicia. *Liv.* 33, c. 20.

NEPHERITES, a king of Egypt, who assisted the Spartans against Persia, when Agesilaus was in Asia. He sent them a fleet of 100 ships, which were intercepted by Conon as they were sailing towards Rhodes, &c. *Diod.* 14.

NEPIA, a daughter of Jasus, who married Olympus king of Mysia, whence the plains of Mysia are sometimes called *Nepiæ campi*.

CORN. NEPOS, a celebrated historian in the reign of Augustus. He was born at Hostilia, and, like the rest of his learned contemporaries, he shared the favours and enjoyed the patronage of the emperor. [Hostilia was a small place in the vicinity of Verona, and, as this last was included in Cisalpine Gaul, we may hence account for Nepos being called by Ausonius a *Gaul*.] He was the intimate friend of Cicero and of Atticus, and recommended himself to the notice of the great and opulent by delicacy of sentiment and a lively disposition. According to some writers he composed three books of chronicles, as also a biographical account of all the most celebrated kings, generals, and authors of antiquity. [Aulus Gellius cites this work under the title of *Chronicles*; Jornandes under that of *Annals*. The former, as also the grammarian Charisius, cites his '*Books of Examples*,' making

mention of the fifth of them. Charisius speaks also of the 16th book of a work by Nepos, entitled "*Illustrious Men*." He had written also a life of Cicero. In *Dion.* c. 3, he speaks of a work written by himself, styled "*The Greek Historians*." Finally, some have imagined, from a passage of Nepos, that he had composed also a work called "*The lives of the Kings*;" but this is mere hypothesis.] Of all his valuable compositions nothing remains but his lives of the illustrious Greek and Roman generals, which have often been attributed to Æmilius Probus, who published them in his own name in the age of Theodosius, to conciliate the favour and the friendship of that emperor. The language of Cornelius had always been admired; and as a writer of the Augustan age, he is entitled to many commendations for the delicacy of his expressions, the elegance of his style, and the clearness and precision of his narrations. Some support that he translated Dares Phrygius from the Greek original; but the inelegance of the diction, and its many incorrect expressions plainly prove that it is the production, not of a writer of the Augustan age, but the spurious composition of a more modern pen. [It has been said above that the "*Lives*" of Nepos were published in his own name by Æmilius Probus. In the dedication of this latter writer, which is in bad Latin verse, no mention whatever is made of Nepos, and Probus claims the work as the joint production of himself, his father, and grandfather. One is astonished at the want of intelligence on the part of his readers, in their not perceiving the discrepancy between the thoughts and sentiments which prevailed in the age of Nepos and those which characterized the reign of Theodosius; nor in being struck with the difference between the barbarous style of the writers who flourished in the latter period, and the elegance of the golden age which marks the diction of the historian. It must be confessed, however, that the style of the "*Life of Atticus*," which the manuscripts unanimously ascribe to Nepos, while they all agree in naming Æmilius Probus as the author of the "*Lives of illustrious commanders*," differs essentially from that of the last mentioned work, in which may be observed various unusual expressions, singular constructions, and some solecisms which may well excite surprise if regarded as coming from a contemporary of Cicero. It seems most reasonable to adopt the conjecture of Barth, that Probus treated the work of Nepos, as Justin did that of Trogius Pompeius, in making changes, additions, and retrenchments throughout. This hypothesis acquires additional weight from what Nepos himself observes, towards the conclusion of his preface, respecting the *large size* of the volume which he was giving to the world. Nepos has been charged with various errors by modern critics, which, as his book is so generally placed in the hands of the young, it may not be amiss here to enumerate. 1st. in the life

of Phocion he has mistaken the Greek words *εμφυλοσ τις*, "a certain person of the same tribe," for a proper name, *Emphyletus*. It is believed, however, by Tzschucke, a recent editor, that Phocion may have had a friend of this name, since the same appellation occurs in Andocides. Without some excuse of this kind, Nepos's knowledge of Greek becomes very doubtful. 2. He confounds Miltiades, the son of Cimon, with Miltiades, the son of Cypselus. Herodotus (6, c. 34, *seqq.*) informs us that the latter conducted a colony of Athenians into the Chersonese, and established a sovereignty there. 3d. In the life of Pausanias, chapter 1, he confounds together Darius and Xerxes. Mardonius was the son-in-law of the first, and the brother-in-law of the last. 4th. He confounds the victory of Mycale, gained by Xantippus and Leotychides, with the naval battle gained by Cimon, nine years after, near the river Eurymedon. (*vid.* Mycale.) 5th. In comparing the end of the second chapter and the commencement of the third of the life of Pausanias, with the clear and circumstantial narrative of Thucydides (1, c. 130—134,) we will perceive that Nepos has violated the order of time, and confounded the events. 6th. There is no less disorder in the third chapter of the life of Lysander, Nepos confounds two expeditions this general into Asia, between which there elapsed an interval of seven years. Compare *Xen. Hellen.* 3, c. 4, 7—10. —*Diod. Sic.* 14, c. 13. 7th. In the second chapter of the life of Dion, Nepos confounds the order of events. Plato made three voyages to Sicily; the first in the time of Dionysius the elder, who had him sold as a slave; Dion was then only 14 years old. At the time of his second voyage, Dionysius the elder was no longer alive. It was during his third visit to the island that the philosopher reconciled Dion and Dionysius the younger. Finally, it was not Dionysius the elder, but the son, who invited Plato *magna ambitione*. 8th. In the second chapter of the life of Chabrias utter confusion prevails. At the period when Nepos makes Agesilaus to have gone on his expedition into Egypt, this monarch was busily occupied in Bœotia, and Nepos himself, in his life of Agesilaus, makes no mention of this expedition. The king of Egypt, who was assisted by Chabrias, and afterwards by Agesilaus, was Tachus, and not Nectanebus. 9th. Annibal did not immediately march to Rome after the victory at Cannæ, as Nepos in his life of Annibal, chap. 5, states, but after having permitted the spirit of his army to become corrupted in Campania. 10th. In the life of Conon, chap. 1, he says that this general had no share in the battle of Egos Potamos; the contrary is proved by Xenophon, *Hellen.* 2, c. 1, 29. 11th. In the life of Agesilaus, chap. 5, he attributes to this king the victory at Corinth, which was due to Aristodemus, as Xenophon informs us, *Hellen.* 4, c. 2, 9—23.] Among the many good editions of Cornelius Nepos, two may be selected as

the best, that of [Van Staveren,] 8vo. L. Bat. 1773, and that of Glasgow, 12mo. 1761. [By far the best now, is the edition of Fischer, Lips. 1806, 8vo.]—Julius, an emperor of the west, &c.

NEPOTIANUS, Flavius Popilius, a son of Eutropia, the sister of the emperor Constantine. He proclaimed himself emperor after the death of his cousin Constans, and rendered himself odious by his cruelty and oppression. He was murdered by Anicetus, after one month's reign, and his family were involved in his ruin.

NEPHTYS, wife of Typhon, became enamoured of Osiris, her brother-in-law, and introduced herself to his bed. She had a son called Anubis by him. *Plut. in Isis.*

NEPTUNI FANUM, a place near Cenchrææ, *Mela*, 1, c. 19.—Another in the island of Calauria.—Another near Mantinea.

NEPTUNIA, a town and colony of Magnus Græcia.

NEPTUNIUM, a promontory of Arabia, at the entrance of the gulf.

NEPTUNIA, an epithet applied to Sext. Pompey, because he believed himself to be god of the sea, or descended from him, on account of his superiority in ships, &c. *Horat. Epod.* 9.—*Dion.* 48.

NEPTUNUS, [in Greek *Ποσειδων*, *vid.* the end of this article,] son of Saturn and Ops, and brother to Jupiter, Pluto, and Juno. He was devoured by his father the day of his birth, and again restored to life by means of Metis, who gave Saturn a certain potion. Pausanias says that his mother concealed him in a sheep-fold in Arcadia, and she imposed upon her husband, telling him that she had brought a colt into the world, which was instantly devoured by Saturn. Neptune shared with his brothers the empire of Saturn, and received as his portion the kingdom of the sea. This, however, did not seem equivalent to the empire of heaven and earth, which Jupiter had claimed, therefore he conspired to dethrone him with the rest of the gods. The conspiracy was discovered, and Jupiter condemned Neptune to build the walls of Troy. [*vid.* Laomedon.] A reconciliation was soon after made, and Neptune was reinstated to all his rights and privileges. Neptune disputed with Minerva the right of giving a name to the capital of Cœropia, but he was defeated, and the olive which the goddess suddenly raised from the earth was deemed more serviceable for the good of mankind than the horse which Neptune had produced by striking the ground with his trident, as that animal is the emblem of war and slaughter. This decision did not please Neptune, he renewed the combat by disputing for Træzene, but Jupiter settled their disputes by permitting them to be conjointly worshipped there, and by giving the name of Polias, or the *protectress of the city*, to Minerva, and that of king of Træzene to the god of the sea. He also disputed his right for the isthmus of Corinth with Apollo; and Briareus the Cyclops, who was mutually chosen

umpire, gave the isthmus to Neptune and the promontory to Apollo. Neptune, as being god of the sea, was entitled to more power than any of the other gods, except Jupiter. Not only the ocean, rivers, and fountains, were subjected to him, but he also could cause earthquakes at his pleasure, and raise islands from the bottom of the sea with a blow of his trident. The worship of Neptune was established in almost every part of the earth, and the Libyans in particular venerated him above all other nations, and looked upon him as the first and greatest of the gods. The Greeks and the Romans were also attached to his worship, and they celebrated their Isthmian games and Consualia with the greatest solemnity. He was generally represented sitting in a chariot made of a shell, and drawn by sea horses or dolphins. Sometimes he is drawn by winged horses, and holds his trident in his hand, and stands up as his chariot flies over the surface of the sea. Homer represents him as issuing from the sea, and in three steps crossing the whole horizon. The mountains and the forests, says the poet, trembled as he walked; the whales, and all the fishes of the sea, appear round him; and even the sea herself seems to feel the presence of her god. The ancients generally sacrificed a bull and a horse on his altars, and the Roman soothsayers always offered to him the gall of the victims, which in taste resembles the bitterness of the sea water. The amours of Neptune are numerous. He obtained, by means of a dolphin, the favours of Amphitrite, who had made a vow of perpetual celibacy, and he placed among the constellations the fish which had persuaded the goddess to become his wife. He also married Venilia and Salacia, which are only the names of Amphitrite, according to some authors, who observe that the former word is derived from *venire*, alluding to the continual motion of the sea. Salacia is derived from *salum*, which signifies the sea, and is applicable to Amphitrite. Neptune became a horse to enjoy the company of Ceres. (*vid.* Arion.) To deceive Theophane, he changed himself into a ram. (*vid.* Theophane.) He assumed the form of the river Enipeus to gain the confidence of Tyro, the daughter of Salmones, by whom he had Pelias and Neleus. He was also father of Phoreus and Polyphemus by Thoosa; of Lycus, Nycteus, and Euphemus, by Celeo; of Chryses by Chrysoenia; of Ancæus by Astypalæ; of Bœotus and Hellen by Antiope; of Leucæon by Themisto; of Agenor and Bellerophon by Eurynome the daughter of Nysus; of Antas by Alcyone the daughter of Atlas; of Abas by Arethusa; of Actor and Dycis by Agemede the daughter of Augias; of Megareus by (Enope daughter of Epopeus; of Cyclus by Harpalyce; of Taras, Otus, Ephialtes, Dorus, Alesus, &c. The word *Neptunus* is often used metaphorically by the poets, to signify *sea water*. In the Consualia of the Romans, horses were led through the streets finely equipped and crowned with garlands, as the god in whose honour the festivals

were instituted had produced, the horse, an animal so beneficial for the use of mankind. [Neptune was originally a Libyan god, and the Greeks derived his worship from that country. The Phœnicians very probably landed at an early period in Africa, and brought the horse with them, which they taught the savage inhabitants to manage. The latter, seeing them master both the most terrible of elements, the sea, and the most spirited of animals, regarded them as divinities. Hence the horse became sacred to Neptune. The Consus of the Romans appears to have been the sea deified by the Aborigines, and whose worship became subsequently identified with that of Neptune; which last was introduced by the early Greek colonies. Plato (in Cratylus) derives the name *Ποσειδών* from *πους* and *δω*, because Neptune binds our feet in his dominions; and Varro derives *Neptunus* from *nubo*, "quod mare terras obnubat:" both appellations, however, are evident corruption of Oriental terms.] *Paus.* 1, 2, &c.—*Homer.* *Il.* 7, &c.—*Varro de L. L.* 4.—*Cic. de Nat. D.* 2, c. 26, l. 2, c. 25.—*Hesiod. Theog.*—*Vtrg. Æn.* 1, v. 12, &c. 1, 2, 3, &c.—*Apollod.* 1, 2, &c.—*Orid. Met.* 6, v. 117, &c.—*Herodot.* 2, c. 50, l. 4, c. 188.—*Maecrob.*—*Saturn.* 1, c. 17.—*Aug. de Civ. D.* 18.—*Plut. in Them.*—*Hygin. fab.* 157.—*Eurip. in Phœnis.*—*Flacc.*—*Apollon. Rhod.*

NÉRÉIDES, nymphs of the sea, daughters of Nereus and Doris. [*vid.* the end of this article.] They were fifty, according to the greater number of the mythologists, whose names are as follows: Sao, Amphitrite, Proto, Galatea, Thoe, Eucrate, Eudora, Galena, Glauce, Thetis, Spio, Cymothoe, Melita, Thalia, Agave, Eulimene, Erato, Pasithea, Doto, Eunice, Nesea, Dynamene, Pherusa, Protomelia, Actea, Penope, Doris, Cymatolege, Hippothoe, Cymo, Eione, Hipponoe, Cymodoce, Neso, Eupompe, Pronoe, Themisto, Glaucanome, Halimede, Pontoporia, Evagora, Liagora, Polynome, Laomadia, Lysianassa, Autonoe, Menippe, Evarne, Pamathe, Nemertes. In those which Homer mentions, to the number of 30, we find the following names different from those spoken of by Hesiod; Halia, Limmoria, Iera, Amphitroe, Dexamene, Amphinome, Callianira, Apseudes, Callanassa, Clymene, Janira, Nassa, Mera, Orithya, Amatheia. Apollodorus, who mentions 45, mentions the following names different from the others; Glaucothoe, Protomedusa, Pione, Pleasura, Calypso, Cranto, Neomeris, Dejanira, Polynoe, Melia, Dione, Isea, Dero, Eumolpe, Ione, Ceto. Hyginus and others differ from the preceding authors in the following names: Drymo, Xantho, Ligæa, Phyllodoce, Cydippe, Lycorias, Cleio, Beroe, Ephira, Opis, Asia, Deocea, Arethusa, Crenis, Eurydice, and Leucothoe. The Nereides were implored as the rest of the deities; they had altars, chiefly on the coasts of the sea, where the piety of mankind made offerings of milk, oil, and honey, and often of the flesh of goats. When they were on the sea-shore they generally resided in grottos and

caves which were adorned with shells, and shaded by the branches of vines. Their duty was to attend upon the more powerful deities of the sea, and to be subservient to the will of Neptune. They were particularly fond of halcyons, and as they had the power of ruffling or calming the waters, they were always addressed by sailors, who implored their protection that they might grant them a favourable voyage and a prosperous return. They are represented as young and handsome virgins, sitting on dolphins, and holding Neptune's trident in their hand, or sometimes garlands of flowers. [It has been a subject of inquiry with regard to the Nereids, whether they are to be considered as metaphorical personages, or as real beings. Those whom Homer and Hesiod name are mostly poetical persons; but some of them had a real existence, as Cassiope, the mother of Andromeda, Psamathe, the mother of Phoece, from whom the country into which she removed was called Phocis, Thetis the mother of Achilles, and some others. It must be observed, however, that the name of Nereides was given at first to princesses who inhabited some islands on the sea-coast, and became famous for the establishment of commerce and navigation. It was transferred afterwards to some poetical personages, who owe their existence only to etymologies conformable to the qualities implied in their names, and even to certain fishes that have the upper part of their bodies much like that of women. Pliny states, that in the time of Tiberius there was seen upon the sea-shore a Nereid, such as the poets represent them, "humana effigie," and that an ambassador from Gaul had told Augustus that upon the sea-coasts several dead Nereides had been seen. This wears, however, the appearance of fable.] *Orpheus, Hymn. 23.—Catul. de Rapt. Pel.—Ovid. Met. 11, v. 361, &c.—Stat. 2, Sylv. 2, l. 3, Sylv. 1.—Paus. 2, c. 1.—Apollod. 1, c. 2 and 3.—Hesiod. Theog.—Homer. Il. 18, v. 39.—Plin. 36, c. 5.—Hygin. &c.*

NEREUS, a name given to Achilles, as son of Thetis, who was one of the Nereides. *Horat. ep. 17, v. 8.*

NEREUS, a deity of the sea, son of Oceanus and Terra. He married Doris, by whom he had 50 daughters, called the Nereides. [*vid. Nereides.*], Nereus was generally represented as an old man with a long flowing beard, and hair of an azure colour. The chief place of his residence was in the Ægean Sea, where he was surrounded by his daughters, who often danced in choruses round him. He had the gift of prophecy, and informed those that consulted him of the different fates that attended them. He acquainted Paris with the consequences of his elopement with Helen; and it was by his directions that Hercules obtained the golden apples of the Hesperides, but the sea god often evaded the importunities of inquirers by assuming different shapes, and totally escaping from their grasp. The word *Nereus* is often taken for the sea itself. *Nereus* is sometimes called the most ancient of

all the gods. *Hesiod. Theog.—Hygin.—Homer. Il. 18.—Apollod.—Orpheus. Argon.—Horat. 1, od. 13.—Eurip. in Iphig.*

NERIO, or **NERIENE**, the wife of Mars. *Gell. B. c. 21.*

NERIPOS, a desert island near the Thracian Chersonesus.

NERITOS, a mountain in the island of Ithaca, as also a small island in the Ionian Sea, according to Mela. The word *Neritos* is often applied to the whole island of Ithaca, and Ulysses, the king of it, is called *Neritius dux*, and his ship *Neritia navis*. The people of Saguntum, as descended from a Neritian colony, are called *Neritia proles*. *Sil. It. 2, v. 317.—Virg. Æn. 3, v. 271.—Plin. 4.—Mela, 2, c. 7.—Ovid. Met. 13, v. 712. Rem. A. 263.*

NERITUM, a town of Calabri, now called *Nardo*.

NERIUS, a silversmith in the age of Horace 2, *Sat. 3, v. 69.*—A usurer in Nero's age, who was so eager to get money that he married as often as he could, and as soon destroyed his wives by poison, to possess himself of their estates. *Pers. 2, v. 14.*

NERO, Claudius Domitius Cæsar, a celebrated Roman emperor, son of Caius Domitius Ahenobarbus and Agrippina the daughter of Germanicus. He was adopted by the emperor Claudius, A. D. 50, and four years after he succeeded to him on the throne. The beginning of his reign was marked by acts of the greatest kindness and condescension, by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people: and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, *I wish to heaven I could not write*. He was an enemy to flattery, and when the senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. These promising virtues were soon discovered to be artificial, and Nero displayed the propensities of his nature. He delivered himself from the sway of his mother, and at last ordered her to be assassinated. This unnatural act of barbarity might astonish some of the Romans, but Nero had his devoted adherents; and when he declared that he had taken away his mother's life to save himself from ruin, the senate applauded his measures, and the people signified their approbation. Many of his courtiers shared the unhappy fate of Agrippina, and Nero sacrificed to his fury or caprice all such as obstructed his pleasure, or diverted his inclination. In the night he generally sallied out from his palace to visit the meanest taverns, and all the scenes of debauchery which Rome contained. In this nocturnal riot he was fond of insulting the people in the streets, and his attempts to offer violence to the wife of a Roman senator nearly cost him his life. He also turned actor, and publicly appeared on the Roman stage in the meanest characters. In his attempts to excel in music, and to conquer the disadvantages of a hoarse rough voice, he mo-

derated his meals, and often passed the day without eating. The celebrity of the Olympian games attracted his notice. He passed into Greece, and presented himself as a candidate for the public honour. He was defeated in wrestling, but the flattery of the spectators adjudged him the victory, and Nero returned to Rome with all the pomp and splendour of an eastern conqueror, drawn in the chariot of Augustus, and attended by a band of musicians, actors, and stage-dancers from every part of the empire. These private and public amusements of the emperor were indeed innocent, his character was injured, but not the lives of the people. But his conduct soon became more abominable: he disguised himself in the habit of a woman, and was publicly married to one of his eunuchs. This violence to nature and decency was soon exchanged for another; Nero resumed his sex, and celebrated his nuptials with one of his meanest catamites; and it was on this occasion that one of the Romans observed, that the world would have been happy if Nero's father had had such a wife. But now his cruelty was displayed in a more superlative degree, and he sacrificed to his wantonness his wife Octavia Poppæa, and the celebrated writers, Seneca, Lucan, Petronius, &c. The Christians also did not escape his barbarity. He had heard of the burning of Troy, and as he wished to renew that dismal scene, he caused Rome to be set on fire in different places. The conflagration became soon universal, and during nine successive days the fire was unextinguished. All was desolation, nothing was heard but the lamentations of mothers whose children had perished in the flames, the groans of the dying, and the continual fall of palaces and buildings. Nero was the only one who enjoyed the general consternation. He placed himself on the top of a high tower, and he sang on his lyre the destruction of Troy; a dreadful scene, which his barbarity had realized before his eyes. He attempted to avert the public odium from his head, by a feigned commiseration of the miseries of his subjects. He began to repair the streets and the public buildings at his own expense. [Suetonius and Dio Cassius positively charge this conflagration on Nero; but Tacitus expresses a doubt concerning its origin, and the probability is that the fire was accidental. Nero was at Antium when it commenced, but he returned in time to see the palace in flames. He now opened his gardens, and caused sheds to be erected for the multitudes who were deprived of their homes, and at the same time took measures to prevent a scarcity, and supply the most pressing wants of the people. The emperor might have gained credit, on the whole, by this disaster, had not the suspicion of his being the author still maintained its ground in the minds of the people. The method he took to divert it, was by a horrible persecution of the Christians, which has justly braided him with the title of the first persecutor of the church.] He built himself a celebrated palace, which he called his golden

house. It was profusely adorned with gold, with precious stones, and with whatever was rare and exquisite. It contained spacious fields, artificial lakes, woods, gardens, orchards, and whatever could exhibit beauty and grandeur. The entrance of this edifice could admit a large colossus of the emperor 120 feet high, the galleries were each a mile long, and the whole was covered with gold. The roofs of the dining halls represented the firmament, in motion as well as in figure, and continually turned round night and day, showering down all sorts of perfumes and sweet waters. [Not content with covering the whole of the Palatine hill with his "Golden House," Nero extended its gardens and pleasure-grounds over the whole plain south of the Forum, and even upon the Esquiline and Cœlian hills. The Colosseum occupies the site of the largest of those lakes which Nero made in his gardens, and which Tacitus describes in such glowing colours. It is said that Vespasian, at the same time that he drained the lake, pulled down all that Nero had erected beyond the Palatine, reducing the imperial palace to the hill that once contained Rome; and that he built the stupendous amphitheatre, the temple of Peace, and the Baths of Titus out of the materials of this portion of the "Golden House."] When this grand edifice, which, according to Pliny, extended all round the city, was finished, Nero said, that now he could lodge like a man. His profusion was not less remarkable in all his other actions. When he went a fishing his nets were made with gold and silk. He never appeared twice in the same garment, and when he undertook a voyage, there were thousands of servants to take care of his wardrobe. This continuation of debauchery and extravagance at last roused the resentment of the people. Many conspiracies were formed against the emperor, but they were generally discovered, and such as were necessary suffered the greatest punishments. The most dangerous conspiracy against Nero's life was that of Piso, from which he was delivered by the confession of a slave. The conspiracy of Galba proved more successful; and the conspirator, when he was informed that his plot was known to Nero, declared himself emperor. The unpopularity of Nero favoured his cause, he was acknowledged by all the Roman empire, and the senate condemned the tyrant that sat on the throne to be dragged naked through the streets of Rome, and whipped to death, and afterwards to be thrown down from the Tarpeian rock like the meanest malefactor. This, however, was not done; and Nero, by a voluntary death, prevented the execution of the sentence. He killed himself, A. D. 68, in the 32d year of his age, after a reign of 13 years and eight months. Rome was filled with acclamation at the intelligence, and the citizens, more strongly to indicate their joy, wore caps, such as were generally used by slaves who had received their freedom. Their vengeance was not only exercised against the

statues of the deceased tyrant, but his friends were the objects of the public resentment, and many were crushed to pieces in such a violent manner, that one of the senators, amid the universal joy, said that he was afraid they should soon have cause to wish for Nero. The tyrant, as he expired, begged that his head might not be cut off from his body, and exposed to the insolence of an enraged populace, but that the whole might be burned on the funeral pile. His request was granted by one of Galba's freedmen, and his obsequies were performed with the usual ceremonies. Though his death seemed to be the source of universal gladness, yet many of his favourites lamented his fall, and were grieved to see that their pleasures and amusements were stopped by the death of the patron of debauchery and extravagance. Even the king of Parthia sent ambassadors to Rome to condole with the Romans, and to beg that they would honour and revere the memory of Nero. His statues were also crowned with garlands of flowers, and many believed that he was not dead, but that he would soon make his appearance and take due vengeance upon his enemies. It will be sufficient to observe, in finishing the character of this tyrannical emperor, that the name of *Nero* is even now used emphatically to express a barbarous and unfeeling oppressor. Pliny calls him the common enemy and the fury of mankind; and in this he has been followed by all writers, who exhibit Nero as a pattern of the most execrable barbarity and unpardonable wantonness. *Plut. in Galb.—Suet. in Vitâ.—Tacit. Ann.—Claudius, a Roman general sent into Spain to succeed the two Scipios. He suffered himself to be imposed upon by Asdrubal, and was soon after succeeded by young Scipio. He was afterwards made consul, and intercepted Asdrubal, who was passing from Spain into Italy with a large reinforcement for his brother Annibal. An engagement was fought near the river Metaurus, in which 56,000 of the Carthaginians were left in the field of battle, and great numbers taken prisoners, 207 B. C. Asdrubal, the Carthaginian general, was also killed, and his head cut off and thrown into his brother's camp by the conquerors. Appian in Han.—Oros. 4.—Liv. 27, &c.—Horat. 4, od. 4, v. 37.—Flor. 2, c. 6.—Val. Max. 4, c. 1.—*Another, who opposed Cicero when he wished to punish with death such as were necessary to Catiline's conspiracy.—A son of Germanicus, who was ruined by Sejanus, and banished from Rome by Tiberius. He died in the place of his exile. His death was voluntary, according to some. *Sueton. in Tiber.—*Domitian was called *Nero*, because his cruelties surpassed those of his predecessors, and also *Calvus*, from the baldness of his head. *Juv. 4.—*The Neros were of the Claudian family, which, during the republican times of Rome, was honoured with 28 consulships, five dictatorships, six triumphs, seven censorships, and two ovations. They

assumed the surname of Nero, which, in the language of the Sabines, signifies *strong and warlike*.

NERONIA, a name given to Artaxata by Tiridates who had been restored to his kingdom by Nero, whose favours he acknowledged by calling the capital of his dominions after the name of his benefactor.

NERONIÆ THERMÆ, baths at Rome made by the emperor Nero.

NERVA COCCÆUS, a Roman emperor after the death of Domitian, A. D. 96. [He was descended from a Cretan family which had become Roman in the reign of Augustus. He was prætor when Nero conferred upon him triumphal honours, and was consul for the first time in the year 71, with Vespasian, and afterwards with Domitian, in the year 90. The conspirators who had formed their plans for freeing the empire from the tyranny of Domitian, applied to Nerva to succeed him, and he accordingly became emperor, A. D. 96.] He rendered himself popular by his mildness, his generosity, and the active part he took in the management of affairs. He suffered no statues to be raised to his honour, and he applied to the use of the government all the gold and silver statues which flattery had erected to his predecessor. In his civil character he was the pattern of good manners, of sobriety, and temperance. He forbade the mutilation of male children, and gave no countenance to the law which permitted the marriage of an uncle with his niece. He made a solemn declaration that no senator should suffer death during his reign; and this he observed with such sanctity that, when two members of the senate had conspired against his life, he was satisfied to tell them that he was informed of their wicked machinations. He also conducted them to the public spectacles, and seated himself between them, and, when a sword was offered to him, according to the usual custom, he desired the conspirators to try it upon his body. Such goodness of heart, such confidence in the self-conviction of the human mind, and such reliance upon the consequence of his lenity and indulgence, conciliated the affection of all his subjects. Yet, as envy and danger are the constant companions of greatness, the prætorian guards at last mutinied, and Nerva nearly yielded to their fury. He uncovered his aged neck in the presence of the incensed soldiery, and bade them wreak their vengeance upon him, provided they spared the life of those to whom he was indebted for the empire, and whom his honour commanded him to defend. His seeming submission was unavailing, and he was at last obliged to surrender to the fury of his soldiers some of his friends and supporters. The infirmities of his age, and his natural timidity, at last obliged him to provide himself against any future mutiny or tumult, by choosing a worthy successor. He had many friends and relations, but he did not consider the aggrandizement of his family, and he chose for his son and successor, Trajan, a man of whose virtues and

greatness of mind he was fully convinced. This voluntary choice was approved by the acclamations of the people, and the wisdom and prudence which marked the reign of Trajan, showed how discerning was the judgment, and how affectionate were the intentions of Nerva for the good of Rome. He died on the 27th of July, A. D. 98, in his 72d year, and his successor showed his respect for his merit and his character by raising him altars and temples in Rome, and in the provinces, and by ranking him in the number of the gods. Nerva was the first Roman emperor who was of foreign extraction, his father being a native of Crete. *Plin. paneg.—Diod. 69.*—M. Cocceius, a consul in the reign of Tiberius. He starved himself because he would not be concerned in the extravagance of the emperor.—A celebrated lawyer, consul with the emperor Vespasian. He was father to the emperor of that name.

NERVII, a warlike people of Belgic Gaul, [whose country lay on both sides of the Scaldis, or *Scheldt*, near the sources of that river; afterwards *Hainault*, and *Nord*. Their original capital was Bagacum, now *Bavia*; but afterwards *Camaracum*, or *Cambrai*, and *Turnacum*, or *Tournay*, became its chief cities towards the end of the fourth century.] They continually upbraided the neighbouring nations for submitting to the power of the Romans. They attacked J. Cæsar, and were totally defeated. *Lucan. 1, v. 428.—Cæs. Bell. G. 2, c. 15.*

NERIUM, or ARTABRUM, a promontory of Spain, now *Cape Finisterre*. *Strab. 3.*

NESACTUM, a town of Istria, at the mouth of the *Arsia*, now *Castel Nuovo*.

NESIS, (*is*, or *idis*.) now *Nisita*, an island on the coast of Campania, famous for asparagus. *Lucan* and *Statius* speak of its air as unwholesome and dangerous. *Plin. 19, c. 8.—Lucan. 6, v. 90.—Cic. ad Att. 16, ep. 1 and 2.—Stat. 3. Sylv. 1, v. 148.*

NESSUS, a celebrated centaur, son of *Ixion* and the *Cloud*. He offered violence to *Dejanira*, whom *Hercules* had intrusted to his care, with orders to carry her across the river *Evenus*. (*vid. Dejanira*.) *Hercules* saw the distress of his wife from the opposite shore of the river, and immediately he let fly one of his poisoned arrows, which struck the centaur to the heart. *Nessus*, as he expired, gave the tunic he then wore to *Dejanira*, assuring her, that, from the poisoned blood which had flowed from his wounds, it had received the power of calling a husband away from unlawful loves. *Dejanira* received it with pleasure, and this mournful present caused the death of *Hercules*. *vid. Hercules.* *Apollod. 2, c. 7.—Ovid. ep. 9.—Senec. in Herc. fur.—Paus. 3, c. 28.—Diod. 4.*—A river. (*vid. Nestus*.)

NESTOLES, a famous statuary of Greece, rival to *Phidias*. *Plin. 34, c. 8.*

NESTOR, a son of *Neleus* and *Chloris*, nephew to *Pelias*, and grandson to *Neptune*. [*vid. Pylos*.] He had eleven brothers, who were all killed, with his father, by *Hercules*.

His tender age detained him at home, and was the cause of his preservation. The conqueror spared his life, and placed him on the throne of *Pylos*. He married *Eurydice*, the daughter of *Clymenes*, or, according to others, *Anaxibia*, the daughter of *Atræus*. He early distinguished himself in the field of battle, and was present at the nuptials of *Pirithous*, when a bloody battle was fought between the *Lapithæ* and *Centaur*s. As king of *Pylos* and *Messenia* he led his subjects to the *Trojan* war, where he distinguished himself among the rest of the Grecian chiefs, by eloquence, address, wisdom, justice, and an uncommon prudence of mind. *Homer* displays his character as the most perfect of all his heroes; and *Agamemnon* exclaims, that if he had ten generals like *Nestor*, he should soon see the walls of *Troy* reduced to ashes. After the *Trojan* war, *Nestor* retired to Greece, where he enjoyed, in the bosom of his family, the peace and tranquillity which were due to his wisdom and to his old age. The manner and the time of his death are unknown; the ancients are all agreed that he lived three generations of men, which length of time some suppose to be 300 years, though, more probably, only 90, allowing 30 years for each generation. From that circumstance, therefore, it was usual among the Greeks and the Latins, when they wished a long and happy life to their friends, to wish them to see the years of *Nestor*. He had two daughters, *Pisidice* and *Polycaste*; and seven sons, *Perseus*, *Straticus*, *Aretus*, *Echepron*, *Pisistratus*, *Antiochus*, and *Trasimedes*. *Nestor* was one of the *Argonauts*, according to *Valerius Flaccus 1, v. 380, &c.—Dictys. Cret. 1, c. 13, &c.—Homer. Il. 1, &c. Od. 3 and 11.—Hygin. fab. 10 and 273.—Paus. 3, c. 26, l. 4, c. 3 and 31.—Apollod. 1, c. 9, l. 2, c. 7.—Ovid. Met. 12, v. 169, &c.—Horat. 1, od. 15.*—A poet of *Lycaonia* in the age of the emperor *Severus*. *Nestor* was father to *Pisander*, who, under the emperor *Alexander*, wrote some fabulous stories.

NESTORIUS, a bishop of Constantinople, who flourished A. D. 431. He was condemned and degraded from his episcopal dignity for heretical opinions. [*Nestor*, according to *Mosheim*, was a man remarkable for his learning and eloquence; which were, however, accompanied with much levity and with intolerable arrogance, and it may be added with violent enmity to all sectaries. The peculiarity in his doctrine was this: that the *Virgin Mary* should not be called *Mother of God*, but *Mother of Christ*, since the *Deity* can neither be born nor die, and of consequence the son of man alone could derive his birth from an earthly parent. His doctrine was well received by many, but encountered at the same time violent opposition from others, who believed that he was reviving the error of *Paulus Samosatæus*, and *Photinus*, that *Jesus Christ* was a mere man. The principal opponent of *Nestorius* was *Cyril*. They mutually anathematized each other, and when there was no

prospect of an amicable termination of the dispute, a council was called at Ephesus, A. D. 431, by Theodosius the younger. Nestorius was condemned unheard, and being deprived of his episcopal dignity was banished to Petra in Arabia, and afterwards to one of the Oases in Africa, where he died. From him have come the Nestorian Christians. The chief points which distinguish them from other Christians are, a belief that Mary was not the mother of our Lord as God, but only as man; a persuasion that Nestorius was unjustly condemned by the council of Ephesus; and their firm attachment to the doctrine that there were not only two distinct natures, but also two distinct persons, in the Son of God.]

NĒSTUS, or **NĒSSUS**, now *Nesto*, a small river of Thrace, rising in Mount Rhodope, and falling into the Ægean Sea above the island of Thasos. It was for some time the boundary of Macedonia on the east, in the more extensive power of that kingdom.

NETUM, a town of Sicily, now called *Noto*, on the eastern coast. *Sil.* 14, v. 269.—*Cic. in Verr.* 4, c. 26, l. 5, c. 51.

NICÆA, a city of India, built by Alexander on the [banks of the Hydaspes, in honour of his victory over Porus.]—A town of Achaia near Thermopylæ, on the bay of Malia.—A town of Illyricum.—Another in Corsica.—Another in Thrace.—In Bœotia.—A town of Bithynia, (now *Nice* or *Isnik*.) built by Antigonus, the son of Philip, king of Macedonia. It was originally called *Antigonia*, and afterwards *Nicæa*, by Lysimachus, who gave it the name of his wife, who was daughter of Antipater. [It was situate at the eastern extremity of the lake Ascanius. According to Stephanus Byzantinus, this city was originally termed *Ancora*, and inhabited by the *Bottiaei*. *Nicæa* was built in the form of a square, and was remarkable for the great regularity with which it was erected; and Strabo states, that from a stone in the centre of the Gymnasium, the four gates of the city could be seen. At this city was held the famous council in the year 325 A. D. At this council the Nicene creed, as far as the words "Holy Ghost," was drawn up and agreed to, the rest of this creed was added at the council of Constantinople, A. D. 531, except the words "and the son," which follow the words "who proceedeth from the father," and these were inserted, A. D. 417. The council of Nice was summoned by Constantine to settle the differences and controversies in the church. The bishops who met in council were, according to Eusebius, more than 250, besides presbyters and deacons, acolythists and others, whose number could not easily be counted. Theodoret makes the number of bishops 318, and this number is more generally allowed than the other. How long this council sat is not absolutely certain. Some have given it a permanence of two or three years, but most learned moderns are of opinion that it sat somewhat above two months, beginning the 19th of June and end-

ing the 25th of August. The three points debated were, the Arian controversy, the time of keeping Easter, and the affair of Meletius in Egypt.]—A town of Liguria, built by the people of Massilia, in commemoration of a victory. [It was situate about a league from the mouth of the Varus or *Var*. From Strabo we learn that long before his time, this city had a number of vessels and an arsenal, together with many warlike machines, of all which the Romans availed themselves in reducing Gallia Provincia or *Narbonensis*.]

NICACŒRAS, a sophist of Athens in the reign of the emperor Philip. He wrote the lives of illustrious men, and was reckoned one of the greatest and most learned men of his age.

NICANDER, a king of Sparta, son of Charillus of the family of the Proclidæ. He reigned 39 years, and died B. C. 770.—A writer of Chæcedon.—A Greek grammarian, poet, and physician, of Colophon, 137 B. C. [There is a considerable variety of opinion respecting his birth-place and the era in which he flourished. Suidas informs us that he was a native of Colophon, although he admits that other writers consider him as a native of Ætolia; we have, however, the testimony of Nicander himself, that his birth-place was Claros, a little town in Ionia, near Colophon. He is commonly supposed to have flourished about 140 B. C. in the reign of Attalus I. king of Pergamus, whilst others are of opinion that he was in the zenith of his reputation in the reign of the last king of that name.] His writings were held in estimation, but his judgment cannot be highly commended, since, without any knowledge of agriculture, he ventured to compose a book on that intricate subject. Two of his poems, entitled *Theriaca*, on hunting, and *Alexipharmaca*, on antidotes against poison, are still extant. [Among the works which are lost, were a piece entitled *Ophiaca*, which related to serpents, and *Hyacinthia*, which was a collection of remedies. He is said also to have written five books of *Metamorphoses*, which were the prototypes of those of Ovid, and were closely copied by Antonius Liberalis. He wrote also several historical pieces. A great number of editions of the *Theriaca*, and *Alexipharmaca*, have been published at different times and places.] The best are those of Gorræus, with a translation in Latin verse by Grevinus, a physician at Paris, 4to. Paris, 1557, and Salvinus, 8vo. Florent. 1764. [The best edition now is that of Schneider, Halle. 1792, in 8vo.] *Cic.* 1, *de Orat.* c. 16.

NICATOR, a surname of Seleucus, king of Syria, from his having been unconquered.

NICEPHORIUM, a town of Mesopotamia, where Venus had a temple. [It was situate at the confluence of the Billicha and the Euphrates, south of Charræ. Alexander is said to have selected the site, which was a very advantageous one. Seleucus Callinicus, having fortified the place, or some spot adjacent, gave it the name of Callinicum, which in the

fifth century the emperor Leo caused to be changed to Leontopolis. It is in the oriental geography the position of a considerable place named *Racca*, and was distinguished into three several quarters, in the principal of which the Caliph Haroun Al-Rashid erected a castle which became his favourite residence.] *Liv.* 32, c. 33.—*Tacit. Ann.* 6, c. 41.

NICEPHORIUS, [a river of Armenia Major, supposed to be the same with the Centritis. *vid.* Centritis.] *Tacit. Ann.* 15, c. 4.

NICEPHORUS [Basilica, a teacher of rhetoric in Constantinople, in the second half of the eleventh century. He has left some Fables, Narratives, and Ethopees, which are contained in the collection of Leo Allatius.—Blemmida, a monk of the 13th century. He has left three works; a Geographical Abridgement, which is nothing but an analysis, in prose, of the Periegesis of Dionysius; a work entitled, "The second History of the Earth;" and a third, "On the heavens earth, Sun, &c." The two first were published by Spohn, at Leipzig, 1818, in 4to.: the third is unedited. It is mentioned by Bredow in his *Epistolæ Parisienses*.—Another, a monk of the same century, who wrote on various points of controversy between the Greek and Latin Churches.—Chumnon, an officer at the court of Andronicus 2d. He wrote a number of works which are still unedited.]—Cæsar, a Byzantine historian, whose works were edited, fol. Paris, 1661.—Gregorius, another, edited, fol. Paris, 1702.—A Greek ecclesiastical historian, whose works were edited by Ducæus, 2 vols. Paris, 1630.

NICER, now the *Necker*, a river of Germany, falling into the Rhine at the modern town of Manheim. *Auson. Mos.* 423.

NICETAS, one of the Byzantine historians, whose works were edited fol. Paris, 1647. [He wrote the Byzantine History from the death of Comnenus, where Zonaras ceases, to the year 1203, being 85 years. His work is divided into 21 books. This history is valuable on account of the truth of the facts. Nicetas has been surnamed Choniates, because born at Chone in Phrygia. He filled at one period of his life a dignified station at the court of Constantinople.]

NICETERIA, a festival at Athens, in memory of the victory which Minerva obtained over Neptune, in their dispute about giving a name to the capital of the country.

NICIA, a city. [*vid.* Nicæa.]—A river falling into the Po at Brixellum. It is now called *Lenza*, and separates the duchy of Modena from Parma.

NICIAS, an Athenian general, celebrated for his valour and for his misfortunes. He early conciliated the good-will of the people by his liberality, and he established his military character by taking the island of Cythera from the power of Lacedæmon. When Athens determined to make war against Sicily, Nicias was appointed, with Alcibiades and Lamachus, to conduct the expedition, which he reprobated as impolitic, and as the future cause of calamities to the Athenian

power. In Sicily he behaved with great firmness, but he often blamed the quick and inconsiderate measures of his colleagues. The success of the Athenians remained long doubtful. Alcibiades was recalled by his enemies to take his trial, and Nicias was left at the head of affairs. Syracuse was surrounded by a wall, and, though the operations were carried on slowly, yet the city would have surrendered, had not the sudden appearance of Gylippus, the Corinthian ally of the Sicilians, cheered up the courage of the besieged at the critical moment. Gylippus proposed terms of accommodation to the Athenians which were refused; some battles were fought, in which the Sicilians obtained the advantage, and Nicias at last, tired of his ill success, and grown desponding, demanded of the Athenians a reinforcement or a successor. Demosthenes, upon this, was sent with a powerful fleet, but the advice of Nicias was despised, and the admiral, by his eagerness to come to a decisive engagement, ruined his fleet and the interest of Athens. The fear of his enemies at home prevented Nicias from leaving Sicily; and when, at last, a continued series of ill success obliged him to comply, he found himself surrounded on every side by the enemy, without hope of escaping. He gave himself up to the conquerors with all his army, but the assurances of safety which he had received soon proved vain and false, and he was no sooner in the hands of the enemy than he was shamefully put to death with Demosthenes. His troops were sent to quarries, where the plague and hard labour diminished their numbers and aggravated their misfortunes. Some suppose that the death of Nicias was not violent. He perished about 413 years before Christ, and the Athenians lamented in him a great and valiant but unfortunate general. *Plut. in vitâ.—C. Nep. in Alcib.—Thucyd.* 4, &c.—*Diod.* 15.—A grammarian of Rome, intimate with Cicero. *Cic. in epist.*—A man of Nicæa, who wrote an history of philosophers.—A physician of Pyrrhus, king of Epirus, who made an offer to the Romans of poisoning his master for a sum of money. The Roman general disdained his offers, and acquainted Pyrrhus with his treachery. He is oftener called Cineas.—A painter of Athens, in the age of Alexander. He was chiefly happy in his pictures of women. *Ælian. V. H.* 2, c. 31.

NICIPPUS, a tyrant of Cos, one of whose sheep brought forth a lion, which was considered as portending his future greatness, and his elevation to the sovereignty. *Ælian. V. H.* 1, c. 29.

NICO, a celebrated architect and geometrician. He was father to the celebrated Galen, the prince of physicians.—The name of an ass which Augustus met before the battle of Actium, a circumstance which he considered as a favourable omen.—The name of an elephant remarkable for his fidelity to king Pyrrhus.

NICOGHARES, a Greek comic poet in the age of Aristophanes.

NICOLES, a king of Salamis, celebrated for his contest with a king of Phœnicia, to prove which of the two was most effeminate.—A king of Paphos who reigned under the protection of Ptolemy, king of Egypt. He revolted from his friend to the king of Persia, upon which Ptolemy ordered one of his servants to put him to death, to strike terror into the other dependent princes. The servant, unwilling to murder the monarch, advised him to kill himself. Nicoles obeyed, and all his family followed his example, 310 years before the Christian era.—An ancient Greek poet, who called physicians a happy race of men because light published their good deeds to the world, and the earth hid all their faults and imperfections.—A king of Cyprus, who succeeded his father Evagoras on the throne, 374 years before Christ. It was with him that the philosopher Isocrates corresponded.—A tyrant of Sicily, deposed by means of Aratus the Achæan. *Plut. in Arat.*

NICOCRATES, a king of Salamis in Cyprus, who made himself known by the valuable collection of books which he had, *Athen. 1.*

NICOCREON, a tyrant of Salamis in the age of Alexander the Great. He ordered the philosopher Anaxarchus to be pounded to pieces in a mortar.

NICODĒMUS, an Athenian appointed by Conon over the fleet which was going to the assistance of Artaxerxes. *Diod. 14.*

NICODORUS, a wrestler of Mantinea, who studied philosophy in his old age. *Ælian. V. H. 2, c. 22.—Suidas.*

NICOLĀUS, a celebrated Syracusan, who endeavoured, in a pathetic speech, to dissuade his countrymen from offering violence to the Athenian prisoners who had been taken with Nicias their general. His eloquence was unavailing.—A peripatetic philosopher and historian in the Augustan age. [He was born at Damascus, and hence was surnamed Damascenus. Augustus held him in great esteem. He belonged to the Peripatetic sect, and was distinguished for learning. Many of his writings are referred to by Suidas and others, of which only some fragments have reached our times. A history of Assyria, composed by him, is quoted, which is said to have been part of the Universal History, in many books, referred to by Josephus, Suidas, and Athenæus. Strabo quotes from him certain matters relating to India. Henry de Valois published at Paris, in 1634, in Greek and Latin, the collection from different works of this author made by Constantine Porphyrogenitus, and brought from Cyprus by Peiresc.]

NICOMĀCHUS, the father of Aristotle, whose son also bore the same name. The philosopher composed sixteen books of morals for the use and improvement of his son, and thence they are called *Nicomachea*. *Suidas.*—A Pythagorean philosopher.—A Lacedæmonian general, conquered by Timotheus.

NICOMĒDES 1st, a king of Bithynia, about 273 years before the Christian era. It was by his exertions that this part of Asia became a

monarchy. He behaved with great cruelty to his brothers, and built a town which he called by his own name, *Nicomedia*. *Justin.—Paus. &c.*—The 2d, was ironically surnamed *Philopater*, because he drove his father Prusias from the kingdom of Bithynia, and caused him to be assassinated, B. C. 149. He reigned 59 years. Mithridates laid claim to his kingdom, but all their disputes were decided by the Romans, who deprived Nicomedes of the province of Paphlagonia, and his ambitious rival of Cappadocia. He gained the affections of his subjects by a courteous behaviour, and by a mild and peaceful government. *Justin.*—The 3d, son and successor of the preceding, was dethroned by his brother Socrates, and afterwards by the ambitious Mithridates. The Romans re-established him on his throne, and encouraged him to make reprisals upon the king of Pontus. He followed their advice, and he was at last expelled another time from his dominions, till Sylla came into Asia, who restored him to his former power and affluence. *Strab.—Appian.*—The fourth of that name was son and successor of Nicomedes 3d. He passed his life in an easy and tranquil manner, and enjoyed the peace which his alliance with the Romans had procured him. He died B. C. 75, without issue, and left his kingdom, with all his possessions, to the Roman people. *Strab. 12.—Appian. Mithrid.—Justin. 33, c. 2, &c.—Flor. 3, c. 5.*—A celebrated geometrician in the age of the philosopher Eratosthenes. [He is famous for being the inventor of the curve called the conchoid, which has been made to serve equally for the resolution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients in the construction of solid problems. It is not certain at what period Nicomedes flourished, but it was probably at no great distance from the time of Eratosthenes.]

NICOMEDIA, (now *Is-nikmid*.) a town of Bithynia, [on the Sinus Astacenus.] founded by Nicomedes 1st. It was the capital of the country, and it has been compared, for its beauty and greatness, to Rome, Antioch, or Alexandria. It became celebrated for being, for some time, the residence of the emperor Constantine, and most of his imperial successors. Some suppose that it was originally called *Astacus*, and *Olbia*, though it was generally believed that they were all different cities. [The modern city is said to be a place of considerable commerce.] *Ammian. 17.—Paus. 5, c. 12.—Plin. 5, &c.—Strab. 12, &c.*

NICON, an athlete of Thasos, 14 times victorious at the Olympic games.—A native of Tarentum. [*vid. Nico.*]

NICOPHĀNES, a famous painter of Greece, whose pieces are mentioned with commendation. *Plin. 35, c. 10.*

NICOPHRON, a comic poet of Athens some time after the age of Aristophanes.

NICOPOLIS, a town of Armenia Minor, built by Pompey the Great in memory of a victory which he had there obtained over

the forces of Mithridates. [It is now *Divraki*. Another name for the ancient city was *Tephrike*.] *Strab.* 12.—Another, in Thrace, built on the banks of the Nestus by Trajan, in memory of a victory which he obtained there over the barbarians.—A town of Epirus, built by Augustus after the battle of Actium. [It was situate on the northern coast of the Sinus Ambracius, on the site of Augustus's camp, and is now *Prevesa-Veccchia*.]—Another, near Jerusalem, founded by the emperor Vespasian.—Another, in Mæsia.—Another, in Dacia, built by Trajan, to perpetuate the memory of a celebrated battle.—Another, near the bay of Issus, built by Alexander.

NICOSTRATUS, a man of Argos of great strength. He was fond of imitating Hercules by clothing himself in a lion's skin. *Diod.* 16.

NIGER, a friend of M. Antony, sent to him by Octavia.—A surname of Clitus, whom Alexander killed in a fit of drunkenness.—C. Pescennius Justus, a celebrated governor in Syria, well known by his valour in the Roman armies while yet a private man. At the death of Pertinax he was declared emperor of Rome, and his claims to that elevated situation were supported by a sound understanding, prudence of mind, moderation, courage, and virtue. He proposed to imitate the actions of the venerable Antoninus, of Trajan, of Titus, and M. Aurelius. He was remarkable for his fondness for ancient discipline, and never suffered his soldiers to drink wine, but obliged them to quench their thirst with water and vinegar. He forbade the use of silver or gold utensils in his camp, all the bakers and cooks were driven away, and the soldiers ordered to live, during the expedition they undertook, merely upon biscuits. In his punishments, Niger was inexorable; he condemned ten of his soldiers to be beheaded in the presence of the army, because they had stolen and eaten a fowl. The sentence was heard with groans; the army interferred: and, when Niger consented to diminish the punishment for fear of rekindling rebellion, he yet ordered the criminals to make each a restoration of ten fowls to the person whose property they had stolen; they were, besides, ordered not to light a fire the rest of the campaign, but to live upon cold aliments, and to drink nothing but water. Such great qualifications in a general seemed to promise the restoration of ancient discipline in the Roman armies, but the death of Niger frustrated every hope of reform. Severus, who had also been invested with the imperial purple, marched against him; some battles were fought, and Niger was at last defeated, A. D. 194. His head was cut off, and fixed to a long spear, and carried in triumph through the streets of Rome. He reigned about one year. *Herodian.* 3.—*Eutrop.*

NIGER, or **NIGRIS**, (*itis*), a river of Africa, which rises in Æthiopia, and falls by three mouths into the Atlantic, little known to the ancients, and not yet satisfactorily explored by the moderns. [The Niger, called also the

Joliba, and by the Moors the *Nile el Abeede*, or *Nile of the negroes*, rises in the mountains of Kong, and flowing in a north-easterly direction, passes through lake Dibble, beyond which the river has never been traced by a European. The various and contradictory rumours relative to its course and termination have excited an extraordinary degree of interest in Europe, and many expeditions have been recently fitted out for the sole purpose of determining this question. After the discoveries of Park, who traced the river through the early parts of its course, the opinion which became generally established, was that of Major Rennell, coinciding in some measure with the previous one of D'Anville, by which the Niger, after issuing from lake Dibble, was supposed to flow eastwards through the country of Houssa, and finally to lose itself in the lakes and marshes of Wangara. A very different hypothesis has been started by travellers into Northern Africa. Jackson and Hornemann both state the universal conviction there to be, that the Niger flows eastward and joins the Nile, being in fact the Nile itself. The Moors express their astonishment when they hear Europeans doubting the identity of the two streams. "As it seems proved," observes Malte-Brun, "that travellers have passed by water from *Tombuctoo* to *Cairo*, the Niger must fall into the Nile, and be really the Nile itself; or there must be intermediate rivers, forming between the Nile and Niger a communication resembling that which was found by Humboldt between the Orinoco and the Amazons." A recent hypothesis, the fame of which has nearly absorbed every other, is that by which the Niger is supposed, after a long course to the south, to discharge itself into the Atlantic through the Congo or Zaire, which empties in lat. 6° S. This opinion is founded on the vast quantity of water which that river pours into the ocean, and on the fact that a great rise takes place at a period when no rains have fallen on the south side of the line. These arguments had so much weight with the British government, that they determined, in 1816, to fit out an expedition on a great scale, to settle this grand question in modern geography. It was divided into two parts, one of which, of a military character, was commanded by major Peddie, and was destined to penetrate across the country to the Niger, and to descend its stream; the other, of a naval description, under captain Tuckey, was to ascend the Congo in boats. The hopes which were raised of the success of this expedition have been sadly disappointed. The party of captain Tuckey, overcome by fatigue and the heat of the climate, were seized with a pestilential disorder, which proved fatal to most of them. All the leaders of that of major Peddie fell also a sacrifice to the climate before they had even approached the Niger. It seems unnecessary in a work like the present to detail the more recent discoveries of Laing, Clapperton, and Denham. The student will find them all carefully noted on the

map of the world published by Finley, Philadelphia, 1827.] *Plin.* 5, c. 1 and 8.—*Mela*, 1, c. 4, 1. 3, c. 10.—*Ptol.* 4, c. 6.

P. NIGIDIUS FIGULUS, a celebrated philosopher and astrologer at Rome, one of the most learned men of his age. He was intimate with Cicero, and gave his most unbiassed opinions concerning the conspirators who had leagued to destroy Rome with Catiline. He was made prætor, and honoured with a seat in the senate. In the civil wars he followed the interest of Pompey, for which he was banished by the conqueror. He died in the place of his banishment, 47 years before Christ. *Cic. ad Fam.* 4, ep. 13.—*Lucan.* 1, v. 639.

NIGRITE, a people of Africa, who dwell on the banks of the Niger, [in what is now *Negroland*.] *Mela*, 1, c. 4.—*Plin.* 5, c. 1.

NILEUS, a son of Codrus, who conducted a colony of Ionians to Asia, where he built Ephesus, Miletus, Priene, Colophon, Myus, Teos, Lebedos, Clazomenæ, &c. *Paus.* 7, c. 2, &c.—A philosopher who had in his possession all the writings of Aristotle. *Athen.* 1.

NILUS, [a famous river of Egypt, rising, as is generally supposed, in a chain of mountains called *Gebel-el-Kumr*, or "the mountains of the moon," under the name of *Bahr-el-Abiad*, or "the white river," and which, after running for some distance in an easterly direction along the foot of the mountains, turns to the north, and in N. lat. 16° receives two principal tributaries, the *Astapus* or *Abawi*, mistaken by Bruce for the Nile itself, and the *As-taboras* or *Tacazze*. [vid. Niger, towards the end of the article.] After this it pursues a circuitous course through Nubia, and on the frontiers of Egypt forms two cataracts, the lowest of which is near Syene. Below Syene, it continues its course in a northerly direction for 500 miles till, a little below *Cairo*, the river divides into two branches; the one of which flowing to *Rosetta*, and the other to *Damietta*, contain between them the present Delta. But this triangular piece of insulated land was, in former times, larger, being bounded on the east by the Pelusiæ branch, which is now choked up with sands or converted into marshy pools. On the west it was bounded by the Canopic branch, which is now partly confounded with the canal of Alexandria, and partly lost in lake *Etka*. The ancients were acquainted with, and mention, seven mouths of the Nile, with respect to the changes in which, the following are the most established results. 1. The Canopic mouth, already mentioned. 2. The Bolbitine mouth at *Rosetta*. 3. The Sebenitic mouth, probably the opening into the present lake *Burlos*. 4. The Phatnitic or Bucolic at *Damietta*. 5. The Mendesian, which is lost in the lake *Menzaleh*, the mouth of which is represented by that of *Dibeh*. 6. The Tanitic, or Saitic, which seems to leave some traces of its termination to the east of lake *Menzaleh*, under the modern name of *Omm-Faredje*. The branch of the Nile which conveyed its waters to the sea corresponds to the canal of *Moez*, which now loses itself in the

lake. 7. The Pelusiæ mouth seems to be represented by what is now the most easterly mouth of lake *Menzaleh*, where the ruins of of Pelusium are still visible. The periodical rains, which begin to fall in *Abysinia* about the end of June, occasion the overflowing of this celebrated river, and it continues to rise until the autumnal equinox, when it attains its greatest height. It then continues stationary for a few days, and after this diminishes at a less rapid rate than it rose. At the winter solstice it is very low, but some water still remains in the large canals. At this period the lands are put under culture. The soil is covered with a fresh layer of slime of greater or less thickness. Its waters, during the inundation, are of a dirty red colour, and, even in April and May, when they are least turbid, they are never quite clear, but have always a cloudy hue. The term inundation, strictly speaking, is correct only when applied to the *Delta*, as the river is confined in *Upper Egypt* between high banks, so as to prevent an overflow. The adjacent country is watered entirely by canals cut in various directions, and opened at certain periods for the purposes of irrigation. At the head of the *Delta* the water rises 25 feet, in some years probably more, and gradually decreases to *Rosetta* and *Damietta*, at which its height does not exceed four feet, some think less. The mud or slime left by this river is regarded as a sufficiently enriching substance for the land without any other kind of manure. The Etesian winds prevail with great violence, and for a considerable length of time annually, at the period of the *Nile's* inundation. A vessel leaving *Rosetta* is driven by this monsoon with extraordinary velocity, against the whole force of the torrent to *Cairo*, or any part of *Upper Egypt*. For the purpose of her return, with even greater rapidity, it is only necessary to take down mast and sails, and leave her to be carried against the wind by the powerful current of the river. It is thus possible to perform the whole voyage from *Rosetta* to *Bulac*, the quay of *Cairo*, and back again, with certainty, in about 70 hours, a distance equal to 400 miles. There are said to be eight cataracts in the course of the *Nile*, from its source to the last fall, which is not far above Syene or *Essonan*, where the river is about half a mile broad. This last cataract is not in height above four feet, and Pococke maintains that it does not exceed three feet. Crocodiles, of which the largest are about twenty-five feet long, are seen a little below *Diospolis Parva*, and are supposed not to go further down the river than *Girgeh*, but abound between that place and Syene. The common Egyptian mode of clarifying the water of the *Nile*, is by means of pounded almonds. It holds a number of substances in a state of imperfect solution, which are in this way precipitated. Its water is then one of the purest known, remarkable for its being easily digested by the stomach, for its salutary qualities, and for all the purposes to which

it is applied. It bears the same rank among waters that Champagne does among wines, and the Egyptians say that if Mahomet had tasted it, he would have supplicated heaven for a terrestrial immortality, to be enabled to enjoy it to eternity. The Nile is said by Herodotus to have flowed, previous to the time of Menes, on the side of Lybia. This prince, by constructing a mound at the distance of 100 stadia from Memphis towards the south, diverted its course. The ancient course is not unknown at present, and may be traced across the desert, passing west of the lakes of *Natroun*. With regard to the name of this celebrated river, Poccocke makes it to be a contraction of *Nahal*, that is, "The River," by way of eminence. Abdollatif derives it from *Nal*, to give, or to be liberal. [*Cic. Leg. 2, c. 1, ad Q. fr. 3, ep. 9, ad Att. 11, ep. 12.—Strab. 17.—Ovid. Met. 5, v. 187, l. 15, v. 753.—Mela, 1, c. 9, l. 3, c. 9.—Seneca quæst. Nat. 4.—Lucan. 1, 2, &c.—Claudian. ep. de Nilo.—Virg. G. 4, v. 288.—Æn. 6, v. 800, l. 9, v. 31.—Diod. 1, &c.—Herodot. 2.—Lucr. 6, v. 712.—Ammian. 22.—Paris. 10, c. 32.—Plin. 5, c. 10.*—One of the Greek fathers who flourished A. D. 440. His works were edited at Rome, fol. 2 vols. 1668 and 1678.

NINUS, a son of Belus, who built a city to which he gave his own name, and founded the Assyrian monarchy of which he was the first sovereign, B. C. 2059. He was very warlike, and extended his conquests from Egypt to the extremities of India and Bactriana. He became enamoured of Semiramis the wife of one of his officers, and he married her after her husband had destroyed himself through fear of his powerful rival. Ninus reigned 62 years, and at his death he left his kingdom to the care of his wife Semiramis, by whom he had a son. The history of Ninus is very obscure and even fabulous, according to the opinion of some. Ctesias is the principal historian from whom it is derived, but little reliance is to be placed upon him, when Aristotle deems him unworthy to be believed. Ninus after death received divine honours, and became the Jupiter of the Assyrians and the Hercules of the Chaldeans. *Ctesias.—Diod. 2.—Justin. 1, c. 1.—Herodot. 2.*—A celebrated city, the capital of Assyria, built on the banks of the Tigris by Ninus, and called *Ninveh* in Scripture. [The village of *Nunia*, on the banks of the Tigris, opposite to *Mosul*, is ascertained to be the site of the ancient *Ninveh*. Here are found a rampart and fosse, 4 miles in circumference; but Mr. Kinnear believes these to have belonged to a city founded subsequently to the time of Adrian, so that *Ninveh* has left no trace now in existence.] It was, according to the relation of Diodorus Siculus, fifteen miles long, nine broad, and forty-eight in circumference. It was surrounded by large walls 400 feet high, on the top of which three chariots could pass together abreast, and was defended by 1500 towers, each 200 feet high. Ninus was taken by the united armies of Cyaxares and Nabopolassar king of Babylon, B. C. 606. *Strab. 1,*

—Diod. 2.—Herodot. 1, c. 185, &c.—Paus. 8, c. 33.—Lucian.

NINŪAS, a son of Ninus and Semiramis, king of Assyria, who succeeded his mother who had voluntarily abdicated the crown. Some suppose that Semiramis was put to death by her own son, because she had encouraged him to commit incest. The reign of Niuyas is remarkable for its luxury and extravagance. The prince left the care of the government to his favourites and ministers, and gave himself up to pleasure, riot, and debauchery, and never appeared in public. His successors imitated the example of his voluptuousness, and therefore their name or history are little known till the age of Sardanapalus. *Justin. 1, c. 2.—Diod. 1, &c.*

NIÖBE, a daughter of Tantalus, king of Lydia, by Euryanassa or Dione. She married Amphion the son of Jasus, by whom she had ten sons and ten daughters according to Hesiod, or two sons and three daughters according to Herodotus. Homer and Propertius say, that she had six daughters; and as many sons; and Ovid, Apollodorus, &c. according to the more received opinion, support that she had seven sons and seven daughters. The sons were Sipylus, Minytus, Tantalus, Agenor, Phædimus, Damasichthon, and Imenus; and those of the daughters, Cleodoxa, Ethodæa or Thera, Astyoche, Phthia, Pelopia or Chloris, Asticratea, and Ogygia. The number of her children increased her pride, and she had the imprudence not only to prefer herself to Latona, who had only two children, but she even insulted her, and ridiculed the worship which was paid to her, observing, that she had a better claim to altars and sacrifices than the mother of Apollo and Diana. This insolence provoked Latona. She entreated her children to punish the arrogant Niobe. Her prayers were heard, and immediately all the sons of Niobe expired by the darts of Apollo, and all the daughters, except Chloris, who had married Neleus, king of Pylos, were equally destroyed by Diana; and Niobe, struck at the suddenness of her misfortunes, was changed into a stone. The carcasses of Niobe's children, according to Homer, were left unburied in the plains for nine successive days, because Jupiter changed into stones all such as attempted to inter them. On the tenth day they were honoured with a funeral by the gods. *Homer. Il. 24.—Ælian. V. H. 12, c. 36.—Apollod. 3, c. 5.—Ovid. Met. fab. 5.—Hygin. fab. 9.—Horat. 4, od. 6.—Propert. 2, el. 6.*—A daughter of Phoro-neus, king of Peloponnesus, by Laodice. She was beloved by Jupiter, by whom she had a son called Argus, who gave his name to Argia or Argolis, a country of Peloponnesus. *Paus. 2, c. 22.—Apollod. 2, c. 1, l. 3, c. 8.*

NIPHÂTES, [now *Ararat*,] a mountain of Asia which divides Armenia from Assyria, and from which the Tigris takes its rise. *Virg. G. 3, v. 30.—Strab. 11.—Mela, 1, c. 15.*—A river of Armenia falling into the Tigris. *Horat. 2, od. 9, v. 20.—Lucan. 3, v. 245.*

NIREUS, a king of Naxos, son of Charops and Aglaia, celebrated for his beauty. He was one of the Grecian chiefs during the Trojan war. *Homer. Il. 2.*—*Horat. 2, od. 20.*

NISA, a town of Greece. *Homer. Il. 2.*—A celebrated plain of Media near the Caspian Sea, famous for its horses. *Herodot. 3, c. 106.*

NISÆA, a naval station on the coasts of Megaris. *Strab. 8.*

NISËIA. *vid. Nisus.*

NISIBIS, [a large and populous city of Mesopotamia, about two days' journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of Mons Masius, and on the river Mygdonia. In the year of Rome 684 it was subject to Tigranes, king of Armenia, from whom it was taken by Lucullus. It was afterwards again taken by Trajan, and after a revolt, re-taken by his troops. Since the time of Lucullus, it had been deservedly esteemed the bulwark of the east. It sustained three memorable sieges against Sapor king of Persia, and the disappointed monarch was thrice repulsed with loss and ignominy. But in the year 363 of the Christian era, after the death of Julian, and under the irrelative Jovian, it was ceded to Sapor by treaty. It is now called *Nisibi*, and is reduced to 150 houses.] *Joseph. 20, c. 2.*—*Strab. 11.*—*Ammian. 25, &c.*—*Plin. 6, c. 13.*

NISUS, a son of Hyrtacus, born on Mount Ida near Troy. He came to Italy with Æneas, and signalized himself by his valour against the Rutulians. He was united in the closest friendship with Euryalus a young Trojan, and with him he entered, in the dead of night, the enemy's camp. As they were returning victorious, after much bloodshed, they were perceived by the Rutulians, who attacked Euryalus. Nisus, in endeavouring to rescue his friend from the enemy's darts, perished himself with him, and their heads were cut off and fixed on a spear, and carried in triumph to the camp. Their death was greatly lamented by all the Trojans, and their great friendship, like that of a Pylades and an Orestes, or of a Theseus and Pirithous, is become proverbial. *Virg. Æn. 9, v. 176, &c.*—A king of Dulichium, remarkable for his probity and virtue. *Homer. od. 18.*—A king of Megara, son of Mars, or more probably of Pandion. He inherited his father's kingdom with his brothers, and received as his portion the country of Megaris. The peace of the brothers was interrupted by the hostilities of Minos, who wished to avenge the death of his son Androgeus, who had been murdered by the Athenians. Megara was besieged, and Attica laid waste. The fate of Nisus depended totally upon a yellow lock, which, as long as it continued upon his head, according to the words of an oracle, promised him life and success to his affairs. His daughter Scylla (often called *Nisèia Virgo*) saw from the walls of Megara the royal besieger, and she became desperately enamoured of him. To obtain a more immediate interview with this object of her passions, she stole away the fatal hair

from her father's head as he was asleep; the town was immediately taken, but Minos disregarded the services of Scylla, and she threw herself into the sea. The gods changed her into a lark, and Nisus assumed the nature of the hawk at the very moment that he gave himself death not to fall into the enemy's hands. These two birds have continually been at variance with each other, and Scylla, by her apprehensions at the sight of her father, seems to suffer the punishment which her perfidy deserved. *Apollod. 3, c. 15.*—*Paus. 1, c. 19.*—*Strab. 9.*—*Ovid. Met. 8, v. 6, &c.*—*Virg. G. 1, v. 404, &c.*

NISYROS, an island in the Ægean Sea, at the west of Rhodes, with a town of the same name. It was originally joined to the island of Cos, according to Pliny, and it bore the name of *Porphyris*. Neptune, who was supposed to have separated them with a blow of his trident, and to have then overwhelmed the giant Polybotes, was worshipped there, and called *Nisyreus*. [It is now *Nisiro*, and presents the appearance of a high rocky island. From it are procured a large number of good mill-stones. The distance between it and Cos is 80 stadia.] *Apollod. 1, c. 6.*—*Mela. 2, c. 7.*—*Strab. 10.*

NITETIS, a daughter of Apries, king of Egypt, married by his successor Amasis to Cambyses. [Herodotus states, that Cambyses was instigated to ask in marriage the daughter of Amasis, by a certain physician, whom Amasis had compelled to go to Persia, when Cyrus, the father of Cambyses, was suffering from weak eyes and requested Amasis to send him a skilful physician. The physician did this, either that Amasis might experience affliction at the loss of his daughter, or provoke Cambyses by a refusal. Amasis, however, did not send his own daughter, but Nitetis, who discovered the deception to Cambyses, which so exasperated that monarch, that he determined to make war on Amasis. Prideaux denies the truth of this account, on the ground that Apries having been dead above 40 years, no daughter of his could have been young enough to be acceptable to Cambyses. Larcher, however, endeavours to reconcile the apparent improbability, by saying that there is great reason to suppose that Apries lived a prisoner many years after Amasis had dethroned him, and that, therefore, Nitetis might have been no more than 20 or 22 years of age when she was sent to Cambyses.] *Polyan. 3.*

NITIOBRIGES, a people of Gaul, supposed to be *Agenois* in Guienne. *Cæs. B. G. 7, c. 7.*

NITOCRIS, [a celebrated queen of Babylon, who, to defend that city the more, and render the approach to it by the Euphrates as difficult and tedious as possible, sunk a number of canals, which rendered the river so complicated by numerous windings, that, according to Herodotus, it arrived three times at Ardericca, an Assyrian village. She also raised to a very great height the banks of the river, to restrain its inundations, and dug an immense lake, some distance above Babylon.

which might also serve as a defence.] She ordered herself to be buried over one of the gates of the city, and placed an inscription on her tomb, which signified that her successors would find great treasures within, if ever they were in need of money, but that their labours would be but ill repaid if ever they ventured to open it without necessity. Cyrus opened it through curiosity, and was struck to find within these words: *If thy avarice had not been insatiable thou never wouldst have violated the monuments of the dead.* Herodot. 1, c. 185.—A queen of Egypt, who built a third pyramid.

NITRIA, [a city of Egypt, to the west of the Canopic branch of the Nile, in the desert near the lakes which afforded nitre. Ptolemy calls the country Scithiaca.]

NIVARIA, an island at the west of Africa, supposed to be *Teneriffe*, one of the Canaries. [The name Nivaria is derived from the snows which cover the summit of Teneriffe.] Plin. 6, c. 32.

NOCTILŪCA, a surname of Diana. She had a temple at Rome, on Mount Palatine, where torches were generally lighted in the night. Varro de L. L. 4.—Horat. 4, od. 6, v. 36.

NOLA, an ancient town of Campania, which became a Roman colony before the first Punic war. It was founded by a Tuscan, or, according to others, by an Eubœan colony. It is said that Virgil had introduced the name of Nola in his Georgics, but that, when he was refused a glass of water by the inhabitants as he passed through the city, he totally blotted it out of his poem, and substituted the word *ora*, in the 225th line of the 2d book of his Georgics. Nola was besieged by Annibal, and bravely defended by Marcellus. Augustus died there on his return from Neapolis to Rome. Bells were first invented there in the beginning of the 5th century, from which reason they have been called *Nolæ* or *Campana*, in Latin. The inventor was St. Paulinus, the bishop of the place, who died A. D. 431, though many imagine that bells were known long before, and only introduced into churches by that prelate. Before this time congregations were called to the church by the noise of wooden rattles (*sacra ligna*.) Paterc. 1, c. 7.—Suet. in Aug.—Sil. 8, v. 517, l. 12, v. 161.—A. Gellius, 7, c. 20.—Liv. 23, c. 14 and 39, l. 24, c. 13.

NOMĀDES, a name given [by the Greeks] to all those uncivilized people who had no fixed habitation, and who continually changed the place of their residence to go in quest of fresh pasture for the numerous cattle which they tended. [The name is derived from *νομήν*, *pasture*.] There were Nomades in Scythia, India, Arabia, and Africa. Those of Africa were afterwards called *Numidians*, by a small change of the letters which composed their name. Ital. 1, v. 215.—Plin. 5, c. 3.—Herodot. 1, c. 15, l. 4, c. 187.—Strab. 7.—Mela, 2, c. 1, l. 3, c. 4.—Virg. G. 3, v. 343.—Paus. 8, c. 43.

NOMENTĀNUS, an epithet applied to L. Cassius as a native of Nomentum. He is

mentioned by Horace as a mixture of luxury and dissipation. Horat. 1, Sat. 1, v. 102 and *alibi*.

NOMENTUM, a town of the Sabines in Italy, famous for wine, and now called *Lamentana*. The dictator Q. Servilius Priscus gave the Veientes and Fidenates battle there, A. U. C. 312, and totally defeated them. Ovid. Fast. 4, v. 905.—Liv. 1, c. 38, l. 4, c. 22.—Virg. Æn. 6, v. 773.

NOMIS, a surname given to Apollo, because he fed (*νομίς*, *pasco*) the flocks of king Admetus in Thessaly. Cic. de Nat. D. 3, c. 32.

NONĀCRIS, a town of Arcadia, which received its name from a wife of Lycaon. There was a mountain of the same name in the neighbourhood. Evander is sometimes called *Nonacrius heros*, as being an Arcadian by birth, and Atalanta *Nonacria*, as being a native of the place. Curt. 10, c. 10.—Ovid. Fast. 5, v. 97. Met. 8, fab. 10.—Paus. 8, c. 17, &c.

NONNIUS MARCELLUS, a grammarian, whose treatise *de varia significatione verborum* was edited by Mercer, 8vo. Paris, 1614.

NONNUS, [a Greek poet, and a native of Panopolis in Egypt, who flourished in the 5th century. He is the author of two works on very different subjects, but generally admitted to be from the same pen. The first, entitled, *Dionysiaca*, a poem of 48 books, containing a history of Bacchus, and comprehending a vast miscellany of heathen mythology and erudition. The second is a metrical paraphrase of the Gospel of St. John. This is valuable as affording some important various readings. The best edition of the *Dionysiaca* is that printed at Antwerp, 1569, in 4to. His paraphrase was edited by Heinsius, L. Bat. 1627, in 8vo.]

NONUS, a Greek physician, whose book *de omnium morborum curatione* was edited in 12mo. Argent. 1568.

NORBA Casarea, a town of Spain on the Tagus, [now *Alcantara*.]

C. NORBĀNUS, a young and ambitious Roman who opposed Sylla, and joined his interest to that of young Marius. In his consulship he marched against Sylla, by whom he was defeated, &c. Plut.—A friend and general of Augustus employed in Macedonia against the republicans. He was defeated by Brutus, &c.

NORICUM, a country of ancient Illyricum. [It extended along the southern shore of the Danube, from the mouth of the Ænus or Inn to Mons Cetius, and comprehended the modern duchies of *Carinthia* and *Stiria*.] Its savage inhabitants, who were once governed by kings, made many incursions upon the Romans, and were at last conquered under Tiberius, and the country became a dependent province. In the reign of Dioclesian, Noricum was divided into two parts, *Ripense*, [adjacent to the Danube,] and *Mediterraneum*, [in the bosom of the Alps.] The iron that was drawn from Noricum was esteemed excellent, and thence *Noricus ensis* was used to express the goodness of a sword. Dionys. Perieg.—Strab. 4.—Plin. 34, c. 14.—Tacit. Hist. 3, c.

5.—*Horat.* 1, od. 16, v. 9.—*Ovid. Met.* 14, v. 712.

NORTIA, a name given to the goddess of Fortune among the Etrurians. *Liv.* 7, c. 3.

NOTHUS, a son of Deucalion.—A surname of Darius king of Persia, from his illegitimacy.

NOTIUM, a town of Æolia near the Cayster. It was peopled by the inhabitants of Colophon, who left their ancient habitations because Notium was more conveniently situated in being on the sea-shore. *Liv.* 37, c. 26, 38, 39.

NOVÆ (tabernæ), the newshops built in the forum at Rome, and adorned with the shields of the Cimbri. *Cic. Orat.* 2, c. 66.—The *Veteres tabernæ* were adorned with those of the Samnites. *Liv.* 9, c. 40.

NOVARIA, a town of Cisalpine Gaul, now *Novara* in Milan. *Tacit. Hist.* 1, c. 70.

NOVESIUM, a town of the Ubii, on the west of the Rhine, now called *Nuys*, near Cologne. *Tacit. Hist.* 4, c. 26, &c.

NOVIODUNUM, a town of the Ædui in Gaul, taken by J. Cæsar. It is pleasantly situated on the Ligeris, and now called *Nayon*, or, as others suppose, *Nevoes*. *Cæs. Bell. G.* 2, c. 12.

NOVIOMAGUS, or **NEOMAGUS**, a town of Gaul, now *Niseux*, in Normandy.—Another, called also *Nemetes*, now *Spire*.—Another in Batavia, now *Nimeguen*, on the south side of the Waal.

NOVIUM, a town of Spain, now *Noya*.

NOVUM COMUM, a town of Insubria on the lake *Laius*, of which the inhabitants were called *Novocomenses*. [It is the same as *Comum*. *vid. Comum*.] *Cic. ad Div.* 13, c. 35.

Nox, one of the most ancient deities among the heathens, daughter of Chaos. From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the *Parcæ*, *Hesperides*, *Dreams*, of *Discord*, *Death*, *Momus*, *Fraud*, &c. She is called by some of the poets the mother of all things, of gods as well as of men, and therefore she was worshipped with great solemnity by the ancients. She had a famous statue in Diana's temple at Ephesus, it was usual to offer her a black sheep, as she was the mother of the furies. The cock was also offered to her, as that bird proclaims the approach of day during the darkness of the night. She is represented as mounted on a chariot, and covered with a veil bespangled with stars. The constellations generally went before her as her constant messengers. Sometimes she is seen holding two children under her arms, one of which is black, representing death or rather night, and the other white, representing sleep or day. Some of the moderns have described her as a woman veiled in mourning and crowned with poppies, and carried on a chariot drawn by owls and bats. *Virg. Æn.* 6, v. 950.—*Ovid. Fast.* 1, v. 455.—*Paus.* 10, c. 38.—*Hesiod. Theog.* 125 and 212.

NUCERIA, a town of Campania, [south-east

of Neapolis,] taken by Annibal. It became a Roman colony under Augustus, and was called *Nuceria Constantia*, or *Alfaterna*. It now bears the name of *Nocera*, and contains about 30,000 inhabitants. *Lucan.* 2, v. 472.—*Liv.* 9, c. 41, l. 27, c. 3.—*Ital.* 8, v. 531.—*Tacit. Ann.* 13 and 14.—A town of Umbria at the foot of the Appenines, [now *Nocera*.] *Strab.—Plin.*

NUITHONES, a people of Germany possessing the country now called *Mecklenburg* and *Pomerania*. *Tacit. G.* 40.

NUMA MARCIUS, a man made governor of Rome by Tullus Hostilius. He was son-in-law of Numa Pompilius, and father to Ancus Martius. *Tacit. A.* 6, c. 11.—*Liv.* 1, c. 20.

NUMA POMPILIUS, a celebrated philosopher, born at Cures, a village of the Sabines, on the day that Romulus laid the foundation of Rome. He married Tatia the daughter of Tatus the king of the Sabines, and at her death he retired into the country to devote himself more freely to literary pursuits. At the death of Romulus, the Romans fixed upon him to be their new king, and two senators were sent to acquaint him with the decisions of the senate and of the people. Numa refused their offers, and it was not but at the repeated solicitations and prayers of his friends that he was prevailed upon to accept the royalty. The beginning of his reign was popular, and he dismissed the 300 body guards which his predecessor had kept around his person, observing that he did not distrust a people who had compelled him to reign over them. He was not, like Romulus, fond of war and military expeditions, but he applied himself to tame the ferocity of his subjects, to inculcate in their minds a reverence for the deity, and to quell their dissensions by dividing all the citizens into different classes. He established different orders of priests, and taught the Romans not to worship the deity by images; and from his example no graven or painted statues appeared in the temples or sanctuaries of Rome for upwards of 160 years. He encouraged the report which was spread of his paying regular visits to the nymph Egeria, and made use of her name to give sanction to the laws and institutions which he had introduced. He established the college of the vestals, and told the Romans that the safety of the empire depended upon the preservation of the sacred *ancyle* or *shield*, which, as was generally believed, had dropped down from heaven. He dedicated a temple to Janus, which, during his whole reign remained shut, as a mark of peace and tranquillity at Rome. Numa died after a reign of 43 years, in which he had given every possible encouragement to the useful arts, and in which he had cultivated peace, B. C. 672. Not only the Romans, but also the neighbouring nations, were eager to pay their last offices to a monarch whom they revered for his abilities, moderation, and humanity. He forbade his body to be burnt according to the custom of the Romans, but he ordered it

to be buried near Mount Janiculum, with many of the books which he had written. These books were accidentally found by one of the Romans about 400 years after his death; and as they contained nothing new or interesting, but merely the reasons why he had made innovations in the form of worship and in the religion of the Romans, they were burnt by order of the senate. He left behind one daughter, called Pompilia, who married Numa Marcius and became the mother of Ancus Martius the fourth king of Rome. Some say that he had also four sons, but this opinion is ill founded. *Plut. in vitâ.—Varro.—Liv. 1, c. 18.—Plin. 13 and 14, &c.—Flor. 1, c. 2.—Verg. Æn. 6, v. 309, l. 9, v. 562.—Cic. de Nat. D. 3, c. 2 and 17.—Val. Max. 1, c. 2.—Dionys. Hal. 2, c. 59.—Ovid. Fast. 3, &c.*

• **NUMĀNA**, a town of Picenum in Italy, of which the people were called *Numanates*. *Mela, 2, c. 4.*

NUMANTIA, a town of Spain near the sources of the river Durius, celebrated for the war of 14 years, which, though unprotected by walls or towers, it bravely maintained against the Romans. [Numantia was not indeed defended by very regular fortifications, and yet at the same time was very strong both by nature and art. It was built upon a mountain, between two of the branches of the Durius, and surrounded by very thick woods, on three sides. One path alone led down into the plain, and this was defended by ditches and palisades. The great length of time it withstood the Romans may be easily accounted for by its difficult situation and the circumstance of its circuit being so large that within it there were even pastures for cattle.] The inhabitants obtained some advantages over the Roman forces till Scipio Africanus was empowered to finish the war, and to see the destruction of Numantia. He began the siege with an army of 60,000 men, and was bravely opposed by the besieged, who were no more than 4000 men able to bear arms. Both armies behaved with uncommon valour, and the courage of the Numantines was soon changed into despair and fury. Their provisions began to fail, and they fed upon the flesh of their horses, and afterwards of that of their dead companions, and at last were necessitated to draw lots to kill and devour one another. The melancholy situation of their affairs obliged some to surrender to the Roman general. Scipio demanded them to deliver themselves up on the morrow; they refused, and when a longer time had been granted to their petitions, they retired and set fire to their houses, and all destroyed themselves, B. C. 133, so that not even one remained to adorn the triumph of the conqueror. Some historians, however, deny that, and support that a number of Numantines delivered themselves into Scipio's hands, and that 50 of them were drawn in triumph at Rome, and the rest sold as slaves. The fall of Numantia was more glorious than that of Carthage or Corinth, though inferior to them. The conqueror obtained the sur-

name of *Numantinus*. *Flor. 2, c. 18.—Appian. Iber.—Patere. 2, c. 3.—Cic. 1, off.—Strab. 3.—Mela, 2, c. 6.—Plut. Horat. 2, od. 12, v. i.*

NUMENIA, or **NEOMENIA**, a festival observed by the Greeks at the beginning of every lunar month, in honour of all the gods, but especially of Apollo, or the Sun, who is justly deemed the author of light and of whatever distinction is made in the months, seasons, days, and nights. It was observed with games and public entertainments, which were provided at the expense of rich citizens, and which were always frequented by the poor. Solemn prayers were offered at Athens during the solemnity for the prosperity of the republic. The demi-gods as well as the heroes of the ancients were honoured and invoked in the festivals.

NUMENIUS, [a Greek philosopher of the Platonic school, who is supposed to have flourished under the reign of Marcus Aurelius Antoninus. He was born at Apamea in Syria, and was regarded as an oracle of wisdom. Both Origen and Plotinus mention him with respect. Of the works which he wrote none are now extant excepting some fragments preserved by Eusebius. He is said to have maintained that Plato borrowed from Moses what he advanced concerning God and the creation of the world.]

NUMENTĀNA VIA, a road at Rome [which passed over Mons Sacer to Nomentum and Cures among the Sabines.] *Liv. 3, c. 52.*

NUMERIA, a goddess at Rome, who presided over numbers. *Aug. de Civ. D. 4, c. 11.*

NUMERĪANUS, M. Aurelius, a son of the emperor Carus. He accompanied his father into the east with the title of Cæsar, and at his death he succeeded him with his brother Carinus, A. D. 282. His reign was short. Eight months after his father's death he was murdered in his litter by his father-in-law, Arrius Aper, who accompanied him in an expedition. [Numerian was fitted rather for private than public life. His talents were rather of the contemplative than the active kind. When his father's elevation reluctantly forced him from the shade of retirement, neither his temper nor his pursuits had qualified him for the command of armies. His constitution was destroyed by the hardships of the Persian war, and he had contracted from the heat of the climate such a weakness of the eyes, as obliged him in the course of a long retreat to confine himself to the darkness of a tent or litter. The administration of all affairs, civil as well as military, devolved on Arrius Aper, the prætorian prefect, his father-in-law. The army was eight months on its march from the banks of the Tigris to the Thracian Bosphorus, and during all that time the imperial authority was exercised in the name of the emperor, who never appeared to his soldiers. Suspicions at length spread among them that their emperor was no longer living, and they could not be prevented from breaking into the imperial tent, where they found only his corpse. Aper was accused of

the murder, and put to death by Diocletian, commander of the body guards, who was proclaimed emperor.] Numerianus has been admired for his learning as well as his moderation. He was naturally an eloquent speaker, and in poetry he was inferior to no writer of his age.—A friend of the emperor Severus.

NUMICIA VIA, one of the great Roman roads which led from the capital to the town of Brundisium.

NUMICUS, a small river of Latium, near Lavinium, where the dead body of Æneas was found, and where Anna, Dido's sister, drowned herself. *Virg. Æn.* 7, v. 150, &c.—*Sil.* 1, v. 359.—*Ovid. Met.* 14, v. 358, &c. *Fast.* 3, v. 643.—A friend of Horace, to whom he addressed 1 ep. 6.

NUMIDA, a surname given by Horace, 1 od. 36, to one of the generals of Augustus, from his conquests in Numidia. Some suppose that it is Pomponius, others Plotius.

NUMIDIA, an inland country of Africa, which now forms the kingdom of *Algiers*. It was bounded on the north by the Mediterranean Sea, south by Gætulia, west by Mauritania, and east by a part of Libya which was called Africa Propria. The inhabitants were called *Nomades*, and afterwards *Numadæ*. It was the kingdom of Masinissa, who was the occasion of the third Punic war, on account of the offence he had received from the Carthaginians. Jugurtha reigned there, as also Juba the father and son. It was conquered, and became a Roman province, of which Sallust was the first governor. The Numidians were excellent warriors, and in their expeditions they always endeavoured to engage with the enemy in the night time. They rode without saddles or bridles, whence they have been called *infrani*. They had their wives in common as the rest of the barbarian nations of antiquity. [Numidia was occupied by two principal nations, the Massyli towards Africa Propria, in the eastern part, and the Massæyli towards Mauritania in the western. In the time of the emperor Claudius the western part was added to Mauritania under the title of Mauritania Cæsariensis, now *Morocco*. The aborigines of Numidia were the descendants of Put or Phut; these, however, were not the only ancient inhabitants, because the Phœnicians, in almost the earliest ages, sent colonies thither. Notwithstanding the barbarity of the Numidians, some of them used letters not very unlike those of the Punic alphabet, as appears from the legends of several ancient Numidian coins.] *Sallust. in Jug.*—*Flor.* 2, c. 15.—*Strab.* 2 and 17.—*Mela.* 1, c. 4, &c.—*Ovid. Met.* 15, v. 754.

NUMITOR, a son of Procas, king of Alba, who inherited his father's kingdom with his brother Amulius, and began to reign conjointly with him. Amulius was too avaricious to bear a colleague on the throne; he expelled his brother, and, that he might more easily secure himself, he put to death his son Lausus, and consecrated his daughter Ilia to the service of the goddess Vesta, which demand-

ed perpetual celibacy. These great precautions were rendered abortive. Ilia became pregnant, and though the two children whom she brought forth were exposed in the river by order of the tyrant, their life was preserved, and Numitor was restored to his throne by his grandsons, and the tyrannical usurper was put to death. *Dionys. Hal.*—*Liv.* 1, c. 3.—*Plut. in Romul.*—*Ovid. Fast.* 4, v. 55, &c.—*Virg. Æn.* 6, v. 768.

NUMITORIUS, a Roman who defended Virginia, to whom Appius wished to offer violence. He was made military tribune.

NUNCORÆUS, a son of Sesostris, king of Egypt, who made an obelisk, some ages after brought to Rome and placed in the Vatican. *Plin.* 36, c. 11. He is called Pheron by Herodotus.

NUNDINA, a goddess whom the Romans invoked when they named their children. This happened the ninth day after their birth, whence the name of the goddess, *Nona dies*. *Macrob. Sat.* 1, c. 16.

NUNDINÆ. *vid.* Feriæ.

NURSGIA, a goddess who patronized the Etrurians. *Juv.* 10, v. 74.

NURSIA, now *Norza*, a town of Picenum, whose inhabitants are called *Nursini*. Its situation was exposed, and the air considered as unwholesome. *Sil. It.* 8, v. 416.—*Virg. Æn.* 7, v. 716.—*Martial.* 13, ep. 20.—*Liv.* 28, c. 45.

NYCTEIS, a daughter of Nycteus who was mother of Labdacus.—A patronymic of Antiope the daughter of Nycteus, mother of Amphion and Zethus by Jupiter, who had assumed the shape of a satyr to enjoy her company. *Ovid. Met.* 6, v. 110.

NYCTELIA, festivals in honour of Bacchus, (*vid.* Nyctelius,) observed on Mount Cithæron. *Plut. in Symp.*

NYCTELIUS, a surname of Bacchus, because his orgies were celebrated in the night. (*νύξ, nox, τελειά, perficio*.) The words *latex Nyctelius* thence signify wine. *Seneca in Œdip.*—*Paus.* 1, c. 40.—*Ovid. Met.* 4, v. 15.

NYCTEUS, a son of Neptune by Celene, daughter of Atlas, king of Lesbos, or of Thebes according to the more received opinion. He married a nymph of Crete called Polyxo, or Amalthæa, by whom he had two daughters, Nyctimene and Antiope. The first of these disgraced herself by her criminal amours with her father, into whose bed she introduced herself by means of her nurse. When the father knew the incest he had committed, he attempted to stab his daughter, who was immediately changed by Minerva into an owl. Nycteus made war against Epopeus, who had carried away Antiope, and died of a wound which he had received in an engagement, leaving his kingdom to his brother Lycus, whom he entreated to continue the war, and punish Antiope for her immodest conduct. (*vid.* Antiope.) *Paus.* 2, c. 6.—*Hygin. fab.* 157 and 204.—*Ovid. Met.* 2, v. 490, &c. 1. 6, v. 110, &c.

NYCTIMÈNE, a daughter of Nycteus. *vid.* Nycteus.

NYMPHÆ, certain female deities among the ancients. [They are said to have derived their name from the circumstance of their always having a *youthful appearance*, *ἀπο τοῦ αἰνῆος φαισθῆαι*.] They were generally divided into two classes, nymphs of the land and nymphs of the sea. Of the nymphs of the earth, some presided over woods, and were called *Dryades*, [from *δρυς*, *arbor*.] and *Hamadryades*, [from *ἄμα*, *simul*, and *δρυς*, *arbor*.] These were supposed to come into existence when the tree was first planted, and when it perished to die also; others presided over mountains, and were called *Oreades*, [from *ὄρος*, *mons*.] some presided over hills and dales, and were called *Naiades*, [from *ναῖα*, *vallis*.] &c. Of the sea nymphs, some were called *Oceanides*, *Nereides*, *Naiades*, *Potamides*, *Limnades*, &c. These presided not only over the sea, but also over rivers, fountains, streams, and lakes. The nymphs fixed their residence not only in the sea, but also on mountains, rocks, in woods or caverns, and their grottos were beautified by evergreens and delightful and romantic scenes. The nymphs were immortal according to the opinion of some mythologists; others supposed that, like men, they were subject to mortality, though their life was of long duration. They lived for several thousand years, according to Hesiod, or as Plutarch seems obscurely to intimate, they lived above 9720 years. The number of the nymphs is not precisely known. There were above 3000, according to Hesiod, whose power was extended over the different places of the earth, and the various functions and occupations of mankind. They were worshipped by the ancients, though not with so much solemnity as the superior deities. They had no temples raised to their honour, and the only offerings they received were milk, honey, oil, and sometimes the sacrifice of a goat. They were generally represented as young and beautiful virgins, veiled up to the middle, and sometimes they held a vase, from which they seemed to pour water. Sometimes they had grass, leaves, and shells instead of vases. It was deemed unfortunate to see them naked, and such sight was generally attended by a delirium, to which Propertius seems to allude in this verse, wherein he speaks of the innocence and simplicity of the primitive ages of the world,

Nec fuerat, nudas pœna videre Deas.

The nymphs were generally distinguished by an epithet which denoted the place of their residence; thus the nymphs of Sicily were called *Sicelides*; those of Corycus, *Corycides*. &c. *Ovid. Met.* 1, v. 320, l. 5, v. 412, l. 9, 651, &c. *Fast.* 3, v. 769.—*Paus.* 10, c. 3.—*Plut. de Orac. dej.*—*Orpheus. Arg.*—*Hesiod. Theog.*—*Propert.* 3, el. 12.—*Homer. Od.* 14.

NYMPHÆUM, a place near the walls of Apollonia, sacred to the nymphs, where Apollo had also an oracle. The place was also celebrated for the continual flames of fire which seemed to rise at a distance from the plains. It was there that a sleeping satyr was once caught and brought to Sylla as he returned

from the Mithridatic war. This monster had the same features as the poets ascribe to the satyr. He was interrogated by Sylla, and by his interpreters, but his articulations were unintelligible, and the Roman spurned from him a creature which seemed to partake of the nature of a beast more than that of a man. *Plut. in Syllâ.*—*Div.* 41.—*Plin.* 5, c. 29, *Strab.* 7.—*Liv.* 42, c. 36 and 49.—A city of Taurica Chersonesus. [It lay on the route from Theodosia to Panticapæum, and had a good port on the Euxine.]—The building at Rome where the nymphs were worshipped, bore also this name, being adorned with their statues, and with fountains and waterfalls, which offered an agreeable and refreshing coolness.

NYMPHÆUS, a river of Armenia Major, which, according to Procopius, formed a separation between the Roman and Persian empires. It ran from north to south, entered the town of Martyropolis, and discharged itself into the Tigris south-east of Amida.]

NYMPHIDIUS, a favourite of Nero, who said that he was descended from Caligula. He was raised to the consular dignity, and soon after disputed the empire with Galba. He was slain by the soldiers, &c. *Tacit. Ann.* 15.

NYMPHIS, a native of Heraclea who wrote an history of Alexander's life and actions, divided into 24 books. *Ælian.* 7, *de Anim.*

NYMPHOLEPTES, or *Nymphomanes*, possessed by the nymphs. This name was given to the inhabitants of Mount Cithæron, who believed that they were inspired by the nymphs. [*vid.* Hobhouse's Journey, vol. 1, p. 332.] *Plut. in Arist.*

NYSSA or **NYSSA**, a town of Æthiopia, at the south of Egypt, or, according to others, of Arabia. This city, with another of the same name in India, was sacred to the god Bacchus, who was educated there by the nymphs of the place, and who received the name of Dionysius, which seems to be compounded of *Διος* & *Νύσσα*, the name of his father, and that of the place of his education. [*vid.* remarks under the article Bacchus.] The god made this place the seat of his empire and the capital of the conquered nations of the east. Diodorus, in his third and fourth books, has given a prolix account of the birth of the god at Nyssa, and of his education and heroic actions. [Curtius locates the Indian Nyssa between the Choaspes and the Cophenes. It has been supposed to correspond with the modern Nagar, but not very correctly.] *Mela*, 3, c. 7.—*Ovid. Met.* 4, v. 13, &c.—*Ital.* 7, v. 198.—*Curt.* 8, c. 10.—*Virg. Æn.* 6, v. 805.—According to some geographers there were no less than ten places of the name of Nyssa. One of these was on the coast of Eubœa, famous for its vines, which grew in such an uncommon manner that if a twig was planted in the ground in the morning, it immediately produced grapes, which were full ripe in the evening.—A city of Thrace.—Another, seated on Mount Parnassus, and sacred to Bacchus. *Juv.* 7, v. 63.

NYSSÆUS, a surname of Bacchus, because

he was worshipped at Nysa. *Propert.* 3, el. 17, v. 22.

NYSIÄDES, a name given to the nymphs of Nysa, to whose care Jupiter intrusted the education of his son Bacchus. *Ovid. Met.* 3, v. 314, &c.

NYSIUS, a surname of Bacchus as the protecting god of Nysa. *Cic. Flac.* 25.

NYSSA, a sister of Mithridates the Great. *Plut.*

OARSES, the original name of Artaxerxes Mnemon.

OÄSIS, [a term derived from the Coptic word *Ouahé*, signifying "a habitable place," a "fertile island" in the midst of the sandy desert of Africa. Of these Oases, which are called islands because they appear like such in the midst of an ocean of sand, there are several that lie at the distance of 100 miles or more from the Nile, at the west of it. The Arabian geographers were acquainted with these fertile spots, and called them "Elouah," or "Elwah." Of these Oases, the largest, which is called Oasis Magna, or *El-wah*, is placed by Ptolemy under the parallel of 28°; the second opposite what is now *Behnese*, the third under the parallel of lake Mæris. This last is the one in which Hornemann discovered the Fons Solis of antiquity. *vid.* Ammon. It lies five degrees nearly west of Cairo. Under the sovereigns of the lower empire, the Oasis Magna became a place of exile, and among others Nestorius and Athanasius were sent to it.] *Strab.* 17.—*Zosim.* 6, c. 97.—*Herodot.* 2, c. 26.

OAXES, a river of Crete which received its name from Oaxus the son of Apollo. *Virg. Ecl.* 1, v. 66.

OAXUS, a town of Crete, [on the northern side of the island. It was the capital of a kingdom which had its appropriate sovereign, and was said to have been founded by the Oaxus mentioned in the preceding article.]

ORRINGA, now *Ahr*, a river of Germany falling into the Rhine above Rimmagen.

OCEIA, a woman who presided over the sacred rites of Vesta for 57 years with the greatest sanctity. She died in the reign of Tiberius, and the daughter of Domitius succeeded her. *Tacit. Ann.* 2, c. 86.

OCEÄNIDES and **OCEANITIDES**, sea-nymphs, daughters of Oceanus, from whom they received their name, and of the goddess Tethys. They were 3000 according to Apollodorus, who mentions the names of seven of them; Asia, Styx, Electra, Doris, Eurynome, Amphitrite, and Metis. Hesiod speaks of the eldest of them, and reckons 41, Pitho, Admete, Prynno, Ianthe, Rhodia, Hippo, Callirhoe, Urania, Clymene, Idyia, Pasithoe, Clythia, Zeuxo, Galuxaure, Plexaure, Perseis, Pluto, Thoe, Polydora, Melobois, Dione, Cerceis, Xantha, Acasta, Ianira, Telestho, Europa, Menestho, Petrea, Eudora, Calypso, Tyche, Ocyroe, Crisia, Amphiro, with those mentioned by Apollodorus, except Amphitrite. Hyginus mentions sixteen, whose names are almost all different from

those of Apollodorus and Hesiod, which difference proceeds from the mutilation of the original text. The Oceanides, as the rest of the inferior deities, were honoured with libations and sacrifices. Prayers were offered to them, and they were entreated to protect sailors from storms and dangerous tempests. The Argonauts, before they proceeded to their expedition, made an offering of flour, honey, and oil, on the sea-shore, to all the deities of the sea, and sacrificed bulls to them, and entreated their protection. When the sacrifice was made on the shore the blood of the victim was received in a vessel, but when it was in open sea, the blood was permitted to run down into the waters. When the sea was calm the sailors generally offered a lamb or young pig, but if it was agitated by the winds, and rough, a black bull was deemed the most acceptable victim. *Homer. Od.* 3.—*Horat.—Apollon. Arg.—Virg. G.* 4, v. 341.—*Hesiod. Theog.* 349.—*Apollod.* 1.

OCEÄNUS, a powerful deity of the sea, son of Cælus and Terra. He married Tethys, by whom he had the most principal rivers, such as the Alpheus, Peneus, Strymon, &c. with a number of daughters, who are called from him Oceanides. (*vid.* Oceanides.) According to Homer, Oceanus was the father of all the gods, and on that account he received frequent visits from the rest of the deities. He is generally represented as an old man with a long flowing beard, and sitting upon the waves of the sea. He often holds a pike in his hand, while ships under sail appear at a distance, or a sea monster stands near him. Oceanus presided over every part of the sea, and even the rivers were subjected to his power. The ancients were superstitious in their worship to Oceanus, and revered with great solemnity a deity to whose care they intrusted themselves when going on any voyage. [Besides being the name of a deity, the term Oceanus (*Ωκεανος*) occurs in Homer in another sense also. It is made to signify an immense stream which, according to the rude ideas of that early age, flowed around the earth and its seas, and which ebbed and flowed thrice in the course of a single day. Into this the heavenly bodies were supposed to descend at their setting, and to emerge from it at their rising.] *Hesiod. Theog.—Ovid. Fast.* 5, v. 31, &c.—*Apollod.* 1.—*Cic. de Nat. D.* 3, c. 20.—*Homer. Il.*

OCELLUS, an ancient philosopher of Lucania. *vid.* Lucanus.

OCELUM, a town of Gaul. [now *Usseau*.] *Cæs. Bell. G.* 1, c. 10.

OCHA, a mountain of Eubœa, and the name

of Eubœa itself.—A sister of Ochus buried alive by his orders.

OCHUS, a surname given to Artaxerxes the 3d king of Persia. [*vid.* Artaxerxes.]—A king of Persia. He exchanged this name for that of Darius. *vid.* Darius Nothus.

Ocnus, a son of the Tiber and of Manto, who assisted Æneas against Turnus. He built a town which he called Mantua after his mother's name. Some suppose that he is the same as Bianor. *Virg. Ecl.* 9, *Æn.* 10, v. 198.—A man remarkable for his industry. He had a wife as remarkable for her profusion; she always consumed and lavished away whatever the labours of her husband had earned. He is represented as twisting a cord, which an ass standing by eats up as soon as he makes it; whence the proverb of the *cord of Ocnus* often applied to labour which meets no return, and which is totally lost. *Propert.* 4, el. 3, v. 21.—*Plin.* 35, c. 11.—*Paus.* 10, c. 29.

OCRICULUM, now *Otricoli*, a town of Umbria near Rome. *Cic. pro Mil.*—*Liv.* 19, c. 41

OCTAVIA, a Roman lady, sister to the emperor Augustus, and celebrated for her beauty and virtues. She married Claudius Marcellus, and after his death M. Antony. Her marriage with Antony was a political step to reconcile her brother and her husband. Antony proved for some time attentive to her, but he soon after deserted her for Cleopatra, and when she attempted to withdraw him from this unlawful amour by going to meet him at Athens, she was secretly rebuked and totally banished from his presence. This affront was highly resented by Augustus, and though Octavia endeavoured to pacify him by palliating her husband's behaviour, he resolved to revenge her cause by arms. After the battle of Actium and the death of Antony, Octavia, forgetful of the injuries she had received, took into her house all the children of her husband, and treated them with maternal tenderness. Marcellus her son by her first husband was married to a niece of Augustus, and publicly intended as a successor to his uncle. His sudden death plunged all his family into the greatest grief. Virgil, whom Augustus patronized, undertook upon himself to pay a melancholy tribute to the memory of a young man whom Rome regarded as its future father and patron. He was desired to repeat his composition in the presence of Augustus and of his sister. Octavia burst into tears as soon as the poet began; but when he mentioned, *Tu Marcellus eris*, she swooned away. This tender and pathetic encomium upon the merit and the virtue of young Marcellus was liberally rewarded by Octavia, and Virgil received 10,000 sesterces for every one of the verses. Octavia had two daughters by Antony, Antonia Major and Antonia Minor. The elder married L. Domitius Ahenobarbus, by whom she had Cn. Domitius the father of the emperor Nero by Agrippina the daughter of Germanicus. Antonia Minor, who was as virtuous and as beautiful as her mother, mar-

ried Drusus the son of Tiberius, by whom she had Germanicus, and Claudius who reigned before Nero. The death of Marcellus continually preyed upon the mind of Octavia, who died of melancholy about ten years before the Christian era. Her brother paid great regard to her memory, by pronouncing himself her funeral oration. The Roman people also showed their respect for her virtues by their wish to pay her divine honours. *Suet. in Aug.*—*Plut. in Anton.* &c.—A daughter of the emperor Claudius by Messalina. She was betrothed to Silanus, but by the intrigues of Agrippina, she was married to the emperor Nero in the 16th year of her age. She was soon after divorced on pretence of barrenness, and the emperor married Poppæa, who exercised her enmity upon Octavia by causing her to be banished into Campania. She was afterwards recalled at the instance of the people, and Poppæa, who was resolved on her ruin, caused her again to be banished to an island, where she was ordered to kill herself by opening her veins. Her head was cut off and carried to Poppæa. *Suet. in Claud.* 27, *in Ner.* 7 and 35.—*Tacit. Ann.* 12.

OCTAVIANUS, or **OCTAVIUS CÆSAR**, the nephew of Cæsar the dictator. After the battle of Actium and the final destruction of the Roman republic, the servile senate bestowed upon him the title and surname of *Augustus* as expressive of his greatness and dignity. *vid.* Augustus.

OCTAVIUS, a Roman officer who brought Perseus, king of Macedonia, a prisoner to the consul. He was sent by his countrymen to be guardian to Ptolemy Eupator, the young king of Egypt, where he behaved with the greatest arrogance. He was assassinated by Lysias, who was before regent of Egypt. The murderer was sent to Rome.—A man who opposed Metellus in the reduction of Crete by means of Pompey. He was obliged to retire from the island.—A man who banished Cinna from Rome and became remarkable for his probity and fondness of discipline. He was seized and put to death by order of his successful rivals Marius and Cinna.—A Roman who boasted of being in the number of Cæsar's murderers. His assertions were false, yet he was punished as if he had been accessory to the conspiracy.—A lieutenant of Crassus in Parthia. He accompanied his general to the tent of the Parthian conqueror, and was killed by the enemy as he attempted to hinder them from carrying away Crassus.—A poet in the Augustan age intimate with Horace. He also distinguished himself as an historian. *Horat.* 1. *Sat.* 10, v. 82.

OCTODŪRUS, [a town or village on the *Drance*, near its junction with the *Rhone*, at a considerable distance above the influx of the latter into the *Lacus Lamanus* or *Lake of Geneva*. It is now *Martigny*.] *Cæs. B.* G. 3, c. 1.

OCTOGESA, a town of Spain, a little above the mouth of the Iberus, [on the north bank of that river, where it is joined by the Sico-

ris or *Sagre*.] It is now called *Mequinensa*. *Cæs. B. G.* 1, c. 61.

OCYPETE, one of the Harpies who infected whatever she touched. The name signifies *swift flying*. *Hesiod. Theog.* 265.—*Apollod.* 1, c. 9.

OCYRÖE, a daughter of Chiron by Chariclo, who had the gift of prophecy. She was changed into a mare. (*vid. Melanippe*.) *Ovid. Met.* 2, v. 638, &c.

ODENATUS, a celebrated prince of Palmyra, [originally a native, and a leading inhabitant of that city; though some make him a prince of a tribe of Saracens who dwell in the neighbourhood of the Euphrates.] He early inured himself to bear fatigues, and by hunting leopards and wild beasts, he accustomed himself to the labours of a military life. He was faithful to the Romans; and when Aurelian had been taken prisoner by Sapor king of Persia, Odenatus warmly interested himself in his cause, and solicited his release by writing a letter to the conqueror and sending him presents. The king of Persia was offended at the liberty of Odenatus; he tore the letter, and ordered the presents which were offered to be thrown into a river. To punish Odenatus, who had the impudence, as he observed, to write to so great a monarch as himself, he ordered him to appear before him [with his hands tied behind his back, and to solicit his forgiveness,] on pain of being devoted to instant destruction, with all his family, if he dared to refuse. Odenatus disdaind the summons of Sapor, and opposed force to force. [To him is ascribed the success of an expedition in which Sapor's treasures, and several of his wives and children were captured; and so closely did he press upon the Persian, that he forced him to retreat, and cut off his rear in passing the Euphrates. After these exploits, Odenatus assumed the title of king of Palmyra, and elevated his wife, the celebrated Zenobia, to the rank of queen. Gallienus, the son and colleague of Valerian, entrusted Odenatus with the chief command of the Roman army in the east. In this quality he entered Mesopotamia, defeated Sapor in his own country, and laid siege to Ctesiphon. During the distracted state of the empire under Gallienus, Odenatus remained faithful to him, and kept the eastern section in tranquillity. On this account he was created Augustus and partner in the empire by Gallienus in the year 264. Zenobia was dignified at the same time with the title of Augusta, and their children with that of Cæsar.] Odenatus, invested with new power, resolved to signalize himself more conspicuously by conquering the northern barbarians; [he ravaged the territories of Sapor and took Ctesiphon. He marched also against the Goths or Scythians who had invaded Asia, and compelled them to make a hasty retreat; but his exultation was short, and he perished by the dagger of one of his relations whom he had slightly offended in a domestic entertainment. He died at Emessa, about the 267th year of

the Christian era. Zenobia succeeded to all his titles and honours.

ODESSUS, a sea-port town at the west of the Euxine Sea in Lower Mœsia, below the mouths of the Danube. *Ovid.* 1, *Trist.* 9, v. 37.

ODËUM, a musical theatre at Athens. [It was built by Pericles, but being demolished in the Mithridatic war, was rebuilt with so much splendour by Herodes Atticus, that, according to Pausanias, it surpassed all the famous buildings in Greece.] *Vatruv.* 5, c. 9.

ODINUS, a celebrated hero of antiquity, [*vid. the end of this article,*] who flourished about 70 years before the Christian era, in the northern parts of ancient Germany, or the modern kingdom of Denmark. He was at once a priest, a soldier, a poet, a monarch, and a conqueror. He imposed upon the credulity of his superstitious countrymen, and made them believe that he could raise the dead to life, and that he was acquainted with futurity. When he had extended his power, and increased his fame by conquest and by persuasion, he resolved to die in a different manner from other men. He assembled his friends, and with the sharp point of a lance he made on his body nine different wounds in the form of a circle, and as he expired he declared he was going into Scythia, where he should become one of the immortal gods. He further added, that he would prepare bliss and felicity for such of his countrymen as lived a virtuous life, who fought with intrepidity, and who died like heroes in the field of battle. These injunctions had the desired effect; his countrymen superstitiously believed him, and always recommended themselves to his protection whenever they engaged in a battle, and they entreated him to receive the souls of such as had fallen in war. [The *Budha* of India, the *Goito-Syr* of the Scythians (*Herod.* 4, c. 59,) the *Bod-Her* of the Vanals, the *Bogh* of the Slavi, the *Odin* of the Saxons and Scandinavians, the *Wodan* of the Germans, the *Khoda* of the Persians, the *God* of the Britons, denote one and the same deity, and are only so many different appellations for the Supreme Being.]

ODOACER, a king of the Heruli, who destroyed the western empire of Rome, and called himself king of Italy, A. D. 476.

ODRÛSÆ, an ancient people of Thrace, between Abdera and the river Ister. The epithet of *Odrysius* is often applied to a Thracian. *Ovid. Met.* 6, v. 490, l. 13, v. 554.—*Stat. Ach.* 1, v. 184.—*Liv.* 39, c. 53.

ODYSSEA, one of Homer's epic poems, in which he describes in 24 books the adventure of Ulysses on his return from the Trojan war, with other material circumstances. The whole of the action comprehends no more than 55 days. It is not so esteemed as the *Iliad* of that poet. *vid. Homerus.* [Dr. Blair observes, that Longinus's criticism on the *Odyssey* is not unfounded: viz. that Homer may in this poem be compared to the setting sun, whose grandeur still remains without the heat of his meridian beams. It wants the vi-

gour and sublimity of the Iliad, and yet possesses so many beauties as justly to entitle it to great praise. It is a very amusing poem, and has much greater variety than the Iliad: its numerous stories are interesting, and its descriptions beautiful. Although it descends from the dignity of gods and heroes and warlike achievements, it nevertheless affords more pleasing pictures of ancient manners. The Odyssey, however, has acknowledged defects. Many of its scenes fall below the majesty expected in an epic poem. The last twelve books, after Ulysses is landed in Ithaca, are in several parts tedious and languid; and, though the discovery which Ulysses makes of himself to his nurse Euryclea, and his interview with Penelope before she knew him, are tender and affecting, yet the poet does not seem happy in the discovery of Ulysses to Penelope: she is too cautious and distrustful, and we are disappointed of the surprise of joy which we expected on that high occasion. The authenticity of the latter part of the Odyssey has been attacked by modern critics: the student is referred to the remarks under the article *Homerus*. Knight, in his *Prolegomena* to Homer, thinks he has observed in the Odyssey many words and forms of expression which betray an origin more recent than the Iliad. He ranks in this number, the use of *χηρηματα* instead of *κτηματα*, that of *λεσχη*, and also of *θηττω*. In the same class is to be placed the expression *βυβλιος ὄπλος*, this plant (the Byblus) being unknown to the author of the Iliad. He regards also as more modern forms *ναυμιος* in place of *ναυμνος* (contracted from *ναυμιμνος*), *θεσπις* instead of *θεσπισιος*, *αργουης* in place of *αργουσιος*, &c.]

ODYSSEUM, a promontory of Sicily at the west of Pachynus.

CEA, a city of Africa, now *Tripoli*. [*vid.* *Tripolis*.] *Plin.* 5, c. 4.—*Sil. Ital.* 3, v. 257.—Also a place in *Ægina*. *Herodot.* 5, c. 83.

ÆAGRUS or **ÆAGER**, the father of Orpheus by Calliope. He was king of Thrace, and from him Mount Hæmus, and also the Hebrus, one of the rivers of the country, has received the appellation of *Æagrius*, though Servius, in his commentaries, disputes the explanation of Diodorus, by asserting that the *Æagrius* is a river of Thrace, whose waters supply the streams of the Hebrus. *Ovid. in Ib.* 414.—*Apollon.* 1, arg.—*Virg. G.* 4, v. 524.—*Ital.* 5, v. 463.—*Diod.*—*Apollod.* 1, c. 3.

CEAX, a son of Nauplius and Clymene. He was brother to Palamedes, whom he accompanied to the Trojan war, and whose death he highly resented on his return to Greece, by raising disturbances in the family of some of the Grecian princes. *Dictys. Cret.*—*Apollod.* 2.—*Hygin.* fab. 117.

CEBĀLIA, the ancient name of Laconia, which it received from king CEBalus, and thence *Cebalides puer* is applied to Hyacinthus as a native of the country, and *Cebalius sanguis* is used to denominate his blood. *Paus.* 3, c. 1.—*Apollod.* 3, c. 10.—The same name is given to Tarentum, because

built by a Lacedæmonian colony, whose ancestors were governed by CEBalus. *Virg. G.* 4, v. 125.—*Sil.* 12, v. 451.

CEBĀLUS, a son of Argalus or Cynortas, who was king of Laconia. He married Gorgophone, the daughter of Perseus, by whom he had Hippocoon, Tyndarus, &c. *Paus.* 3, c. 1.—*Apollod.* 3, c. 10.—A son of Telon and the nymph Sebethis, who reigned in the neighbourhood of Neapolis in Italy. *Virg. Æn.* 7, v. 734.

CEBĀRES, a groom of Darius son of Hystaspes. He was the cause of his master's obtaining the kingdom of Persia by his artifice in making his horse neigh first. (*vid.* *Darius* 1st.) *Herodot.* 3, c. 85.—*Justin.* 1, c. 10.

CEHĀLIA, a country of Peloponnesus in Laconia, with a small town of the same name. This town was destroyed by Hercules, while Eurytus was king over it, from which circumstance it is often called *Eurytropolis*.—A small town of Eubœa, where, according to some, Eurytas reigned, and not in Peloponnesus. *Strab.* 8, 9, and 10.—*Virg. Æn.* 8, v. 291.—*Ovid. Heroid.* 9. *Met.* 9, v. 136.—*Sophoc.* in *Trach.* 74 & *Schol.*

CECUMENIUS, [an ancient Greek commentator on the Scriptures, who is supposed to have flourished in the 10th century. He was bishop of Tricca, and the author of commentaries upon the Acts of the Apostles, the fourteen epistles of St. Paul, and the seven Catholic epistles, which contain a concise and perspicuous illustration of these parts of the New Testament. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyril of Alexandria, Gregory Nazianzen, and others. He is thought to have written a commentary on the four Gospels, compiled from the writings of the ancient fathers, which is not now extant. The works of CECumenius were first published in Greek at Verona, in 1532, and in Greek and Latin at Paris, in 1631, in 2 vols. fol. To the second volume of the Paris edition is added the commentary of Arethas on the book of Revelations.]

CEÐĪPUS, a son of Laius king of Thebes and Jocasta. As being descended from Venus by his father's side, CÆdipus was born to be exposed to all the dangers and the calamities which Juno could inflict upon the posterity of the goddess of beauty. Laius, the father of CÆdipus, was informed by the oracle, as soon as he married Jocasta, that he must perish by the hands of his son. Such dreadful intelligence awakened his fears, and to prevent the fulfilling of the oracle, he resolved never to approach Jocasta; but his solemn resolutions were violated in a fit of intoxication. The queen became pregnant, and Laius, still intent to stop this evil, ordered his wife to destroy the child as soon as it came into the world. The mother had not the courage to obey, yet she gave the child as soon as born to one of her domestics, with orders to expose him on the mountains. The servant was moved with pity, but to obey the command of Jocasta, he bored the feet of the child and suspended him with

a twig by the heels to a tree on Mount Cithæron, where he was soon found by one of the shepherds of Polybus king of Corinth. The shepherd carried him home; and Peribœa, the wife of Polybus, who had no children, educated him as her own child with maternal tenderness. The accomplishments of the infant, who was named Œdipus, on account of the swelling of his feet (*οἰδέα, τῦμοε, ποδῆε, πέδεε*), soon became the admiration of the age. His companions envied his strength and his address; and one of them, to mortify his rising ambition, told him he was an illegitimate child. This raised his doubts; he asked Peribœa, who, out of tenderness, told him that his suspicions were ill founded. Not satisfied with this, he went to consult the oracle of Delphi, and was there told not to return home, for if he did, he must necessarily be the murderer of his father, and the husband of his mother. This answer of the oracle terrified him; he knew no home but the house of Polybus, therefore he resolved not to return to Corinth where such calamities apparently attended him. He travelled towards Phocis, and in his journey met in a narrow road Laius on a chariot with his arm-bearer. Laius haughtily ordered Œdipus to make way for him. Œdipus refused, and a contest ensued, in which Laius and his arm-bearer were both killed. As Œdipus was ignorant of the quality and of the rank of the men whom he had just killed, he continued his journey, and was attracted to Thebes by the fame of the Sphinx. This terrible monster, whom Juno had sent to lay waste the country, (*vid. Sphinx*.) resorted in the neighbourhood of Thebes, and devoured all those who attempted to explain, without success, the enigmas which he proposed. The calamity was now become an object of public concern, and as the successful explanation of an enigma would end in the death of the Sphinx, Creon, who at the death of Laius had ascended the throne of Thebes, promised his crown and Jocasta to him who succeeded in the attempt. The enigma proposed was this: What animal in the morning walks upon four feet, at noon upon two, and in the evening upon three? This was left for Œdipus to explain; he came to the monster and said, that man, in the morning of life, walks upon his hands and his feet; when he has attained the years of manhood, he walks upon his two legs; and in the evening, he supports his old age with the assistance of a staff. The monster, mortified at the true explanation, dashed her head against a rock and perished. Œdipus ascended the throne of Thebes, and married Jocasta, by whom he had two sons, Polynices and Eteocles, and two daughters, Ismene and Antigone. Some years after the Theban territories were visited with a plague; and the oracle declared that it should cease only when the murderer of king Laius was banished from Bœotia. As the death of Laius had never been examined, and the circumstances that attended it never known, this answer of the oracle was of the greatest concern to the Thebans; but Œdipus, the friend of his people, resolved to overcome

every difficulty by the most exact inquiries. His researches were successful, and he was soon proved to be the murderer of his father. The melancholy discovery was rendered the more alarming, when Œdipus considered that he had not only murdered his father, but that he had committed incest with his mother. In the excess of his grief he put out his eyes, as unworthy to see the light, and banished himself from Thebes, or, as some say, was banished by his two sons. He retired towards Attica, led by his daughter Antigone, and came near Colonos, where there was a grove sacred to the Furies. He remembered that he was doomed by the oracle to die in such a place, and to become the source of prosperity to the country in which his bones were buried. A messenger upon this was sent to Theseus, king of the country, to inform him of the resolution of Œdipus. When Theseus arrived, Œdipus acquainted him, with a prophetic voice, that the gods had called him to die in the place where he stood; and to show the truth of this he walked, himself, without the assistance of a guide, to the spot where he must expire. Immediately the earth opened and Œdipus disappeared. Some suppose that Œdipus had not children by Jocasta, and that the mother murdered herself as soon as she knew the incest which had been committed. His tomb was near the Areopagus in the age of Pausanias. Some of the ancient poets represent him in hell, as suffering the punishment which crimes like his seemed to deserve. According to some, the four children which he had were by Euriganea, the daughter of Periphass, whom he married after the death of Jocasta. *Apollod. 3, c. 5.—Hygin. fab. 66, &c.—Eurip. in Phœniss. &c.—Sophocl. Œdip. Tyr. & Col. Antig. &c.—Hesiod. Theog. 1.—Homer. Od. 11, c. 270.—Paus. 9, c. 5, &c. Stat. Theb. 8, v. 642.—Senec. in Œdip. Pindor. Olymp. 2.—Diod. 4.—Athen. 6 and 10.*

ŒNE, a small town of Argolis. The people are called *Œneade*.

ŒNEUS, a king of Calydon in Ætolia, son of Parthaon or Portheus, and Euryte. He married Althæa the daughter of Thestius, by whom he had Clymenus, Meleager, Gorge, and Dejanira. After Althæa's death, he married Peribœa the daughter of Hipponous, by whom he had Tydeus. In a general sacrifice which Œneus made to all the gods upon reaping the rich produce of his fields, he forgot Diana, and the goddess, to revenge this unpardonable neglect, incited his neighbours to take up arms against him, and besides she sent a wild boar to lay waste the country of Calydonia. The animal was at last killed by Meleager and the neighbouring princes of Greece, in a celebrated chase known by the name of the chase of the Calydonian boar. Some time after Meleager died, and Œneus was driven from his kingdom by the sons of his brother Agrius. Diomedes, however, his grandson soon restored him to his throne: but the continual misfortunes to which he was exposed rendered him melancholy. He exiled himself from Calydon, and left his crown to his son-in-law

Andremon. He died as he was going to Argolis. His body was buried by the care of Diomedes, in a town of Argolis, which from him received the name of *Enoe*. It is reported that **Ceneus** received a visit from Bacchus, and that he suffered the god to enjoy the favours of Althæa, and to become the father of Dejanira, for which Bacchus permitted that the wine of which he was the patron should be called among the Greeks by the name of **Ceneus** (οἶνος) *Hygin.* fab. 129.—*Apollod.* 1, c. 8.—*Homer. Il.* 9, v. 539.—*Diod.* 4.—*Paus.* 2, c. 25.—*Ovid. Met.* 8, v. 510.

CENIADÆ, a town of Acarnania, [near the mouth of the Achelous.] *Liv.* 26, c. 24, l. 38, c. 11.

CENIDES, a patronymic of Meleager, son of **Ceneus**. *Ovid. Met.* 8, fab. 10.

CENŌE, a nymph who married Sicinus the son of Thoas king of Lemnos. From her the island of Sicinus has been called *Enoe*.—Two villages of Attica were also called *Enoe*.—*Herodot.* 5, c. 74.—*Plin.* 4, c. 7.—A city of Argolis, where **Ceneus** fled when driven from Calydon. *Paus.* 2, c. 25.—A town of Elis in the Peloponnesus. *Strab.*—*Apollod.* 1, c. 8.—*Paus.* 1, &c.

CENŌMÆUS, a son of Mars by Sterope the daughter of Atlas. He was king of Pisa in Elis, and father of Hippodamia by Euarete, daughter of Acrisius, or Eurythoa, the daughter of Danaus. He was informed by the oracle that he should perish by the hands of his son-in-law; therefore as he could skilfully drive a chariot, he determined to marry his daughter only to him who could outrun him, on condition that all who entered the list should agree to lay down their life if conquered. Many had already perished when Pelops, son of Tantalus, proposed himself. He previously bribed Myrtilus the charioteer of **Cenomæus**, by promising him the enjoyment of the favours of Hippodamia if he proved victorious. Myrtilus gave his master an old chariot, whose axle-tree broke on the course, which was from Pisa to the Corinthian isthmus, and **Cenomæus** was killed. Pelops married Hippodamia, and became king of Pisa. As he expired, **Cenomæus** entreated Pelops to revenge the perfidy of Myrtilus, which was executed. Those that had been defeated when Pelops entered the lists were Marmax, Alcatous, Euryalus, Eurymachus, Capētus, Lasius, Acrias, Chalcodon, Lycurgus, Tricolonus, Prias, Aristomachus, Æolius, Eurythrus, and Chronius. *Apollod.* 2, c. 4.—*Diod.* 4.—*Paus.* 5, c. 17, l. 6, e. 11, &c.—*Apollon. Rhod.* 1.—*Propert.* 1, el. 2, v. 20.—*Ovid. in lb.* 367. *Art. Am.* 2, v. 8.—*Herod.* 8, v. 70.

CENON, a part of Locris on the bay of Corinth.

CENŌNA, an ancient name of the island Ægina. It is also called *Enopia*. *Herodot.* 8, c. 46.—A town of Troas, the birth-place of the nymph **Enone**. *Strab.* 13.

CENŌNE, a nymph of Mount Ida, daughter of the river Cebrenas in Phrygia. As she had received the gift of prophecy, she fore-

told to Paris, whom she married before he was discovered to be the son of Priam, that his voyage to Greece would be attended with the most serious consequences, and the total ruin of his country, and that he should have recourse to her medicinal knowledge at the hour of death. All these predictions were fulfilled; and Paris, when he had received the fatal wound, ordered his body to be carried to **Enone** in hopes of being cured by her assistance. He expired as he came into her presence; and **Enone** was so struck at the sight of his dead body, that she bathed it with her tears, and stabbed herself to the heart. She was mother of Corythus, by Paris, and this son perished by the hand of his father when he attempted, at the instigation of **Enone**, to persuade him to withdraw his affection from Helen. *Dictys. Cret.*—*Ovid. de Rem. Amor.* v. 457.—*Heroid.* 5.—*Lucan.* 9.

CENŌPIA, one of the ancient names of the island Ægina. *Ovid. Met.* 7, v. 473.

CENŌPION, a son of Ariadne by Theseus, or, according to others, by Bacchus. He married Helice, by whom he had a daughter called Hero, or Merope, of whom the giant Orion became enamoured. The father, unwilling to give his daughter to such a lover, and afraid of provoking him by an open refusal, evaded his applications, and at last put out his eyes when he was intoxicated. Some suppose that this violence was offered to Orion after he had dishonoured Merope. **Cenopion** received the island of Chios from Rhadamantus, who had conquered most of the islands of the Ægean Sea, and his tomb was still seen there in the age of Pausanias. Some suppose, and with more probability, that he reigned not at Chios, but at Ægina, which from him was called *Enopia*. *Plut. in Thes.*—*Apollod.* 1, c. 4.—*Apollon. Rhod.* 3.

CENŌTRIA, the inhabitants of **Enotri**.

CENŌTRIA, a part of Italy which was afterwards called *Lucania*, [more properly a portion of the south-eastern coast.] It received this name from **Cenotrus** the son of Lycaon, who settled there with a colony of Arcadians. [This is incorrect; its name is to be derived from *oivos*, "wine," the early Greeks having called it *Enotria*, or "the wine-land," from the numerous vines which they found growing there.] The **Enotrians** afterwards spread themselves into Umbria and as far as Latium, and the country of the Sabines, according to some writers. The name of **Enotria** is sometimes applied to Italy. That part of Italy where **Cenotrus** settled was before inhabited by the Ausones. *Dionys. Hal.* 1, c. 11.—*Paus.* 1, c. 3.—*Virg. Æn.* 1, v. 536, l. 7, v. 85.—*Ital.* 8, v. 220.

CENOTRIDES, two small islands on the coast of Lucania, where some of the Romans were banished by the emperors. They were called Pontia, Pandataria, and **Enaria**. [Pontia is now *Ponza*; Pandataria, *Vento-tiene*; and **Enaria**, *Ischia*.]

CENŌTRUS, a son of Lycaon and Arcadia. He passed into Magna Græcia with a colony, and gave the name of **Enotria** to that part

of the country where he settled. [But see remarks under the article *Enotria*.] *Dionys. Hal.* 1, c. 11.—*Paus.* 1. c. 3.

ENŪSÆ, small islands near Chios. *Plin.* 5, c. 31.—*Thucyd.* 3.—Others on the coast of the Peloponnesus, near Messenia. *Mela*, 2, c. 17.—*Plin.* 4, c. 12.

ŒNŪS, a son of Licymnius, killed at Sparta, where he accompanied Hercules; and as the hero had promised Licymnius to bring back his son, he burnt his body, and presented the ashes to his afflicted father. From this circumstance arose a custom of burning the dead among the Greeks. [Eustathius assigns two reasons why the custom of burning corpses came to be of such general use in Greece; the first is because bodies were thought to be unclean after the soul's departure, and therefore were purified by fire; the second reason is, that the soul being separated from the gross and inactive matter, might be at liberty to take its flight to the heavenly mansions.] *Schol. Homer. Il.*—A small river of Laconia. *Liv.* 34, c. 23.

ŒRŌE, an island of Bœotia, formed by the Asopus. *Herodot.* 9, c. 50.

ŒTA, now *Bamina*, a celebrated mountain between Thessaly and Phocis, upon which Hercules burnt himself. Its height has given occasion to the poets to feign that the sun, moon and stars rose behind it. Mount Œta, properly speaking, is a long chain of mountains which rose from the straits of Thermopylæ and the gulf of Malia, in a western direction, to Mount Pindus, and from thence to the bay of Ambracia. The straits or passes of Mount Œta are called the straits of Thermopylæ from the hot baths and mineral waters which are in the neighbourhood. [*vid. Thermopylæ*.] *Mela*, 2, c. 3.—*Catull.* 66, v. 54.—*Apollod.* 2, c. 7.—*Paus.* 10, c. 20, &c.—*Ovid. Heroid.* 9. *Met.* 2, v. 216, l. 9, v. 204, &c.—*Virg. Ecl.* 8.—*Plin.* 25, c. 5.—*Seneca in Med.*—*Lucan.* 3, &c.—A small town at the foot of Mount Œta near Thermopylæ.

ŒTYLUS, or **ŒTYLUM**, a town of Laconia, which received its name from Œtylus one of the heroes of Argos. Serapis had a temple there. *Paus.* 3, c. 25.

ŒFELLUS, a man whom, though unpolished, Horace represents as a character exemplary for wisdom, economy, and moderation. *Horat.* 2, Sat. 2, v. 2.

OGLOSA, an island in the Tyrrhene Sea, east of Corsica, famous for wine, and now called *Monte Christo*. *Plin.* 3, c. 6.

OGULNIA LEX, by Q. and Cn. Ogulnius, tribunes of the people, A. U. C. 453, [that the number of the Pontifices should be increased to eight, and of the augurs to nine; and that four of the former and five of the latter should be chosen from the plebeians.]

OGŸGES, a celebrated monarch, the most ancient of those that reigned in Greece. [*vid. the end of this article*.] He was son of Terra, or, as some suppose, of Neptune, and married Thebe the daughter of Jupiter. He reigned in Bœotia, which, from him, is sometimes called *Ogygia*, and his power was also

extended over Attica. It is supposed that he was of Egyptian or Phœnician extraction; but his origin, as well as the age in which he lived, and the duration of his reign, are so obscure and unknown, that the epithet of *Ogygian* is often applied to every thing of dark antiquity. In the reign of Ogyges there was a deluge which so inundated the territories of Attica, that they remained waste for near 200 years. This, though it is very uncertain, is supposed to have happened about 1764 years before the Christian era, previous to the deluge of Deucalion. According to some writers, it was owing to the overflowing of one of the rivers of the country. The reign of Ogyges was also marked by an uncommon appearance in the heavens, and, as it is reported, the planet Venus changed her colour, diameter, figure, and her course. [The Parian marbles say nothing of the deluge of Ogyges, and that famous chronicle begins only with the arrival of Cecrops in Greece. According to Augustine, the deluge happened under Phoroneus the second king of Argos, and he alleges that this was the opinion of Eusebius and Jerome. Sir Isaac Newton, who has very much contracted the antiquities of Greece, places the date of this deluge in the year 1045, before the vulgar era. Banier places this event towards the year 1796 B. C. agreeably to the opinions of Petavius and Marsham. In Blair's tables, the reign of Ogyges in Attica is fixed in the year 1796 B. C. and his death in 1764 B. C. when the deluge happened. This deluge is said to have laid waste the country of Attica for 200 years, till the coming of Cecrops.] *Varro de R. R.* 3, c. 1.—*Paus.* 9, c. 5.—*Aug. de Civ. D.* 18, &c.

OGŸGIA, a name of one of the gates of Thebes in Bœotia. *Lucan.* 1, v. 675.—An ancient name of Bœotia, from Ogyges who reigned there.—The island of Calypso, opposite the promontory of Lacinium in Magna Græcia, where Ulysses was shipwrecked. The situation, and even the existence of Calypso's island is disputed by some writers. [*vid. Calypso*]. *Plin.* 3, c. 10.—*Homer. Od.* 1, v. 52 and 85, l. 5, v. 254.

OILEUS, a king of the Locrians. His father's name was Odoedocus, and his mother's Agrianome. He married Eriope, by whom he had Ajax, called *Oileus* from his father, to discriminate him from Ajax the son of Telamon. He had also another son, called Medon, by a courtesan called Rhene. Oileus was one of the Argonauts. *Virg. Æn.* 1, v. 45.—*Apollon.* 1.—*Hygin. fab.* 14 and 18.—*Homer. Il.* 13 and 15.—*Apollod.* 3, c. 10.

OLBIA, a town of Sarmatia at the confluence of the Hypanis and the Borysthenes, about 18 miles from the sea according to Pliny. It was afterwards called *Borysthenes* and *Miletopolis*, because peopled by a Milesian colony, and is now supposed to be *Oczakow*. [The site of Olbia does not exactly correspond with the modern *Oczakow*. The ancient city lay, according to Mannert, on the left bank of the Hypanis, a little above the

confluence of the two rivers.] *Strab.* 7.—*Plin.* 4, c. 12.—A town of Gallia Narbonensis. *Mela*, 2, c. 5.—The capital of Sardinia. *Claudian*.

OLCHINIUM, or **OLCINIUM**, now *Dulcigno*, a town of Dalmatia, on the Adriatic. *Liv.* 45, c. 26.

OLĒĀROS, [*vid.* *Antiparos*.]

OLEN, [styled by Pausanias "the Hyperborean,"] was the head of a sacerdotal colony which came from the north and established itself at first in Lycia. Olen afterwards retired to Delos, whither he transplanted the worship of Apollo and Diana, and the birth of which deities, in the country of the Hyperboreans, he celebrated in his hymns. He made the Greeks acquainted with Ilythia, a goddess of the north, who assisted Latona in her delivery. The recital of the odes of this ancient poet was accompanied with solemn shows and dances. He flourished long before the time of Orpheus.] *Herodot.* 4, c. 35.

OLĒNUS, a son of Vulcan, who married Lethæa, a beautiful woman, who preferred herself to the goddesses. She and her husband were changed into stones by the deities. *Ovid. Met.* 10, v. 68.—A famous soothsayer of Etruria. *Plin.* 23, c. 2.

OLĒNUS or **OLENUM**, a town of Peloponnesus between Patræ and Cyllene. The goat Amalthæa, which was made a constellation by Jupiter, is called *Olenia*, from its residence there. *Paus.* 7, c. 22.—*Ovid. Met.* 3.—*Strab.* 8.—*Apollod.* 1, c. 3.—Another in Ætolia.

OLISIPPO, now *Lisbon*, a town of ancient Spain on the Tagus, surnamed *Felicitas Julia*, (*Plin.* 4, c. 22,) and called by some Ulyssippo, and said to be founded by Ulysses. [It was the only Municipium of Roman citizens in the province, and very probably owed its origin to that nation; for its having been founded by Ulysses is a mere fable, originating from an accidental coincidence of name. Strabo makes no mention of this place. His fancied Ulyssæa lay in a different quarter, in Bætica, on the mountains east of Malaca.] *Mela*, 3, c. 1.—*Solinus*, 23.

OLITINGI, a town of Lusitania. *Mela*, 3, c. 1.

OLLIVS, a river rising in the Alps and falling into the Po, now called the *Oglio*. *Plin.* 2, c. 103.

OLYMPIA, (*orum*), celebrated games which received their name either from Olympia where they were observed, or from Jupiter Olympius to whom they were dedicated. They were, according to some, instituted by Jupiter after his victory over the Titans, and first observed by the Idæi Dactyli, B. C. 1453. Some attribute the institution to Pelops, after he had obtained a victory over CEnomaus and married Hippodamia; but the more probable, and indeed the more received opinion is, that they were first established by Hercules in honour of Jupiter Olympius, after a victory obtained over Augeas, B. C. 1222. Strabo objects to this opinion, by observing, that if they had been established in the age of Homer the

poet would have undoubtedly spoken of them, as he is in every particular careful to mention the amusements and diversions of the ancient Greeks. But they were neglected after their first institution by Hercules, and no notice was taken of them according to many writers, till Iphitus, in the age of the lawgiver of Sparta, renewed them, and instituted the celebration with greater solemnity. This reinstitution, which happened B. C. 884, forms a celebrated epoch in Grecian history, and is the beginning of the Olympiads. (*vid.* *Olympias*.) They, however, were neglected for sometime after the age of Iphitus, till Coræbus, who obtained a victory B. C. 776, reestablished them to be regularly and constantly celebrated. The care and superintendance of the games were intrusted to the people of Elis, till they were excluded by the Pisæans B. C. 364, after the destruction of Pisa. These obtained great privileges from this appointment; they were in danger neither of violence nor war, but they were permitted to enjoy their possessions without molestation, as the games were celebrated within their territories. Only one person superintended till the 50th Olympiad, when two were appointed. In the 103d Olympiad, the number was increased to twelve, according to the number of the tribes of Elis. But in the following Olympiad, they were reduced to eight, and afterwards increased to ten, which number continued till the reign of Adrian. The presidents were obliged solemnly to swear that they would act impartially, and not take any bribes, or discover why they rejected some of the combatants. They generally sat naked, and held before them the crown which was prepared for the conqueror. There were also certain officers to keep good order and regularity, called *αλυταί*, much the same as the Roman lictors, of whom the chief was called *αλυταρχος*. No women were permitted to appear at the celebration of the Olympian games, and whoever dared to trespass this law was immediately thrown down from a rock. This, however, was sometimes neglected; for we find not only women present at the celebration, but also some among the combatants, and some rewarded with the crown. The preparations for these festivals were great. No person was permitted to enter the lists if he had not regularly exercised himself ten months before the celebration at the public gymnasium of Elis. No unfair dealings were allowed, and whoever attempted to bribe his adversary was subjected to a severe fine. No criminals, nor such as were connected with impious and guilty persons, were suffered to present themselves as combatants: and even the father and relations were obliged to swear that they would have recourse to no artifice which might decide the victory in favour of their friends. The wrestlers were appointed by lot. Some little balls, superscribed with a letter, were thrown into a silver urn, and such as drew the same letter were obliged to contend one with the other. He who had an odd letter remained the last, and he often had

the advantage, as he was to encounter the last who had obtained the superiority over his adversary. He was called *εργος*. In these games were exhibited running, leaping, wrestling, boxing, and the throwing of the quoit, which was called altogether *πενταθλον*, or *quinguer-tium*. Besides these, there were horse and chariot races, and also contentions in poetry, eloquence, and the fine arts. The only reward that the conqueror obtained was a crown of olive; which, as some suppose, was in memory of the labours of Hercules, which were accomplished for the universal good of mankind, and for which the hero claimed no other reward but the consciousness of having been the friend of humanity. So small and trifling a reward stimulated courage and virtue, and was more the source of great honours than the most unbounded treasures. The statues of the conquerors, called *Olympionica*, were erected at Olympia, in the sacred wood of Jupiter. Their return home was that of a warlike conqueror; they were drawn in a chariot by four horses, and every where received with the greatest acclamations. Their entrance into their native city was not through the gates, but, to make it more grand and more solemn, a breach was made in the walls. Painters and poets were employed in celebrating their names; and indeed the victories severally obtained at Olympia are the subjects of the most beautiful odes of Pindar. The combatants were naked; a scarf was originally tied round their waist, but when it had entangled one of the adversaries, and been the cause that he lost the victory, it was laid aside, and no regard was paid to decency. The Olympic games were observed every fifth year, or, to speak with greater exactness, after a revolution of four years, and in the first month of the fifth year, and they continued for five successive days. As they were the most ancient and the most solemn of all the festivals of the Greeks, it will not appear wonderful that they drew so many people together, not only inhabitants of Greece, but of the neighbouring islands and countries. *Pind. Olymp. 1 and 2.—Strab. 8.—Pans. 5, c. 67, &c.—Diod. 1, &c.—Plut. in Thes. Lyc. &c.—Ælian. V. H. 10, v. 1.—Cic. Tusc. 1, c. 46.—Lucian. de Gym. Tsetz. in Lycophr.—Aristotle.—Stat. Theb. 6.—C. Nep. in Pref.—Virg. G. 3, v. 49.—*A town of Elis in Peloponnesus, where Jupiter had a temple with a celebrated statue 50 cubits high, reckoned one of the seven wonders of the world. The Olympic games were celebrated in the neighbourhood. *Strab. 8.—Paus. 3, c. 8.*

OLYMPIAS, a certain space of time which elapsed between the celebration of the Olympic games. [*vid.* note prefixed to the Chronological table.] The Olympic games were celebrated after the expiration of four complete years, whence some have said that they were observed every fifth year. This period of time was called Olympiad, and became a celebrated era among the Greeks, who computed their time by it. The custom of reckoning time by the celebration of the Olympic games

was not introduced at the first institution of these festivals, but to speak accurately, only the year in which Coræbus obtained the prize. This Olympiad, which has always been reckoned the first, fell, according to the accurate and learned computations of some of the moderns, exactly 776 years before the Christian era, in the year of the Julian period 3938, and 23 years before the building of Rome. The games were exhibited at the time of the full moon next after the summer solstice; therefore the Olympiads were of unequal lengths, because the time of the full moon differs 11 days every year, and for that reason they sometimes began the next day after the solstice, and at other times four weeks after. The computations by Olympiads ceased, as some suppose, after the 364th, in the year 440 of the Christian era. It was universally adopted, not only by the Greeks, but by many of the neighbouring countries, though still the Pythian games served as an epoch to the people of Delphi and to the Bœotians, the Nemæan games to the Argives and Arcadians, and the Isthmian to the Corinthians and the inhabitants of the Peloponnesian isthmus. To the Olympiads history is much indebted. They have served to fix the time of many momentous events, and indeed, before this method of computing time was observed, every page of history is mostly fabulous, and filled with obscurity and contradiction, and no true chronological account can be properly established and maintained with certainty. The mode of computation which was used after the suppression of the Olympiads and of the consular fasti of Rome, was more useful as it was more universal; but while the era of the creation of the world prevailed in the east, the western nations in the 6th century began to adopt with more propriety the Christian epoch, which was propagated in the 8th century, and at last, in the 10th, became legal and popular.—A celebrated woman who was daughter of a king of Epirus, and who married Philip king of Macedonia, by whom she had Alexander the Great. Her haughtiness, and more probably her infidelity, obliged Philip to repudiate her, and to marry Cleopatra, the niece of king Attalus. Olympias was sensible of this injury, and Alexander showed his disapprobation of his father's measures by retiring from the court of his mother. The murder of Philip, which soon followed this disgrace, and which some have attributed to the intrigues of Olympias, was productive of the greatest extravagancies. The queen paid the highest honour to her husband's murderer. She gathered his mangled limbs, placed a crown of gold on his head, and laid his ashes near those of Philip. The administration of Alexander, who had succeeded his father, was, in some instances, offensive to Olympias; but when the ambition of her son was concerned, she did not scruple to declare publicly that Alexander was not the son of Philip, but that he was the offspring of an enormous serpent which had supernaturally introduc-

ed itself into her bed. When Alexander was dead, Olympias seized the government of Macedonia, and, to establish her usurpation, she cruelly put to death Aridaeus, with his wife Eurydice, as also Nicanor, the brother of Cassander, with one hundred leading men of Macedon, who were inimical to her interest. Such barbarities did not long remain unpunished; Cassander besieged her in Pydna, where she retired with the remains of her family, and she was obliged to surrender after an obstinate siege. The conqueror ordered her to be accused, and to be put to death. A body of 200 soldiers were directed to put the bloody commands into execution, but the splendour and majesty of the queen disarmed their courage, and she was at last massacred by those whom she had cruelly deprived of their children, about 316 years before the Christian era. *Justin.* 7, c. 6, l. 9, c. 7.—*Plut. in Alex.*—*Curt.*—*Paus.*—A fountain of Arcadia, which flowed for one year and the next was dry. *Paus.* 8, c. 29.

OLYMPIODORUS, [an Alexandrian philosopher who flourished about the year 430 B. C. He is celebrated for his knowledge of the Aristotelian doctrines, and was the master of Proclus who attended upon his school before he was 20 years of age. This philosopher is not to be confounded with a Platonist of the same name who wrote a commentary upon Plato. He is also to be distinguished from a Peripatetic, of a still later age, who wrote a commentary on the Meteorology of Aristotle. The works of this last were edited by Aldus, 1550, in fol.]

OLYMPIUS, a surname of Jupiter at Olympia, where the god had a celebrated temple and statue which passed for one of the seven wonders of the world. It was the work of Phidias. *Paus.* 7, c. 2.—A native of Carthage, called also Nemesianus. *vid.* Nemesianus.

OLYMPUS, [a famous musician, a native of Mysia, who lived before the Trojan war. He was the disciple of Marsyas. Plato, Aristophanes, and Aristotle cite his verses.]—[Another, a native of Phrygia, who lived in the time of Midas. Aristoxenus relates that he composed, in the Lydian mode, the air for the flute which expressed the funeral sorrows for the death of Python. To him likewise are ascribed the Cerulean, Minervan, and Spondean modes. Plutarch says that he was the first who introduced among the Greeks the knowledge of stringed instruments; and that he instituted the custom of celebrating with the flute, hymns to the polycephalic nome in honour of the gods. Plato says that his music inflamed his auditors; Aristotle, that it exalted the soul; and Plutarch, that it surpassed in simplicity all other music.]

—A famous mountain on the coast of Thessaly, north of the mouth of the Peneas. The ancients supposed that it touched the heavens with its top; and from that circumstance they have placed the residence of the gods there, and have made it the court of Jupiter. It is about one mile and a half in per-

pendicular height, and is covered with pleasant woods, caves, and grottos. On the top of the mountain, according to the notions of the poets, there was neither wind nor rain, nor clouds, but an eternal spring. [Sonnini has particularly described his ascent to the summit of this mountain. Near the top he encountered large quantities of snow, and at last came to a part where the mountain became bare of all vegetation, and presented only a cap of snow and ice, on which it was impossible to be sustained or to walk. At this time it was the middle of July; the heat was extreme towards the base of the mountain as well as in the plain, while the masses of snow near its summit gave no signs of melting. The view from the highest accessible part of Olympus is described as being very extensive and grand. The mountain seemed to touch Pelion and Ossa, and the vale of Tempe appeared only a narrow gorge, while the Peneus was scarcely perceptible. There are hardly any quadrupeds to be seen beyond the half height of Olympus, and scarcely do even birds pass this limit.] *Homer. Il.* 1, &c.—*Virg. Æn.* 2, 6, &c.—*Ovid. Met.*—*Lucan.* 5.—*Mela*, 2, c. 3.—*Strab.* 8.—A mountain of Mysia, called the Mysian Olympus.—Another, in Elis.—Another, in Arcadia.—[Another in Galatia.]—And another, in the island of Cyprus, now *Santa Croce*. Some suppose the Olympus of Mysia and of Cilicia to be the same.—A town [and mountain] on the coast of Lycia.

OLYNTHUS, a celebrated town and republic of Macedonia, [in the district Chalcidice, north of the peninsula of Pallene, and at the head of the Sinus Toronæus or *Gulf of Cassandria*. It became famous for its flourishing situation, and for its being the scene of so many contests between the Athenians and king Philip, who destroyed it, and sold the inhabitants for slaves. The cause of its inhabitants was pleaded in the Olynthiac orations of Demosthenes.] *Cic. in Verr.*—*Plut. de Ir. coh.* &c.—*Mela*, 2, c. 2.—*Herodot.* 1, c. 127.—*Curt.* 8, c. 9.

OLYRAS, a river near Thermopylæ, which, as the mythologists report, attempted to extinguish the funeral pile on which Hercules was consumed. *Strab.* 9.

OMBOS, [a city of Egypt a little north of Syene. Its position is now found in the name of *Koum-Ombo*, or "the hill of Ombo." Between the inhabitants of this place and Tentyra constant hostilities prevailed, the former adoring, the latter killing, the crocodile. A horrible instance of religious fury, which took place in consequence of their mutual discord, is the subject of the 15th satire of Juvenal.] *Juv.* 15, v. 35.

OMÔLE or **HOMÔLE**, a mountain of Thessaly. *Virg. Æn.* 7, v. 675.—There were some festivals called *Homoleia*, which were celebrated in Bœotia in honour of Jupiter, surnamed *Homoleius*.

OMOPHAGIA, a festival in honour of Bacchus. The word signifies *the eating of raw flesh.* *vid.* Dionysia.

OMPĦALE, a queen of Lydia, daughter of Jardaŋus. She married Tmolus, who, at his death left her mistress of his kingdom. Omphale had been informed of the great exploits of Hercules, and wished to see so illustrious a hero. Her wish was soon gratified. After the murder of Eurytus, Hercules fell sick, and was ordered to be sold as a slave, that he might recover his health and the right use of his senses. Mercury was commissioned to sell him, and Omphale bought him, and restored him to liberty. The hero became enamoured of his mistress, and the queen favoured his passion, and had a son by him, whom some call Agelaus, and others, Lamou. From this son were descended Gyges and Croesus; but this opinion is different from the account which make these Lydian monarchs spring from Alcæus, a son of Hercules, by Malis, one of the female servants of Omphale. Hercules is represented by the poets as so desperately enamoured of the queen, that, to conciliate her esteem, he spins by her side among her women, while she covers herself with the lion's skin, and arms herself with the club of the hero, and often strikes him with her sandals for the uncouth manner with which he holds the distaff, &c. Their fondness was mutual. As they once travelled together, they came to a grotto on Mount Tmolus, where the queen dressed herself in the habit of her lover, and obliged him to appear in a female garment. After they had supped, they both retired to rest in different rooms, as a sacrifice on the morrow to Bacchus required. In the night, Faunus, or rather Pan, who was enamoured of Omphale, introduced himself into the cave. He went to the bed of the queen, but the lion's skin persuaded him that it was the dress of Hercules, and therefore he repaired to the bed of Hercules, in hopes to find there the object of his affection. The female dress of Hercules deceived him, and he laid himself down by his side. The hero was awaked, and kicked the intruder into the middle of the cave. The noise awoke Omphale, and Faunus was discovered lying on the ground, greatly disappointed and ashamed. *Ovid. Fast. 2, v. 305, &c.—Apollod. 1, c. 9, l. 2, c. 7.—Diod. 4.—Propert. 3, el. 11, v. 17.*

OMPĦALOS, a place of Crete, sacred to Jupiter, on the border of the river Triton. It received its name from the umbilical chord (*ομφαλος*) of Jupiter which fell there soon after his birth. *Diod.*

ONĦRUS, a priest of Bacchus, who is supposed to have married Ariadne after she had been abandoned by Theseus. *Plut. in Thes.*

ONĦSĦMUS, a sophist of Athens, who flourished in the reign of Constantine.

ONCHEMĦTES, a wind which blows from Onchesmus, a harbour of Epirus, towards Italy. The word is sometimes spelt *Anchesites* and *Anchemites*. *Cic. ad Attic. 7, ep. 2.—Ptolemæus.*

ONCHESTUS, a town of Bœotia, founded by Onchestus, a son of Neptune.—[A river of

Thessaly flowing into the northern extremity of the Sinus Pelasgius, and passing, in a part of its course, through the lake Bœbeis.] *Paus. 9, c. 26.*

ONESICRĦTUS, a cynic philosopher of Ægina, who went with Alexander into Asia, and was sent to the Indian Gymnosophists. He wrote an history of the king's life, which has been censured for the romantic, exaggerated, and improbable narrative it gives. It is asserted, that Alexander upon reading it, said, that he should be glad to come to life again for some time to see what reception the historian's work met with. *Plut. in Alex.—Curt. 9, c. 10.*

ONESĦMUS, a Macedonian nobleman treated with great kindness by the Roman emperors. He wrote an account of the life of the emperor Probus and of Carus, with great precision and elegance.

[**ONĦON**, a city of Egypt, south-west of Heroopolis. It was inhabited by Jews, who had a temple here, which continued from the time of Onias, who built it, to that of Vespasian. Onias was nephew to Menelaus, and the rightful successor to the priesthood at Jerusalem; but being rejected by Antiochus Eupator, who made Alcimus high-priest, he fled to Egypt and persuaded Ptolemy Philometer to let him build this temple there, about 173 B. C. which subsisted 243 years.]

ONOMACRĦTUS, a soothsayer of Athens. It is generally believed that the Greek poem on the Argonautic expedition, attributed to Orpheus, was written by Onomacritus. The elegant poems of Musæus are also, by some, supposed to be the production of his pen. [Mention has been already made of the interpolations of Onomacritus in the article Musæus. The oracles of this latter poet were collected by Onomacritus, in compliance with the orders of Hipparchus; but the poet Lasus of Hermione having discovered the fraud committed by him in intermingling his own productions among the ancient predictions, Onomacritus was thereupon driven into exile as an impostor by Hipparchus. It appears that from this time it was no longer possible to distinguish what was genuine in the poetry of Musæus from what was mere interpolation.] *Herodot. 7, c. 6.—A Locrion, who wrote concerning laws, &c. Aristot. 2. Polit.*

ONOMĦRCHUS, a Phocian, son of Euthycrates, and brother of Philomelus, whom he succeeded, as general of his countrymen, in the sacred war. After exploits of valour and perseverance, he was defeated and slain in Thessaly by Philip of Macedon, who ordered his body to be ignominiously hung up for the sacrilege offered to the temple of Delphi. He died 353 B. C. *Aristot. Pol. 5, c. 4.—Diod. 16.*

ONOPĦAS, one of the seven Persians who conspired against the usurper Smerdis. *Ctesias.*

ONOSANDER, [a Greek author and Platonic philosopher. Concerning the period in which he flourished, nothing more can be as-

certained than that he lived about the middle of the first century. He was the author of a work of much celebrity, entitled *Στρατηγικὸς λόγος*, being a treatise on the duties of a general. This production is the source, whence all the works on this subject, in Greek and Latin, that were subsequently published, derived their origin. It is still held in estimation by military men. The best editions are, that of Schwebel, Norimb. 1752. fol. and that of Coray, Paris, 1822, 8vo. Appended to the latter are the first elegy of Tyrtæus and a translation of Onosander, both in French. Coray writes the name Onesander. The profits of his edition were given to the unfortunate sufferers of Chios.]

OPALIA, festivals celebrated by the Romans in honour of Ops, on the 14th of the calends of January.

OPHIÆDES, an island on the coast of Arabia, so called from the great number of serpents found there. It belonged to the Egyptian kings, and was considered valuable for the topaz it produced. *Diod.* 3.

OPHIAS, a patronymic given to Combe, as daughter of Ophius, an unknown person. *Ovid. Met.* 7, v. 332.

OPHIONEUS, was an ancient soothsayer in the age of Aristodemus. He was born blind.

OPHIS, a small river of Arcadia which falls in the Alpheus.

OPHIÛSA, the ancient name of Rhodes.—A small island near Crete.—A town of Sarmatia.—An island near the Baleares, so called from the number of serpents which it produced (*οφίς, serpens*). It is now called *Formentera*.

OPICI, the ancient inhabitants of Campania, from whose mean occupations the word *Opicus* has been used to express disgrace. [According to Festus, *Opicus* and *Oscus* were precisely equivalent, and belonged as appellations to one and the same people. *vid. Oscii.*] *Juv.* 3, v. 207.

OPILIUS, a grammarian who flourished about 94 years before Christ. He wrote a work called *Libri Musarum*.

[**OPIMA SPOLIA**, spoils taken by a Roman general from a general of the enemy whom he had slain. They were dedicated and suspended in the temple of Jupiter Feretrius. These spoils were obtained only thrice before the fall of the republic. The first by Romulus, who slew Acron, king of the Cæninenses; the next by A. Cornelius Cossus, who slew Lar Tolumnius, king of the Veientes, A. U. C. 318; and the third by M. Claudius Marcellus, who slew Viridomærus, a king of the Gauls, A. U. C. 530.]

L. OPIMIUS, a Roman who made himself consul in opposition to the interest and efforts of the Gracchi. He showed himself a most inveterate enemy to C. Gracchus and his adherents, and behaved, during his consulship, like a dictator. [Caius Gracchus perished by means of the consul Opimius, who slaughtered a great number of the plebeians on that occasion.] He was accused of bribery, and banished. He died of want at Dyrrachium.

[During the consulship of Opimius the heat of the summer was so great as to produce an extraordinary fertility and excellence in all the fruits of the earth throughout Italy. Hence the Opimian wine became famous to a late period. *vid. Falernus.*] *Cic. pro Sext. Plan. & in Pis.—Plut.*

OPIS, a town on the Tigris, afterwards called Antiochia. *Xenoph. Anab.* 2.

OPITERGÏNI, a people near Aquileia, on the Adriatic. Their chief city is called *Opitergum*, now *Oderso*. *Lucan.* 4, v. 416.

OPPIA LEX, by C. Oppius the tribune, A. U. C. 540. It required that no woman should wear above half an ounce of gold, have party-coloured garments, be carried in any city or town, or to any place within a mile's distance, unless it was to celebrate some sacred festivals or solemnities. This famous law, which was made while Annibal was in Italy, and while Rome was in distressed circumstances, created discontent, and, 18 years after, the Roman ladies petitioned the assembly of the people that it might be repealed. Cato opposed it strongly, and made many satirical reflections upon the women for their appearing in public to solicit votes. The tribune Valerius, who had presented their petition to the assembly, answered the objections of Cato, and his eloquence had such an influence on the minds of the people, that the law was instantly abrogated with the unanimous consent of all the *comitia*, Cato alone excepted. *Liv.* 33 and 34.—*Cic. de Orat.* 3.

OPPIANUS, a Greek poet of Anazarbus in Cilicia, in the second century. His father's name was Agesilaus, and his mother's Zenodota. He wrote some poems celebrated for their elegance and sublimity. Two of his poems are now extant, five books on fishing, *halæuticon*, and four on hunting, called *cynægeticon*. [*vid. the end of this article.*] The emperor Caracalla was so pleased with his poetry that he gave him a piece of gold for every verse of his *cynægeticon*; from which circumstance the poem received the name of the golden verses of Oppian. The poet died of the plague in the 30th year of his age. His countrymen raised statues to his honour, and engraved on his tomb, that the gods had hastened to call back Oppian to the flower of youth, only because he had already excelled all mankind. [The best edition of his works is that of Schneider, 8vo. Argent. 1813. It is probable that there were two poets of this name; one of Corycus or Anazarbus in Cilicia, and the other of Apamea in Syria; and that the first flourished towards the end of the second century, the other at the beginning of the third. The Cilician will be the author of the poem on fishing, the Syrian of that on hunting. Athenæus makes mention of Oppian as a writer who lived a short time before him; he calls him a Cilician. A passage of the poem on fishing indicates the same origin. As to the author of the poem on hunting, he tells us in two places, that his natal city was situate in Sy-

ria, on the river Orontes. The former of these poems is much superior to the other, both in the instructive nature of its details, and in the purity and elegance of its style. Schneider supposes that the two Oppians were either father and son, or uncle and nephew, making them contemporaries.]

C. OPIUS, a friend of Julius Cæsar, celebrated for his life of Scipio Africanus, and of Pompey the Great. In the latter, he paid not much regard to historical facts, and took every opportunity to defame Pompey, and extol the character of his patron Cæsar. In the age of Suetonius, he was deemed the true author of the Alexandrian, African, and Spanish wars, which some attribute to Cæsar, and others to A. Hirtius. *Tacit. Ann. 12.—Suet. in Cæs. 53.*

Ops, (*opis*) the daughter of Cælus and Terra, the same as the Rhea of the Greeks, who married Saturn, and became mother of Jupiter. She was known among the ancients by the different names of *Cybele, Bona Dea, Magna Mater, Thya, Tellus, Proserpina*, and even of *Juno and Minerva*; and the worship which was paid to these apparently several deities was offered merely to one and the same person, mother of the gods. The word *Ops* seems to be derived from *Opus*; because the goddess, who is the same as the earth, gives nothing without labour. Tatius built her a temple at Rome. She was generally represented as a matron, with her right hand opened, as if offering assistance to the helpless, and holding a loaf in her left hand. Her festivals were called *Opalia*, &c. *Varro de L. L. 4.—Dionys. Hal. 2, &c.—Tibull. el. 4, v. 68.—Plin. 19, c. 6.*

OPTATUS, one of the fathers whose works were edited by Du Pin, fol. Paris, 1700.

OPTIMUS MAXIMUS, epithets given to Jupiter to denote his greatness, omnipotence, and supreme goodness. [They are usually expressed by the capitals O. M.] *Cic. de N. D. 2, c. 25.*

OPUS, (*opuntis*) [the capital of the Locri Opuntii. It was situate near the shores of the Opuntius Sinus, opposite to the island of Eubœa.] *Strab. 9.—Mela, 2, c. 3.—Liv. 28, c. 7.*

ORACULUM, an answer of the gods to the questions of men, or the place where those answers were given. Nothing is more famous than the ancient oracles of Egypt, Greece, Rome, &c. They were supposed to be the will of the gods themselves, and they were consulted, not only upon every important matter, but even in the affairs of private life. To make peace or war, to introduce a change of government, to plant a colony, to enact laws, to raise an edifice, to marry, were sufficient reasons to consult the will of the gods. Mankind, in consulting them, showed that they wished to pay implicit obedience to the command of the divinity, and, when they had been favoured with an answer, they acted with more spirit and with more vigour, conscious that the undertaking had met with the sanction and approbation of heaven. In this, therefore,

it will not appear wonderful that so many places were sacred to oracular purposes. The small province of Bœotia could once boast of her 25 oracles, and Peloponnesus of the same number. Not only the chief of the gods gave oracles, but, in process of time, heroes were admitted to enjoy the same privileges; and the oracles of a Trophonius and an Antinous were soon able to rival the fame of Apollo and of Jupiter. The most celebrated oracles of antiquity were those of Dodona, Delphi, Jupiter Ammon, &c. [*vid. Dodona, Delphi, Ammon.*] The temple of Delphi seemed to claim a superiority over the other temples; its fame was once more extended, and its riches were so great, that not only private persons, but even kings and numerous armies, made it an object of plunder and of rapine. The manner of delivering oracles was different. A priestess at Delphi, [*vid. Pythia*] was permitted to pronounce the oracles of the god, and her delivery of the answers was always attended with acts of apparent madness and desperate fury. Not only women, but even doves, were the ministers of the temple of Dodona, and the suppliant votary was often startled to hear his questions readily answered by the decayed trunk, or the spreading branches of a neighbouring oak. Ammon conveyed his answers in a plain and open manner; but Amphiaraus required many ablutions and preparatory ceremonies, and he generally communicated his oracles to his suppliants in dreams and visions. Sometimes the first words that were heard, after issuing from the temple, were deemed the answers of the oracles, and sometimes the nodding or shaking of the head of the statue, the motion of fishes in a neighbouring lake, or their reluctance in accepting the food which was offered to them, were as strong and valid as the most express and the minutest explanations. The answers were also sometimes given in verse, or written on tablets, but their meaning was always obscure, and often the cause of disaster to such as consulted them. Cræsus, when he consulted the oracle of Delphi, was told that if he crossed the Halys he should destroy a great empire; he supposed that that empire was the empire of his enemy, but unfortunately it was his own. The words of *Creto de te, Æcidea, Romanos vincere posse*, which Pyrrhus received when he wished to assist the Tarentines against the Romans, by a favourable interpretation for himself, proved his ruin. Nero was ordered by the oracle of Delphi to beware of 73 years; but the pleasing idea that he should live to that age rendered him careless, and he was soon convinced of his mistake, when Galba, in his 73d year, had the presumption to dethrone him. It is a question among the learned, whether the oracles were given by the inspiration of evil spirits, or whether they proceeded from the imposture of the priests. [*vid. the end of this article.*] Imposture, however, and forgery, cannot long flourish, and falsehood becomes its own destroyer; and, on the contrary, it is well known how much confidence an enlightened age, therefore, much more the credulous and

the superstitious, places upon dreams and romantic stories. Some have strongly believed that all the oracles of the earth ceased at the birth of Christ, but the supposition is false. It was, indeed, the beginning of their decline, but they remained in repute, and were consulted, though, perhaps, not so frequently, till the fourth century, when Christianity began to triumph over paganism. [*vid.* the end of this article.] The oracles often suffered themselves to be bribed. Alexander did it, but it is well known that Lysander failed in the attempt. Herodotus, who first mentioned the corruption which often prevailed in the oracular temples of Greece and Egypt has been severely treated for his remarks by the historian Plutarch. Demosthenes is also a witness of the corruption, and he observed, that the oracles of Greece were servilely subservient to the will and pleasure of Philip, king of Macedonia, as he beautifully expresses it by the word *φιλιππιζου*. If some of the Greeks, and other European and Asiatic countries, paid so much attention to oracles, and were so fully persuaded of their veracity, and even divinity, many of their leading men and of their philosophers were apprised of the deceit, and paid no regard to the command of priests whom money could corrupt, and interposition silence. The Egyptians showed themselves the most superstitious of mankind, by their blind acquiescence to the imposition of the priests, who persuaded them that the safety and happiness of their life depended upon the mere motions of an ox, or the tameness of a crocodile. [Bishop Sherlock, in his discourses concerning the use and intent of prophecy, expresses his opinion that it is impious to disbelieve the heathen oracles, and to deny them to have been given out by the devil; to which assertion Dr. Middleton, in his "Examination," &c. replies, that he is guilty of this impiety, and that he thinks himself warranted to pronounce, from the authority of the best and wisest heathens, and the evidence of these oracles, as well as from the nature of the thing itself, that they were all a mere imposture, wholly invented and supported by human craft, without any supernatural aid or interposition whatever. He adds, that Eusebius declares that there were 600 writers among the heathens themselves who had publicly written against the reality of them. Although the primitive fathers constantly affirmed them to be the real effects of a supernatural power, and given out by the devil, yet M. de Fontenelle maintains, that while they preferred this way of combating the authority of the oracles, as most commodious to themselves and the state of the controversy between them and the heathens, yet they believed them at the same time to be nothing else but the effects of human fraud and contrivance; which he has illustrated by the examples of Clemens of Alexandria, Origen, and Eusebius. That the oracles were silenced about the time of our Saviour's advent may be proved, says Dr. Leland, from express testimonies, not only of Christians, but even

of heathens themselves. Lucan, who wrote his *Pharsalia* in the reign of Nero, scarcely thirty years after our Lord's crucifixion, laments it as one of the greatest misfortunes of the age that the Delphic oracle was become silent. Juvenal also alludes to its silence. *Lucan. Phars.* 5, v. 3.—*Juv. Sat.* 6, v. 541.]—*Homer. Il. Od.* 10.—*Herodot.* 1 and 2.—*Xenoph. memor.*—*Strab.* 5, 7, &c.—*Paus.* 1, &c.—*Plut. de defect. orac. de Ages. & de Hor. malign.*—*Cic. de Div.* 1, c. 19.—*Justin.* 24, c. 6.—*Liv.* 37.—*Ælian.* V. H. 6.—*C. Nep. in Lys.*—*Aristop. in Equit.* & *Plut.*—*Demosth. Phil.*—*Ovid. Met.* 1.

ORÆA, certain solemn sacrifices of fruits offered in the four seasons of the year to obtain mild and temperate weather. They were offered to the goddesses who presided over the seasons, who attended upon the sun, and who received divine worship at Athens.

ORATES, a river of European Scythia. *Ovid. ex Pont.* 4, el. 10, v. 47. As this river is not now known, Vossius reads Crates, a river which is found in Scythia. [Isaac Vossius does not read Crates, but Cales. Burmann adopts Crates in his edition.] *Val. Flacc.* 4, v. 719.—*Thucyd.* 4.

ORBILIUS PUPILLUS, a grammarian of Beneventum, who was the first instructor of the poet Horace. He came to Rome in the consulship of Cicero, and there, as a public teacher, acquired more fame than money. He was naturally of a severe disposition, of which his pupils often felt the effects. He lived almost to his 100th year, and lost his memory some time before his death. *Suet. de Illust. Gr.* 9.—*Horat.* 2, ep. 1, v. 71.

ORBONA, a mischievous goddess at Rome, who, as it was supposed, made children die. Her temple at Rome was near that of the gods Lares. *Cic. de Nat. D.* 3, c. 25.—*Plin.* 2, c. 7.

ORCÆDES, islands on the northern coasts of Britain, now called the *Orkneys*. They were unknown till Britain was discovered to be an island by Agricola. [From the force of the ocean, the form of the Orkney islands, as may be supposed, is extremely irregular. Their size, also, varies greatly, some of them being mere isolated rocks, incapable of human habitation, while others are several miles in circumference. According to the most accurate surveys they are 67 in number, of which 28 are inhabited. The period at which these islands were first known is uncertain; they were probably discovered by the Carthaginians several centuries before the Christian era.] *Tacit. in Agric.*—*Juv.* 2, v. 161.

ORCHIA LEX, by Orchius the tribune, A. U. C. 566. It was enacted to limit the number of guests that were to be admitted at an entertainment; and it also enforced, that during supper, which was the chief meal among the Romans, the doors of every house should be left open.

ORCHOMENUS or **ORCHOMENUM**, a town of Bœotia, at the west of the lake Copais. It was anciently called *Minyeia*, and from that circumstance the inhabitants were often call-

ed Minyans of Orchomenos. There was at Orchomenos a celebrated temple, built by Eteocles son of Cephisus, sacred to the Graces, who were from thence called the Orchomenian goddesses. The inhabitants founded Teos in conjunction with the Ionians, under the sons of Codrus. *Plin.* 4, c. 8.—*Herodot.* 1, c. 146.—*Paus.* 9, c. 37.—*Strab.* 9.—A town of Arcadia, at the north of Mantinea. *Homer.* *Il.* 2.—A town of Thessaly, with a river of the same name. *Strab.*—A son of Lycaon, king of Arcadia, who gave his name to a city of Arcadia, &c. *Paus.* 8.—A son of Minyas, king of Bœotia, who gave the name of Orchomenians to his subjects. He died without issue, and the crown devolved to Clymenus, the son of Presbon, &c. *Paus.* 9, c. 36.

ORCUS, one of the names of the god of hell, the same as Pluto, though confounded by some with Charon. He had a temple at Rome. The word *Orcus* is generally used to signify the infernal regions. *Horat.* 1, od. 29, &c.—*Virg.* *Æn.* 4, v. 592, &c.—*Ovid.* *Met.* 14, v. 116, &c.

ORDOVICES, the people of North Wales in Britain, mentioned by *Tacit. Ann.* 12, c. 53. [It was probably owing to the nature of their country and to the vicinity of Deva, now *Chester*, where a whole Roman legion was quartered, that the Romans had so few towns and stations among the Ordovices. *Mediomani*um was their capital, and was probably situated at *Maywood*, or *Meifud*, in *Montgomeryshire*.]

ORÉADES, nymphs of the mountains (*ορεες, mons*), daughters of Phoroneus and Hecate. Some call them Orestiades, and give them Jupiter for father. They generally attended upon Diana, and accompanied her in hunting. *Virg.* *Æn.* 1, v. 504.—*Homer.* *Il.* 6.—*Strab.* 10.—*Ovid.* *Met.* 3, v. 737.

ORESTÆ, a people of Epirus. They received their name from Orestes, who fled to Epirus when cured of his insanity. *Lucan.* 3, v. 249.

ORESTES, a son of Agamemnon and Clytemnestra. When his father was cruelly murdered by Clytemnestra and Ægisthus, young Orestes was saved from his mother's dagger by means of his sister Electra, called Laodicea by Homer, and he was privately conveyed to the house of Strophius, who was king of Phocis, and who had married a sister of Agamemnon. He was tenderly treated by Strophius, who educated him with his son Pylades. The two young princes soon became acquainted, and, from their familiarity arose the most inviolable attachment and friendship. When Orestes was arrived to years of manhood, he visited Mycenæ, and avenged his father's death by assassinating his mother Clytemnestra, and her adulterer Ægisthus. The manner in which he committed this murder is variously reported. According to Æschylus, he was commissioned by Apollo to avenge his father, and therefore, he introduced himself, with his friend Pylades, at the court of Mycenæ, pretending to bring the news of the death of

Orestes from king Strophius. He was at first received with coldness; and when he came into the presence of Ægisthus, who wished to inform himself of the particulars, he murdered him, and soon Clytemnestra shared the adulterer's fate. Euripides and Sophocles mention the same circumstances. Ægisthus was assassinated after Clytemnestra, according to Sophocles; and, in Euripides, Orestes is represented as murdering the adulterer while he offers a sacrifice to the nymphs. This murder, as the poet mentions, irritates the guards who were present, but Orestes appeases their fury by telling them who he is, and immediately he is acknowledged king of the country. Afterwards he stabs his mother, at the instigation of his sister Electra, after he has upbraided her for her infidelity and cruelty to her husband. Such meditated murders receive the punishment which, among the ancients, was always supposed to attend parricide. Orestes is tormented by the Furies, and exiles himself to Argos, where he is still pursued by the avengeful goddesses. Apollo himself purifies him, and he is acquitted by the unanimous opinion of the Areopagites, whom Minerva herself instituted on this occasion, according to the narration of the poet Æschylus, who flatters the Athenians in his tragical story, by representing them as passing judgment, even upon the gods themselves. According to Pausanias, Orestes was purified of the murder, not at Delphi, but at Trœzene, where still was seen a large stone at the entrance of Diana's temple, upon which the ceremonies of purification had been performed by nine of the principal citizens of the place. There was also, at Megalopolis in Arcadia, a temple dedicated to the Furies, near which Orestes cut off one of his fingers with his teeth in a fit of insanity. These different traditions are confuted by Euripides, who says, that Orestes, after the murder of his mother, consulted the oracle of Apollo at Delphi, where he was informed that nothing could deliver him from the persecutions of the Furies, if he did not bring into Greece Diana's statue, which was in the Taurica Chersonesus, and which, as it is reported by some, had fallen down from heaven. This was an arduous enterprise. The king of Chersonesus always sacrificed on the altars of the goddess all such as entered the borders of his country. Orestes and his friend were both carried before Thoas, the king of the place, and they were doomed to be sacrificed. Iphigenia was then priestess of Diana's temple, and it was her office to immolate these strangers. The intelligence that they were Grecians delayed the preparations, and Iphigenia was anxious to learn something about a country which had given her birth. [*vid.* Iphigenia.] She even interested herself in their misfortunes, and offered to spare the life of one of them, provided he would convey letters to Greece from her hand. This was a difficult trial; never was friendship more truly displayed, according to the words of Ovid, *ex Pont.* 3, el. 2.

Ire jubet Pylades carum moriturus Orestem, Hic negat; inque vicem pugnat uterque mori. At last Pylades gave way to the pressing entreaties of his friend, and consented to carry the letters of Iphigenia to Greece. These were addressed to Orestes himself, and therefore, these circumstances soon led to a total discovery of the connections of the priestess with the man whom she was going to immolate. Iphigenia was convinced that he was her brother Orestes, and, when the causes of their journey had been explained, she resolved, with the two friends, to fly from Chersonesus, and to carry away the statue of Diana. Their flight was discovered, and Thoas prepared to pursue them; but Minerva interfered, and told him, that all had been done by the will and approbation of the gods. Some suppose that Orestes came to Cappadocia from Chersonesus, and that there he left the statue of Diana at Comana. Others contradict this tradition, and, according to Pausanias, the statue of Diana Orthia was the same as that which had been carried away from the Chersonesus. Some also suppose that Orestes brought it to Aricia, in Italy, where Diana's worship was established. After these celebrated adventures, Orestes ascended the throne of Argos, where he reigned in perfect security, and married Hermione, the daughter of Menelaus, and gave his sister to his friend Pylades. The marriage of Orestes with Hermione is a matter of dispute among the ancients. All are agreed that she had been promised to the son of Agamemnon, but Menelaus had married her to Neoptolemus, the son of Achilles, who had shown himself so truly interested in his cause during the Trojan war. The marriage of Hermione with Neoptolemus displeased Orestes; he remembered that she had been early promised to him, and therefore he resolved to recover her by force or artifice. This he effected by causing Neoptolemus to be assassinated, or assassinating him himself. According to Ovid's epistle of Hermione to Orestes, Hermione had always been faithful to her first lover; and even it was by her persuasions that Orestes removed her from the house of Neoptolemus. Hermione was dissatisfied with the partiality of Neoptolemus for Andromache, and her attachment for Orestes was increased. Euripides, however, and others, speak differently of Hermione's attachment to Neoptolemus: she loved him so tenderly, that she resolved to murder Andromache, who seemed to share, in a small degree, the affections of her husband. She was ready to perpetrate the horrid deed when Orestes came into Epirus, and she was easily persuaded by the foreign prince to withdraw herself, in her husband's absence, from a country which seemed to contribute so much to her sorrows. Orestes, the better to secure the affections of Hermione, assassinated Neoptolemus, (*vid.* Neoptolemus,) and retired to his kingdom of Argos. His old age was crowned with peace and security, and he died in the 90th year of his age, leaving his throne to his son Tisamenus by Hermione. Three

years after, the Heraclidæ recovered the Peloponnesus, and banished the descendants of Menelaus from the throne of Argos. Orestes died in Arcadia, as some suppose, by the bite of a serpent; and the Lacedæmonians, who had become his subjects at the death of Menelaus, were directed by an oracle to bring his bones to Sparta. They were, some time after, discovered at Tegea, and his stature appeared to be seven cubits, according to the traditions mentioned by Herodotus and others. The friendship of Orestes and of Pylades became proverbial, and the two friends received divine honours among the Scythians, and were worshipped in temples. *Paus.* 1, 2, 4, &c.—*Paterc.* 1, c. 1 and 3.—*Apollod.* 1, &c.—*Strab.* 9 and 13.—*Ovid. Heroid.* 8.—*Ec. Pont.* 3, el. 2. *Met.* 15, in *lb.*—*Euripid. in Orest.*—*Andr. &c. Iphig.*—*Sophocl. in Electr.*—*Æschyl. in Eum. Agam.* &c.—*Herodot.* 1, c. 69.—*Hygin. fab.* 120 and 261.—*Plut. in Lyc.*—*Dictys.* 6, &c.—*Pindar. Pyth.* 2.—*Plin.* 33.—*Virg. Æn.* 3, &c.—*Homer. Od.* 3, v. 304, l. 4, v. 530.—*Tzet. ad Lycophr.* 1374.—A man sent as ambassador by Attila, king of the Huns, to the emperor Theodosius. He was highly honoured at the Roman court, and his son Augustulus was the last emperor of the western empire.—A governor of Egypt under the Roman emperors.

ORESTEUM, a town of Arcadia. It was founded by Orestes, a son of Lycaon, and originally called *Oresthesium*, and afterwards *Oresteum*, from Orestes, the son of Agamemnon, who resided there for some time after the murder of Clytemnestra. *Paus.* 8, c. 8.—*Euripid.*

[**ORESTĪAS**, the primitive name of *Adriapolis*, in Thrace, and which the Byzantine authors frequently employ in speaking of that city. The name is derived from the circumstance of Orestes having purified himself on this spot, after the murder of his mother: Three rivers had here their confluence, the Hebrus receiving the *Ardiscus*, or *Arda*, on one side, and the *Tonsus* or *Tonza* on the other.]

ORESTIDÆ, the descendants or subjects of Orestes, the son of Agamemnon. They were driven from the Peloponnesus by the Heraclidæ, and came to settle in a country which, from them, was called *Orestidæ*, at the southwest of Macedonia. Some suppose that that part of Greece originally received its name from Orestes, who fled and built there a city, which gave its founder's name to the whole province. *Thucyd.* 2.—*Liv.* 31.

ORETĀNI, a people of Spain, whose capital was *Oretum*, now *Oreto*. [They occupied the eastern part of *Estremadura*, the middle section of *La Mancha*, the eastern extremity of *Jaen*, and the northern extremity of *Grenada*.] *Liv.* 21, c. 11, l. 35, c. 7.

OREUM, one of the principal towns of *Eubœa*. [It was on the coast of *Eubœa*, facing the entrance of the *Sinus Pelasgicus*. Its more ancient name was *Histiœa*. It is now *Orio*.] *Liv.* 28, c. 6.

ORGA or **ORGAS**, a river of *Phrygia*, falling into the *Mæander*. *Strab.*—*Plin.*

ORGETÓRIX, one of the chief men of the Helvetii, while Cæsar was in Gaul. He formed a conspiracy against the Romans, and when accused, he destroyed himself. *Cæs.*

ORGIA, festivals in honour of Bacchus. They are the same as the *Bacchanalia*, *Dionysia*, &c. which were celebrated by the ancients to commemorate the triumph of Bacchus in India. *vid.* Dionysia.

ORIBÁSUS, a celebrated physician [born at Pergamus, or, as some have asserted, at Sardis.] He was greatly esteemed by the emperor Julian, in whose reign he flourished. He abridged the works of Galen, and of all the most respectable writers on physic, at the request of the emperor. [This work was in seventy, or, according to Suidas, seventy-two, books. Of these there remain only the first fifteen, together with two others, which are called by Rasarius his translator, the 24th and 25th, and which treat of anatomy.] He accompanied Julian into the east, but his skill proved ineffectual in attempting to cure the fatal wound which his benefactor had received. [After Julian's death, he became an object of persecution, and was sent into banishment among the barbarians, by Valentinian the 2d. His department and great professional skill gained him the respect and veneration of this rude people, among whom he was adored as a tutelary god. He was at length, however, recalled to court and restored to public favour.] The best edition of his works is that of Dundas, 4to. L. Bat. 1745. — One of Actæon's dogs, *ab* $\alpha\gamma\epsilon\sigma$, *mons*, and *βειω*, *scando*. *Ovid. Met.*

ORICUM or **ORICUS**, a town of Epirus, on the Ionian Sea, founded by a colony from Colchis according to Pliny. It was called *Dardania*, because Helenus, and Andromache, natives of Troy or Dardania reigned over the country after the Trojan war. It had a celebrated harbour, and was greatly esteemed by the Romans on account of its situation, but it was not well defended. The tree which produces the turpentine grew there in abundance. *Virg. Æn.* 10, v. 136. — *Liv.* 24, c. 40. — *Plin.* 2, c. 39. — *Cæs. Bell. Civ.* 3, c. 1, &c. — *Lucan.* 3, v. 187.

ORIENS, in ancient geography, is taken for all the most eastern parts of the world, such as Parthia, India, Assyria, &c.

ORIGEN, a Greek writer, as much celebrated for the easiness of his manner, his humility, and modesty, as for his learning and the sublimity of his genius. [He was surnamed *Adamantinus*, either from his indefatigable application to study, or the incredible firmness with which he endured the persecutions to which his profession of Christianity exposed him. Porphyry supposes him to have been born of heathen parents, and educated in their religious principles; but Eusebius, who wrote his life, has shown most conclusively that his parents were Christians, and took the greatest possible care of his education.] He became so rigid a Christian that he made himself an eunuch, by following the literal sense of a passage in the Greek testament, which

speaks of the voluntary eunuchs of Christ. [He was afterwards satisfied of his error, and publicly confuted in his writings the literal interpretation of this text, in such a manner as to show that he condemned himself. During the Decian persecution in the year 250, he underwent great suffering. From his own letter, however, it appears that he survived this persecution, and afforded arguments for consolation to others who might be placed in similar circumstances. He died, and was buried, at Tyre, in the 70th year of his age, A. D. 254.] His works were excellent and numerous, and contained a number of homilies, commentaries on the Holy Scriptures, and different treatises, besides the *Hexapla*, so called from its being divided into six columns, the first of which contained the Hebrew text, the second the same text in Greek characters, the third the Greek version of the Septuagint, the fourth that of Aquila, the fifth that of Symmachus, and the sixth Theodosian's Greek version. This famous work first gave the hint for the compilation of our Polyglot Bibles. The works of Origen have been learnedly edited by the Benedictine monks, though the whole is not yet completed, in four vols. fol. Paris, 1733, 1740, and 1759. The *Hexapla* was published in 8vo. at Lips. 1769, by Car. Frid. Bahrtdt.

ORION, a celebrated giant sprung from the urine of Jupiter, Neptune, and Mercury, [*vid.* the end of this article.] These three gods, as they travelled over Bœotia, met with great hospitality from Hyrieus, a peasant of the country, who was ignorant of their dignity and character. They were entertained with whatever the cottage afforded, and, when Hyrieus had discovered that they were gods, because Neptune told him to fill up Jupiter's cup with wine, after he had served it before the rest, the old man welcomed them by the voluntary sacrifice of an ox. Pleased with his piety, the gods promised to grant him whatever he required, and the old man, who had lately lost his wife, to whom he had promised never to marry again, desired them that, as he was childless, they would give him a son without another marriage. The gods consented, and they ordered him to bury in the ground the skin of the victim, into which they had all three made water. Hyrieus did as they commanded, and when nine months after he dug for the skin, he found in it a beautiful child, whom he called *Urion*, *ab* *urinâ*. The name was changed into Orion by the corruption of one letter, as Ovid says, *Perdidit antiquum littera prima sonum*. Orion soon rendered himself celebrated, and Diana took him among her attendants and even became deeply enamoured of him. His gigantic stature, however, displeased Cœnopion, king of Chios, whose daughter Hero or Merope he demanded in marriage. The king, not to deny him openly, promised to make him his son-in-law as soon as he delivered his island from wild beasts. This task, which Cœnopion deemed impracticable, was soon performed

by Orion, who eagerly demanded his reward. Œnopion, on pretence of complying, intoxicated his illustrious guest and put out his eyes on the sea-shore, where he had laid himself down to sleep. Orion, finding himself blind when he awoke, was conducted by the sound to a neighbouring forge, where he placed one of the workmen on his back, and, by his directions, went to a place where the rising sun was seen with the greatest advantage. Here he turned his face towards the luminary, and, as it is reported, he immediately recovered his eye-sight, and hastened to punish the perfidious cruelty of Œnopion. It is said that Orion was an excellent workman in iron; and that he fabricated a subterraneous palace for Vulcan. Aurora, whom Venus had inspired with love, carried him away into the island of Delos, to enjoy his company with greater security: but Diana, who was jealous of this, destroyed Orion with her arrows. Some say that Orion had provoked Diana's resentment, by offering violence to Opis, one of her female attendants, or, according to others, because he had attempted the virtue of the goddess herself. According to Ovid, Orion died of the bite of a scorpion, which the earth produced, to punish his vanity in boasting that there was not on earth any animal which he could not conquer. Some say that Orion was the son of Neptune and Euryale, and that he had received from his father the privilege and power of walking over the sea without wetting his feet. Others make him son of Terra, like the rest of the giants. He married a nymph called Sida before his connection with the family of Œnopion; but Sida was the cause of her own death, by boasting herself fairer than Juno. According to Diodorus, Orion was a celebrated hunter, superior to the rest of mankind by his strength and uncommon stature. He built the port of Zancle, and fortified the coast of Sicily against the frequent inundations of the sea, by heaping a mound of earth, called Pelorum, on which he built a temple to the gods of the sea. After death, Orion was placed in heaven, where one of the constellations still bears his name. The constellation of Orion, placed near the feet of the bull, was composed of 17 stars, in the form of a man holding a sword, which has given occasion to the poets often to speak of Orion's sword. As the constellation of Orion, which rises about the ninth day of March and sets about the 21st of June, is generally supposed to be accompanied, at its rising, with great rains and storms, it has acquired the epithet of *aquosus*, given it by Virgil. Orion was buried in the island of Delos, and the monument which the people of Tanagra in Bœotia showed, as containing the remains of this celebrated hero, was nothing but a cenotaph. The daughters of Orion distinguished themselves as much as their father; and, when the oracle had declared that Bœotia should not be delivered from a dreadful pestilence before two of Jupiter's children were immolated on the altars, they joyfully accepted the offer, and

voluntarily sacrificed themselves for the good of their country. Their names were Menippe and Metioche. They had been carefully educated by Diana, and Venus and Minerva had made them very rich and valuable presents. The deities of hell were struck at the patriotism of the two females, and immediately two stars were seen to arise from the earth, which still smoked with the blood, and they were placed in the heavens in the form of a crown. According to Ovid, their bodies were burned by the Thebans, and from their ashes arose two persons, whom the gods soon after changed into constellations. [Some suppose that the fable respecting Orion was a copy of the story of Abraham entertaining the three angels, who came and foretold to him the birth of a son, though his wife was superannuated. Others assert that it has a great resemblance to the story of Jacob, especially as the name of Jacob's staff is given to the three brightest stars in the constellation of Orion, and the name of Jacob, which signifies *strong against the Lord*, (upon account of the mysterious combat he had with an angel,) may have given rise to it. Besides, the Arabians call the constellation of Orion, *Algebar*, or *Algebar*, the strong, the giant. The Abbé Fourmont has also argued that this star is the same with that of the patriarch.] *Diod. 4. —Homer. Od. 5, v. 121, l. 11, v. 309. —Virg. Æn. 3, v. 517. —Apollod. 1, c. 4. —Ovid. Met. 8 and 13. Fast. 5, &c. —Hygin. fab. 125 and P. A. 2, c. 44, &c. —Propert. 2, el. 13. —Virg. Æn. 1, &c. —Horat. 2, od. 13, l. 3, od. 4 and 27, epod. 10, &c. —Lucan. 1, &c. —Catull. de Beren. —Palephat. 1. —Parthen. erotic. 20.*

ORITHYIA, a daughter of Erechtheus, king of Athens, by Praxithea. She was courted and carried away by Boreas, king of Thrace, as she crossed the Ilissus, and became mother of Cleopatra, Chione, Zetes, and Calais. *Apollon. 1. —Apollod. 3, c. 15. —Orpheus. —Ovid. Met. 6, v. 706. Fast. 5, v. 204. —Paus. 1, c. 59, l. 5, c. 19. —One of the Amazons, famous for her warlike and intrepid spirit, Justin. 2, c. 4.*

ORMÉNUS, a king of Thessaly, son of Cerephus. He built a town which was called Ormenium. He was father of Amyntor. *Homer. Il. 9, v. 448.*

ORNEA, a town of Argolis, famous for a battle fought there between the Lacedæmonians and Argives. *Diod.*

ORNITHIÆ, a wind blowing from the north in the spring, and so called from the appearance of birds (*ορνιθες, aves.*) *Colum. 11, c. 2.*

ORNITHON, a town of Phœnicia, between Tyre and Sidon.

ORÔDES, a prince of Parthia, who murdered his brother Mithridates, and ascended his throne. He defeated Crassus, the Roman triumvir, and poured melted gold down the throat of his fallen enemy, to reproach him for his avarice and ambition. He followed the interest of Cassius and Brutus at Philippi. It is said, that, when Orodes became old and infirm, his thirty children applied to him,

and disputed, in his presence, their right to the succession. Phraates, the eldest of them, obtained the crown from his father, and to hasten him out of the world, he attempted to poison him. The poison had no effect, and Phraates, still determined on his father's death, strangled him with his own hands, about 37 years before the Christian era. Orodus had then reigned about 50 years. *Justin.* 42, c. 4.—*Paterc.* 2, c. 30.—Another king of Parthia, murdered for his cruelty. *Josephus.* 18. *Jud.*—A son of Artabanus king of Armenia. *Tacit. Ann.* 6, c. 33.

ORÆTES, a Persian governor of Sardis, famous for his cruel murder of Polycrates. He died B. C. 521. [He was put to death by order of Darius Hystaspes, on account of various offences committed by him, more particularly for having destroyed Mitrobrates, governor of Dascylium, and his son Cranapes, and for having put to death a royal messenger. Historians are not quite agreed about the name of this man. He is called by some Orontes.] *Herodot.*

OROMÉDON, a lofty mountain in the island of Cos. *Theocr.* 7.

ORONTES, [a river of Syria, rising on the eastern side of the range of Libanus, and, after pursuing a northerly course, falling into the Mediterranean about six leagues below Antiochia. It was called Orontes, according to Strabo, from the person who first built a bridge over it, its previous name having been Typhon. This name it received from a dragon, which, having been struck with a thunderbolt, sought in its flight a place of concealment by breaking through the surface of the earth, from which aperture the river broke forth, so that, according to this statement, it pursued a part of its course at first under ground. This, however, is a mere fable. Typhon was probably a fanciful appellation given to it by the Greeks, since it is altogether different from the Syriac term which the natives now apply to it, viz. *El-Ausi*, or, "the swift," and which no doubt was also given to it by the Syrians of former days, since from it the Greeks appeared to have formed their other name for this river, viz. the *Axius*. Scylax calls the stream Thapsacus. The Orontes is a large river in winter, on account of the accession to its waters from the rain and melted snows, but it is a very small stream in summer.] *Dionys. Perieg.*—*Ovid. Met.* 2, v. 248.—*Strab.* 16.—*Paus.* 8, c. 20.

ORŌPUS, a town of Bœotia, on the borders of Attica, near the Euripus, which received its name from Oropus, a son of Macedon. It was the frequent cause of quarrels between the Bœotians and the Athenians, whence some have called it one of the cities of Attica, and was at last confirmed in the possession of the Athenians by Philip, king of Macedon. Amphiarus had a temple there. *Paus.* 1, c. 34.—*Strab.* 9.

OROSIUS, [a priest of Tarraco or *Tarragona* in Catalonia, who flourished in the beginning of the fifth century. The invasion of his country by the barbarians, and the

troubles excited by the Priscillianistes, a sect of the Gnostics or Manichæans, caused him to betake himself to St. Augustine in Africa, who afterwards sent him to St. Jerome. The latter prelate was then in Palestine. Orosius acted in this country the part of a turbulent man, and embroiled St. Jerome with Pelagius and John of Jerusalem. From Palestine he returned to Africa. Rome having been taken by the Visigoths, the Gentiles ascribed the calamities which afflicted the empire to the abolition of the religion of their fathers, and the introduction of Christianity. To refute this charge Orosius, at the advice of St. Augustine, composed a history in seven books, in which he undertook to show that ever since the creation, which he dated back 5618 years, the habitable world had been the theatre of the greatest calamities. This work bears in the manuscripts the title of *Hormesta*, (or *Ormeta*) a name of unknown origin. The most probable opinion is, that it has arisen from a mistake made by some old copyist. The true title no doubt was *Pauli Or. mæsta mundi*, of which the copyist made *Pauli Ormeta*. This history was translated into the Saxon tongue by king Alfred, who has added some interesting remarks upon the geography of the Slavi and Scandinavians. Orosius was the author also of a "Defence of the Freedom of the Will" against Pelagius, and of other works. The best edition of the history is that of Havercamp, *Lugd. B.* 1788, 4to.]

OROSPEDA, [*vid.* *Ortospeda.*] *Strab.* 3.

ORPHEUS, a son of Cæger, by the muse Calliope. [*vid.* next page, line 39.] Some suppose him to be the son of Apollo, to render his birth more illustrious. He received a lyre from Apollo, or, according to some, from Mercury, upon which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forest forgot their wildness, and the mountains moved to listen to his song. [*vid.* end of this article.] All nature seemed charmed and animated, and the nymphs were his constant companions. Eurydice was the only one who made a deep impression on the melodious musician, and their nuptials were celebrated. Their happiness, however, was short; Aristæus became enamoured of Eurydice, and, as she fled from her pursuer, a serpent, that was lurking in the grass, bit her foot, and she died of the poisoned wound. Her loss was severely felt by Orpheus, and he resolved to recover her, or perish in the attempt. With his lyre in his hand, he entered the infernal regions, and gained an easy admission to the palace of Pluto. The king of hell was charmed with the melody of his strains, and, according to the beautiful expressions of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the furies relented. Pluto and Proserpine were moved with his sorrow, and consented to restore him Eurydice, provided

he forebore looking behind till he had come to the extremest borders of hell. The conditions were gladly accepted, and Orpheus was already in sight of the upper regions of the air, when he forgot his promises, and turned back to look at his long-lost Eurydice. He saw her, but she instantly vanished from his eyes. He attempted to follow her, but he was refused admission; and the only comfort he could find, was to sooth his grief by the sound of his musical instruments, in grottos, or on the mountains. He totally separated himself from the society of mankind; and the Thracian women, whom he had offended by his coldness to their amorous passion, or, according to others, by his unnatural gratifications and impure indulgences, attacked him while they celebrated the orgies of Bacchus, and after they had torn his body to pieces, they threw his head into the Hebrus, which still articulated the words Eurydice! Eurydice! as it was carried down the stream into the Ægean Sea. [vid. Lesbos.] Orpheus was one of the Argonauts, of which celebrated expedition he wrote a poetical account still extant. Some maintain that he was killed by a thunderbolt. He was buried at Pieria in Macedonia, according to Apollodorus. The inhabitants of Dion boasted that his tomb was in their city, and the people of Mount Libethrus, in Thrace, claimed the same honour; and further observed, that the nightingales which built their nests near his tomb sang with greater melody than all other birds. [vid. Lesbos.] Orpheus, as some report, after death received divine honours, the muses gave an honourable burial to his remains, and his lyre became one of the constellations in the heavens. [Much of what the Greeks relate concerning Orpheus is to be ascribed to their credulous vanity and their constant love of the marvellous. When Orpheus is said to have moved both animate and inanimate nature by the tones of his lyre, nothing more appears in reality to be meant, than that he introduced the first rudiments of civilization and the arts of social life among a wild and savage race of men. The poems of both Orpheus and Musæus had reference no doubt to the mysteries established by them, and were not preserved, like the productions of a later age, in the oral communications of the uninitiated and profane. It was the veil of mystery with which these poems were enshrouded which proved the principal cause of the numerous falsifications they from time to time experienced. These alterations and interpolated passages were so numerous, that even as early as the days of Aristotle and Plato there existed nothing more which could be deemed authentic of the poems in question. It would be an idle task at the present day to attempt to pass any opinion upon the poetical merits of the former of these bards, or to form any idea of the nature of the mysteries which he established. His life belongs rather to mythology than to history, and to the history of civilization more than to that of literature. Orpheus must be

regarded as the true author of the theology of the Greeks, as far as it is to be considered of northern original. He abolished human sacrifices, and instituted an expiation which was to put an end to those family feuds and retaliations which characterized the earlier Greeks, as they still do some half-civilized nations at the present day. That the works of Orpheus which have reached our time were composed long after his days is proved not only by historical evidence, but also by the artificial spirit in which they are written, and the philosophical reflections with which they are accompanied. These works are, 1. *Hymns of Initiation* (Ἱεραι), to the number of 23, in hexameter verse. They are generally supposed to have been the productions of Onomacritus. 2. An historical or epic poem on the *Expedition of the Argonauts*, (Ἀργοναυτικὰ) in 1384 verses. 3. A work on the *magical virtues of stones*, (Περὶ Λιθῶν, or Λιθικά), in 768 hexameters, showing how they may be used as preservatives against poisons, and as a means of conciliating the favour of the gods. And 4. Fragments of various other works, among which is placed a poem of 66 verses, entitled Περὶ σεισμῶν, concerning *Earthquakes*, that is, of the prognostics to be derived from this species of phenomena; a production sometimes ascribed to the fabulous Hermes Trismegistus. As late as the 17th century no one doubted but that the different works which bear the name of Orpheus, or at least the greater part of them, were either the productions of Orpheus himself, or of Onomacritus, who was regarded as the restorer of these ancient poems. The learned Huet was the first, who, believing that he had discovered in them traces of Christianity, expressed the suspicion that they might be the work of some pious impostor. In 1751, when Ruhnken published his second critical Letter, he attacked the opinion of Huet, and placed the composition of the works in question in the tenth century before the Christian era. Gesner went still farther, and in his *Prolegomena Orphica*, which were read in 1759 at the University of Göttingen, and subsequently placed in Hamberger's edition of Orpheus published after Gesner's death, he declared that he had found nothing in these poems which prevented the belief that they were composed before the period of the Trojan war. He allowed, however, at the same time, that they might have been retouched by Onomacritus. Gesner found an opponent in the celebrated Valckenaer, who believed the author of the poems in question to have belonged to the Alexandrian school. In 1771, Schneider revived and developed the theory of Huet. The same poems in which Ruhnken had found a diction almost Homeric, and Gesner the simple style of remote antiquity, appeared to the eyes of the German Professor, the work of a later Platonist initiated into the tenets of Judaism and the mysteries of Christianity. His arguments, deduced entirely from the style of these productions, were strengthened by Thunmann (*Neue phi-*

olog. Bibliothek, vol. 4, p. 298,) who discovered in these poems historical and geographical errors, such as could only have been committed by a writer subsequent to the age of Ptolemy Euergetes. In 1782 Ruhnken published a new edition of his critical Letter; in which he endeavoured to refute the opinion of Schneider, allowing at the same time that the position assumed by Valckenaer was not an improbable one. The discussion rested for twenty years, when Schneider, in his edition of the Argonautics published in 1803, defended the theory which he had supported in his younger days, adding at the same time, however, some modifications; for he allowed that the author of the Argonautics, although comparatively modern, had appropriated to himself the style and manner of the Alexandrian school. Two years after, Hermann, in a memoir annexed to his edition of the Orphica, and subsequently in a separate dissertation, supported with rare erudition the opinion of Huet, and that which Schneider had advanced in 1771. His arguments are drawn from the style and metre of the work. Five German critics, Heyne, Voss, Wolf, Huschke, and Koenigs-mann, have opposed the hypothesis of Schneider and Hermann, and declared in favour of Valckenaer's theory. The authority of the grammarian Draco, who cites the Argonautics of Orpheus, having been strongly urged against Hermann, the latter obtained the work of Draco, which until then had remained unedited, from the celebrated Bast, and published it at Leipzig in 1812. Draco does in fact cite the Argonautics, and his authority is the more entitled to attention, since Hermann himself has shown that he lived before the time of Apollonius Dyscolus, and consequently at the beginning of the second century; whereas, before this, he had been generally assigned to the sixth century. Hermann, however, has greatly shaken the authority of Draco, and leads us to entertain the opinion that we possess only an extract of the work, augmented by interpolations and marginal glosses that have crept into the text. It is even probable that the very part relating to Orpheus was added by Constantine Lascaris. As regards Orpheus himself, he is stated by some ancient authorities to have abstained from eating of flesh, and to have had an abhorrence of eggs, considered as food, from a persuasion that the egg was the principle of all beings. Many other accounts are given of him, which would seem to assimilate his character to that of the ancient priests of India, or Brachmani. The ancients, however, unable to discover any mode by which he could have obtained his knowledge from any other source, pretended that he had visited Egypt, and had there been initiated in the mysteries of Isis and Osiris. This, however, appears to be a supposition purely gratuitous on the part of the ancient writers, since a careful examination of the subject leads directly to the belief that Orpheus was of Indian origin, that he

was a member of one of those sacerdotal colonies which professed the religion of Buddha, and who, being driven from their home in the northern parts of India and in the plains of Tartary, by the superior power of the rival sect of Brahma, moved gradually onwards to the west, dispensing in their progress the benefits of civilization and the mysteries and tenets of their peculiar faith. There seems to be a curious analogy between the name of the poet and the old Greek term *ορφος*, *dark* or *tawny-coloured*, so that the appellation of Orpheus may have been derived by the early Greeks from his dusky Hindoo complexion. The death of Eurydice, and the descent of Orpheus to the shades for the purpose of effecting her restoration, appears to be nothing more than an allegorical allusion to certain events connected with the religious and moral instructions of the bard. "All that can be said concerning the Gods," observes Strabo,¹ "must be by the exposition of old opinions and fables; it being the custom of the ancients to wrap up in enigma and fable their thoughts and discourses concerning nature; which are not therefore easily explained." (*Strab.* 10, p. 474.) It will not, we hope, be viewed as too bold an assertion to affirm that such a female as Eurydice never existed. The name Eurydice (*Ευρυδική*) appears to be compounded of the adverbial form *ευρυ*, or perhaps the adjective *ευγυς*, considered as being of two terminations, (*Matthie, G. G. vol. 1. § 120.*) and the noun *δική*; and it would seem to be nothing more than an appellation for that system of *just dealing* which Orpheus had introduced among the earlier progenitors of the Grecian race, and the foundations of which had been laid *broadly* and deeply by him in the minds of his hearers. According to the statements of ancient mythologists, Aristæus, the son of Apollo and the nymph Cyrene, became enamoured of Eurydice the wife of Orpheus, and pursued her into a wood where a serpent stung her so that she died. It is very generally agreed among the expounders of mythology at the present day, that most of the individuals who act a conspicuous part in the earlier fables of the Greeks, as sons of Apollo, are to be regarded as having been of Oriental origin; the phrase "son of Apollo" meaning nothing more than that he to whom it is applied had come from the countries of the east. The name Aristæus, (*Ἀρισταῖος*), also, conveys the idea of supremacy, and he is styled in fact, by some of the ancient writers, king of Arcadia; though Thessaly more properly was his place of residence at the period of the alleged death of Eurydice. Cicero calls him a son of Bacchus; but as he is supported in this, apparently by no other authorities, the only safe conclusion we can deduce from it is, that Aristæus was attached to and disseminated the doctrines and mysteries of the rites of Bacchus. The impure indulgences and the gross immoralities, which characterized, even in an early age, the celebration of the Bacchanalian orgies, may well

be supposed hostile in their influence to that purer system of morality and just dealing which had emanated from the instructions of Orpheus. A contest ensues between the rival systems; the followers of the latter are compelled to fly, by the hand of power, to the recesses of the forest, in order to practise there in security the rites to which they are attached; but the celebration of the orgies, the scene of which was invariably laid in woods and on mountains, lays open the place of their retreat to the followers of Bacchus, and the system of Orpheus is prostrated. In the language of poetry, Aristæus (power) pursues Eurydice (*Εὐρυδική*, the darling institutions of Orpheus) into the woods, where the serpent (the system of Bacchus) occasions her death. It is not pretended that the serpent was the peculiar emblem of Bacchus, but we have the authority of Justin Martyr (*Apol.* 2, p. 70,) for the remark that it was symbolical of almost every god, denoting the general attribute of immortality; and at this early period we know of no other mysteries having been prevalent in Greece but those of Orpheus and Bacchus. Orpheus, say the poets, lamenting the loss of his beloved Eurydice, descended in quest of her to the shades. The meaning of which evidently is, that, afflicted at the overthrow of the favourite system which he had promulgated, and the consequent gross corruption of the times, he endeavoured to reclaim men from the sensual indulgences to which they had become attached, by holding up to their view the terrors of future punishment in another world. Indeed, that he was the first who introduced among the Greeks the idea of a Hell is expressly asserted by ancient authorities. The awful threatenings that were thus unfolded to their view, and the blissful enjoyments of an Elysium which were at the same time promised to the faithful, succeeded in bringing back men for a time to the path of duty; but either the impatience of their instructor to see his efforts realized, or some inattention on his part, frustrated all his hopes, and mankind again relapsed into moral darkness. In the fanciful phraseology of the poet, the doctrine of a future state of punishment, as taught by Orpheus, was converted into his descent to the shades. His endeavour to re-establish by these means the moral system which he had originally promulgated, became, to the eye of the earlier bard, an impassioned search, even amid the darkness of the lower world, for the lost object of conjugal affection; and by the tones of the lyre, which bent even Pluto and Proserpina to his will, appear to be indicated those sweet and moving accents of moral harmony, in which were described the joys of Elysium, and whose power would be acknowledged even by those whom the terrors of punishment could not intimidate. The fate of the unhappy Orpheus in being torn to pieces by the Bacchantes on the banks of the Hebrus, is a direct confirmation of the truth of what has

been advanced, and a proof of his having either been destroyed, or compelled to yield to their power, by the votaries of the system of Bacchus.—As regards the being and existence of Orpheus, it has been supposed by some that Cicero maintains the contrary. A careful examination, however, of the passage in question will not seem to confirm this result. The words of Cicero are as follows: "*Orpheum poetam docet Aristoteles nunquam fuisse.*" (*Nat. De.* 1, c. 38.) The reference is to a passage of Aristotle in the third book of his *Poetics*, which is now lost. Cicero, however, does not mean to deny the existence of Orpheus, but merely quotes Aristotle for the purpose of showing that the works commonly ascribed to him were not his productions. The word *poetam* is equivalent in the text to "*composer of the Orphic hymns,*" which were then circulating under his name, and in the collocation of the sentence must be placed after *fuisse*. The meaning will then be, "*Aristotle informs us that Orpheus never was the author of the hymns which at present go by his name.*" On this explanation, see *Gesner in Prolegom.*—*Harless, Fabr. Bib. Gr.* vol. 1, p. 143.—*Kindervater. Anmerk. zu Cicero N. D.* p. 275.—*Ast. Grundriss der Philologie.* p. 56.—*Brucker*, in his "*History of Philosophy*" by Enfield, has deduced from the Orphic verses and other fragments of Orpheus, the following summary of his doctrine concerning God and nature. "God from all eternity contained within himself the unformed principles of the material world, and consisted of a compound nature, active and passive. By the energy of the active principle he sent forth from himself, at the commencement of a certain finite period, all material and spiritual beings which partake in different degrees of the divine nature. All beings, proceeding originally from God, will, after certain purgations, return to him. The universe itself will be destroyed by fire and afterwards renewed." The best edition of Orpheus is that of Hermann, Lips. 1805, 8vo. *Diod.* 1, &c.—*Paus.* 1, &c.—*Apollod.* 1, c. 9, &c.—*Cic. de Nat. D.* 1, c. 38.—*Apollon.* 1.—*Virg. Æn.* 6, v. 645. *G.* 4, v. 457, &c.—*Hygin.* fab. 14, &c.—*Ovid. Met.* 10, fab. 1, &c. 1. 11, fab. 1.—*Plato. Polit.* 10.—*Horat.* 1, od. 13 and 35.—*Orpheus.*

ORPHICA, a name by which the mysteries of Orpheus were called, because they had been introduced in Europe by Orpheus.

ORSIPPUS, a man of Megara, who was prevented from obtaining a prize at the Olympic games, because his clothes were entangled as he ran. This circumstance was the cause that, for the future, all the combatants were obliged to appear naked. *Paus.* 1, c. 44.

M. ORTALUS, a grandson of Hortensius, who was induced to marry by a present from Augustus, who wished that a ancient family not to be extinguished. *Tacit. Ann.* 2, c. 37.—*Val. Max.* 3, c. 5.—*Suet. in Tiber.*

ORTHIA, a surname of Diana at Sparta.

In her sacrifices it was usual for boys to be whipped. (*vid.* Diamastigosis.) *Plut. in These.* &c.

ΟΡΘΡΟΣ, or **Orthos**, a dog which belonged to Geryon, from whom and the Chimæra sprang the sphynx and the Næmæan lion. He had two heads, and was sprung from the union of Echidna and Typhon. He was destroyed by Hercules. *Hesiod. Theog.* 310.—*Apollod.* 2, c. 5.

[ORTOSPEDA, or OROSPEDA Mons, a chain of mountains in Spain, properly speaking a continuation of the range of Idubeda. One part terminates, in the form of a segment of a circle, on the coast of *Murcia* and *Grenada*, while two arms are sent off in the direction of *Bætica*, one of which pursues nearly a western direction, and is called *Mons Marianus*, now *Sierra Morena*; the other runs more to the south-west, nearer the coast, and is called *Mons Ilipula*, now *Sierra Nevada*, ending on the coast at *Calpe* or *Gibraltar*.]

ΟΡΤΥΓΙΑ, a small island of Sicily, within the bay of Syracuse, which formed once one of the four quarters of that great city. It was in this island that the celebrated fountain *Arethusa* arose. [*vid.* Syracuse.] *Virg. Æn.* 3, v. 694.—*Hom. Od.* 15, v. 403.—An ancient name of the island of *Delos*. Some suppose that it received this name from *Latona*, who fled thither when changed into a quail, (*ορνις*.) by *Jupiter*, to avoid the pursuits of *Juno*. [*vid.* *Delos*.] *Diana* was called *Ortygia*, as being born there; as also *Apollo*. *Ovid. Met.* 1, v. 651.—*Fast.* 5, v. 692.—*Virg. Æn.* 3, v. 124.

ORUS, or **HORUS**, one of the gods of the Egyptians, son of *Osiris* and of *Isis*. He assisted his mother in avenging his father, who had been murdered by *Typhon*. *Orus* was skilled in medicine, he was acquainted with futurity, and he made the good and the happiness of his subjects the sole object of his government. He was the emblem of the sun among the Egyptians, and he was generally represented as an infant swathed in variegated clothes. In one hand he held a staff which terminated in the head of a hawk, in the other a whip with three thongs. *Herodot.* 2.—*Plut. de Isid. & Os.*—*Diod.* 1.—The first king of *Troezene*. *Paus.* 2, c. 30.

OSCA, a town of Spain, now *Huesca* in *Aragon*. *Liv.* 34, c. 10.

OSCHOPHORIA, a festival observed by the Athenians. It receives its name *απο του φερειντας οσχας*, from carrying boughs hung up with grapes, called *οσχα*. Its original institution is thus mentioned by *Plut. in These.* Theseus, at his return from *Crete*, forgot to hang out the white sail by which his father was to be apprised of his success. This neglect was fatal to *Ægeus*, who threw himself into the sea and perished. Theseus no sooner reached the land than he sent a herald to inform his father of his safe return, and in the mean time he began to make the sacrifices which he vowed when he first set sail from *Crete*. The herald, on his entrance into the city, found the people in great agitation. Some

lamented the king's death, while others, elated at the sudden news of the victory of Theseus, crowned the herald with garlands in demonstration of their joy. The herald carried back the garlands on his staff to the sea-shore, and after he had waited till Theseus had finished his sacrifice, he related the melancholy story of the king's death. Upon this, the people ran in crowds to the city, showing their grief by cries and lamentations. From that circumstance therefore, at the feast of *Oschophoria*, not the herald but his staff is crowned with garlands, and all the people that are present always exclaim *οσχευ, οσχευ*; the first of which expresses haste, and the others a consternation or depression of spirits. The historian further mentions, that Theseus, when he went to *Crete*, did not take with him the usual number of virgins, but that instead of two of them he filled up the number with two youths of his acquaintance, whom he made pass for women, by disguising their dress, and by using them to the ointments and perfumes of women as well as by a long and successful imitation of their voice. The imposition succeeded, their sex was not discovered in *Crete*, and when Theseus had triumphed over the *Minotaur*, he, with these two youths, led a procession with branches in their hands, in the same habit which is still used at the celebration of the *Oschophoria*. The branches which were carried were in honour of *Bacchus* or of *Ariadne*, or because they returned in autumn, when the grapes were ripe. Besides this procession, there was also a race exhibited, in which only young men, whose parents were both alive, were permitted to engage. It was usual for them to run from the temple of *Bacchus* to that of *Minerva*, which was on the sea-shore. The place where they stopped was called *οσχοφοριον*, because the boughs which they carried in their hands were deposited there. The reward of the conqueror was a cup called *πεντα πλοα*, five-fold, because it contained a mixture of five different things, wine, honey, cheese, meal, and oil. *Plut. in These.*

OSCI, a people between *Campania* and the country of the *Volsci*, who assisted *Turnus* against *Æneas*. Some suppose that they are the same as the *Opici*, the word *Osci* being a diminutive or abbreviation of the other. [*Festus* expressly makes *Oscus* and *Opicus* equivalent terms.] The language, the plays, and ludicrous expressions of this nation, are often mentioned by the ancients, and from their indecent tendency, some suppose the word *obscenium* (*quasi oscenium*) is derived. *Tacit. Ann.* 4, c. 14.—*Cic. Fam.* 7, ep. 1.—*Liv.* 10, c. 20.—*Strab.* 5.—*Plin.* 3, c. 5.—*Virg. Æn.* 7, v. 730.

OSIRIS, a great deity of the Egyptians, son of *Jupiter* and *Niobe*. [*vid.* the end of this article.] All the ancients greatly differ in their opinions concerning this celebrated god, but they all agree that, as king of *Egypt*, he took particular care to civilize his subjects, to polish their morals, to give them good and salutary

laws, and to teach them agriculture. After he had accomplished a reform at home, Osiris resolved to go and spread civilization in the other parts of the earth. He left his kingdom to the care of his wife Isis, and of her faithful minister Hermes or Mercury. The command of his troops at home was left to the trust of Hercules, a warlike officer. In his expedition Osiris was accompanied by his brother Apollo, and by Anubis, Macedo, and Pan. His march was through Ethiopia, where his army was increased by the addition of the Satyrs, a hairy race of monsters, who made dancing and playing on musical instruments their chief study. He afterwards passed through Arabia and visited the greatest part of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods, and a reverence for the wisdom of a Supreme Being. At his return home Osiris found the minds of his subjects roused and agitated. His brother Typhon had raised seditions, and endeavoured to make himself popular. Osiris, whose sentiments were always of the most pacific nature, endeavoured to convince his brother of his ill conduct, but he fell a sacrifice to the attempt. Typhon murdered him in a secret apartment, and cut his body to pieces, which were divided among the associates of his guilt. Typhon, according to Plutarch, shut up his brother in a coffer and threw him into the Nile. The inquiries of Isis discovered the body of her husband on the coasts of Phœnicia, where it had been conveyed by the waves, but Typhon stole it as it was carrying to Memphis, and he divided it amongst his companions, as was before observed. This cruelty incensed Isis: she revenged her husband's death, and with her son Orus she defeated Typhon and the partizans of his conspiracy. She recovered the mangled pieces of her husband's body, the genitals excepted, which the murderer had thrown into the sea; and to render him all the honour which his humanity deserved, she made as many statues of wax as there were mangled pieces of his body. Each statue contained a piece of the flesh of the dead monarch; and Isis, after she had summoned in her presence one by one, the priests of all the different deities in her dominions, gave them each a statue, intimating, that in doing that she had preferred them to all the other communities of Egypt, and she bound them by a solemn oath that they would keep secret that mark of her favour, and endeavour to show their sense of it by establishing a form of worship and paying divine honours to their prince. They were further directed to choose whatever animals they pleased to represent the person and the divinity of Osiris, and they were enjoined to pay the greatest reverence to that representative of divinity, and to bury it when dead with the greatest solemnity. To render their establishment more popular, each sacerdotal body had a certain portion of land allotted to them to maintain them, and to defray the expenses which necessarily attend

ed the sacrifices and ceremonial rites. That part of the body of Osiris which had not been recovered, was treated with more particular attention by Isis, and she ordered that it should receive honours more solemn, and at the same time more mysterious than the other members. (*vid. Phallica.*) As Osiris had particularly instructed his subjects in cultivating the ground, the priest chose the ox to represent him, and paid the most superstitious veneration to that animal. (*vid. Apis.*) Osiris, according to the opinion of some mythologists, is the same as the sun, and the adoration which is paid by different nations to an Anubis, a Bacchus, a Dionysius, a Jupiter, a Pan, &c. is the same as that which Osiris received in the Egyptian temples. Isis also after death received divine honours as well as her husband, and as the ox was the symbol of the sun, or Osiris, so the cow was the emblem of the moon, or of Isis. Nothing can give a clearer idea of the power and greatness of Osiris than this inscription, which has been found on some ancient monuments: *Saturn, the youngest of all the gods, was my father; I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, and visited the streams of the Ister, and the remote shores of the ocean, diffusing benevolence to all the inhabitants of the earth.* Osiris was generally represented with a cap on his head like a mitre, with two horns; he held a stick in his left hand, and in his right a whip with three thongs. Sometimes he appears with the head of a hawk, as that bird, by its quick and piercing eyes, is a proper emblem of the sun. [The Abbé Banier is of opinion that Osiris is the same with Misraim, the son of Ham, who peopled Egypt some time after the deluge, and who after his death was deified; and he is called by the ancients the son of Jupiter, because he was the son of Ham or Hammon, whom he himself had acknowledged as a god. Marsham takes Osiris to have been Ham himself. The learned, in general, allow that Osiris was one of the first descendants of Noah by Ham, and that he governed Egypt, whither his father had repaired, and there founded a small kingdom a few years after the dispersion which happened in the time of Peleg. But Zoëga (*De Obeliscis*, p. 577, *seqq.*) has the following theory. He supposes that Egypt, at the period when it began to be inhabited, received some colonies from Arabia which followed a pastoral mode of life, and others from Ethiopia who were acquainted with the cultivation of the earth. The former took up their abode in the vicinity of Pelusium and along a part of the Delta, and extended southwards as far as the middle of Heptanomis. The Ethiopians, on the other hand, founded Thebes and Abydos, together with many towns in Thebais and the Delta itself, and for many ages waged war with various success against the shepherd race. To this period, in the opinion of Zoëga, the history of Osiris belongs. He makes him

to have been a new-comer from Ethiopia, who communicated many useful precepts respecting the cultivation of the earth, and taught many of the arts of civilized life. He was at length entrapped and put to death by Baby, the king of the shepherds, whom the Greeks call Typhon, and afforded occasion by his death to many mournful rites. The Ethiopians finally prevailed over their opponents, founded Memphis, and wrested from the shepherd race Heliopolis, and also Pelusium. But as they were divided into many separate communities, and at variance among themselves, they were often exposed to the invasions of the shepherds from the Delta and from Arabia: occasionally they were subjugated by them. At length Sesostris or Sethos, the son of Amenophis, having driven out the shepherds into Arabia and Syria, carried his victorious arms even into Palestine, and on his return to Egypt was declared king of the whole country. He promulgated a code of laws, which he pretended to have received from Hermes the ancient deity of the Egyptian priests, and after his death was celebrated in the traditions and sacred hymns of the Egyptians.] *Plut. in Isid. & Os.—Herodot. 2, c. 144.—Diod. 1.—Homer. Od. 12, v. 323.—Ælian. de Anim. 3.—Lucan. de Deâ Syr.—Plin. 8.*

OSISMII, a people of Gaul in Brittany. [Their country is now called *Finis terre*.] *Mela, 3, c. 2.—Cæs. B. G. 2, c. 34.*

OSRHOËNE, a country of Mesopotamia, which received this name from one of its kings called Osrhoes. [*vid. Mesopotamia.*]

OSSA, a lofty mountain of Thessaly, once the residence of the Centaurs. It was formerly joined to Mount Olympus, but Hercules, as some report, separated them, and made between them the celebrated valley of Tempe. This separation of the two mountains was more probably effected by an earthquake, which happened, as fabulous accounts represent, about 1837 years before the Christian era. Ossa was one of those mountains which the giants, in their wars against the gods, heaped up one on the other to scale the heavens with more facility. *Mela, 2, c. 3.—Ovid. Met. 1, v. 155, l. 2, v. 225, l. 7, v. 224. Fast. 1, v. 307, l. 3, v. 441.—Strab. 9.—Lucan. 1 and 6.—Virg. G. 1, v. 281.*

OSTIA, a town built at the mouth of the river Tiber by Ancus Martius, king of Rome, about 16 miles distant from Rome. It had a celebrated harbour, and was so pleasantly situated that the Romans generally spent a part of the year there as in a country-seat. There was a small tower in the port, like the Pharos of Alexandria, built upon the wreck of a large ship which had been sunk there, and which contained the obelisks of Egypt with which the Roman emperors intended to adorn the capital of Italy. In the age of Strabo the sand and mud deposited by the Tiber had choked the harbour, and added much to the size of the small islands which sheltered the ships at the entrance of the river. Ostia and her harbour, called *Portus*, became gradually

separated, and are now at a considerable distance from the sea. [Ostia was the only port of Rome until the time of Claudius, who built what is now *Porto* on the opposite bank of the Tiber. The marshy *insula sacra*, in the middle of the river, once sacred to Apollo, divides the ancient harbours, which Casiodorus calls the two eyes of Rome. After the building of Claudius's new port on the right bank of the river, the left stream, on which Ostia stands, was quite deserted. The ruins of old Ostia are now in the midst of a wilderness, and the sea is nearly two miles from the ancient port. The cause of this seems to be owing to the extreme flatness of the land, which does not allow the Tiber to carry off the immense quantity of earth and mud its turbid waters bring down; and the more that is deposited, the more sluggishly it flows; and thus the shore rises, the sea recedes, and the marshes extend.] *Flor. 1, c. 4. l. 3, c. 21.—Liv. 1, c. 33.—Mela, 2, c. 4.—Sueton.—Plin.*

OSTORIUS SCAPŪLA, a governor of Britain. He died A. D. 55. [*vid. Britannia.*] *Tacit. Ann. 16, c. 23.*

OSYMANDŪAS, a magnificent king of Egypt in a remote period.] He was the first monarch who formed a library. He caused a colossal statue of himself to be erected, on which was this inscription: "I am Osymandyas, king of kings; whoever will dispute this title with me, let him surpass my works." *vid. Memnonium.*

OTĀNES, a noble Persian, one of the seven who conspired against the usurper Smerdis. It was through him that the usurpation was first discovered. He was afterwards appointed by Darius over the sea-coast of Asia Minor, and took Byzantium. *Herodot. 3, c. 70, &c.*

OTHO, M. SALVIUS, a Roman emperor, descended from the ancient kings of Etruria. He was one of Nero's favourites, and as such he was raised to the highest offices of the state, and made governor of Pannonia by the interest of Seneca, who wished to remove him from Rome, lest Nero's love for Poppæa should prove his ruin. After Nero's death, Otho conciliated the favour of Galba, the new emperor; but when he did not gain his point, and when Galba had refused to adopt him as his successor, he resolved to make himself absolute without any regard to the age or dignity of his friend. The great debts which he had contracted encouraged his avarice, and he caused Galba to be assassinated, and he made himself emperor. He was acknowledged by the senate and the Roman people, but the sudden revolt of Vitellius in Germany rendered his situation precarious, and it was mutually resolved that their respective right to the empire should be decided by arms. Otho obtained three victories over his enemies, but in a general engagement near Brixellum, his forces were defeated, and he stabbed himself when all hopes of success were vanished, after a reign of about three months, on the 20th of April, A. D. 69. It has been justly observed, that the last mo-

ments of Otho's life were those of a philosopher. He comforted his soldiers who lamented his fortune, and he expressed his concern for their safety, when they earnestly solicited to pay him the last friendly offices before he stabbed himself, and he observed that it was better that one man should die than that all should be involved in ruin for his obstinacy. His nephew was pale and distressed, fearing the anger and haughtiness of the conqueror; but Otho comforted him, and observed, that Vitellius would be kind and affectionate to the friends and relations of Otho, since Otho was not ashamed to say, that, in the time of their greatest enmity, the mother of Vitellius had received every friendly treatment from his hands. He also burnt the letters which, by falling into the hands of Vitellius, might provoke his resentment against those who had favoured the cause of an unfortunate general. These noble and humane sentiments in a man who was the associate of Nero's shameful pleasures, and who stained his hand in the blood of his master, have appeared to some wonderful, and passed for the features of policy, and not of a naturally virtuous and benevolent heart. *Plut. in vitâ.—Suet.—Tacit. 2, Hist. c. 50, &c.—Juv. 2, v. 90.*—Roscius, a tribune of the people, who, in Cicero's consulship, made a regulation to permit the Roman knights at public spectacles to have the 14 first rows after the seats of the senators. [The equites, previous to this, sat promiscuously with the commons. By this new regulation of Otho's, the commons considered themselves dishonoured, and hissed and insulted Otho when he appeared in the theatre: the equites, on the other hand, received him with loud plaudits. The commons repeated their hissings, and the knights their applause, until, at last they came to mutual reproaches, and the whole theatre became a scene of the greatest disorder. Cicero, being informed of the disturbance, came and summoned the people to the temple of Bellona, where, partly by his reproofs, and partly by his lenity, he so wrought upon them, that they returned to the theatre, loudly testified their approbation of Otho, and strove with the equites which should show him the most honour. The speech delivered on this occasion was afterwards reduced to writing. It is now lost, but having been delivered *ex tempore* affords a strong example of the persuasive nature of his eloquence. One topic which he touched on in this oration, and the only one of which we have any hint from antiquity, was his reproaching the rioters for their want of taste, in creating a tumult while Roscius was performing on the stage.] *Horat. ep. 4, v. 10.*—The father of the Roman emperor Otho was the favourite of Claudius.

OTHRYADES, one of the 300 Spartans who fought against 300 Argives, when those two nations disputed their respective right to Thyrea. Two Argives, Alcino and Cronius, and Othryades survived the battle. The Argives went home to carry the news of their

victory, but Othryades, who had been reckoned among the number of the slain, on account of his wounds, recovered himself and carried some of the spoils, of which he had stripped the Argives, into the camp of his countrymen; and after he had raised a trophy, and had written with his own blood "I have conquered" on his shield, he killed himself, unwilling to survive the death of his countrymen. *Val. Max. 3, c. 2.—Plut. Parall.—A patronymic given to Pantheus, the Trojan priest of Apollo, from his father Othryas. Virg. Æn. 2, v. 319.*

OTHYS, a mountain, or rather a chain of mountains, in Thessaly, the residence of the Centaurs. *Strab. 9.—Herodot. 7, c. 129.—Virg. Æn. 7, v. 675.*

OTUS and EPHALTES, sons of Neptune. *vid. Aloides.*

P. OVIDIUS NASO, a celebrated Roman poet, born at Sulmo on the 20th of March, about 43 B. C. As he was intended for the bar, his father sent him early to Rome, and removed him to Athens in the sixteenth year of his age. The progress of Ovid in the study of eloquence was great, but the father's expectations were frustrated; his son was born a poet, and nothing could deter him from pursuing his natural inclination, though he was often reminded that Homer lived and died in the greatest poverty. Every thing he wrote was expressed in poetical numbers, as he himself says, *et quod tentabam scribere versus erat.* A lively genius and a fertile imagination soon gained him admirers; the learned became his friends; Virgil, Propertius, Tibullus, and Horace, honoured him with their correspondence; and Augustus patronized him with the most unbounded liberality. These favours, however, were but momentary, and the poet was soon after banished to Tomos, on the Euxine Sea, by the emperor. The true cause of this sudden exile is unknown. Some attribute it to a shameful amour with Livia, the wife of Augustus, while others support that it arose from the knowledge which Ovid had of the unpardonable incest of the emperor with his daughter Julia. These reasons are indeed merely conjectural; the cause was of a very private and very secret nature, of which Ovid himself is afraid to speak, as it arose from error and not from criminality. It was, however, something improper in the family and court of Augustus, as these lines seem to indicate:

Cur aliquid vidi? Cur noxia lumina feci?

Cur imprudenti cognita culpa mihi est?

Inscius Actæon vidit sine veste Dianam;

Præda fuit canibus non minus ille suis.

Again,

Inscia quod crimen viderunt lumina plector,

Peccatumque oculos est habuisse meum.

And in another place,

Perdiderunt cum me duo crimina, carmen et

error,

Alterius facti culpa silenda mihi est.

[Tiraboschi (*Storia della Letter. Ital. Tom. 1, p. 201.*) has given the subject a very care-

ful and full examination, and seems to have proved very satisfactorily that the offence of Ovid consisted in his having been an accidental witness of some scandalous intrigue on the part of Julia, in which, however, Augustus was not at all implicated.] In his banishment, Ovid betrayed his pusillanimity, and however afflicted and distressed his situation was, yet the flattery and impatience which he showed in his writings are a disgrace to his pen, and expose him more to ridicule than pity. Though he prostituted his pen and his time to adulation, yet the emperor proved deaf to all entreaties, and refused to listen to his most ardent friends at Rome, who wished for the return of the poet. Ovid, who undoubtedly wished for a Brutus to deliver Rome of her tyrannical Augustus, continued his flattery even to meanness; and when the emperor died, he was so mercenary as to consecrate a temple to the departed tyrant on the shore of the Euxine, where he regularly offered frankincense every morning. Tiberius proved as regardless as his predecessor to the entreaties which were made for Ovid, and the poet died in the 7th or 8th year of his banishment, in the 59th year of his age, A. D. 17, and was buried at Tomos. In the year 1508 of the Christian era, the following epitaph was found at Stain, in the modern kingdom of Austria.

*Hic situs est vates quem Divi Cæsaris ira
Augusti patriâ cedere jussit humo.
Sæpe miser voluit patriâs occumbere terris,
Sed frustra! Hunc illi fata dedere locum.*

This, however, is an imposition to render celebrated an obscure corner of the world which never contained the bones of Ovid. The greatest part of Ovid's poems are remaining. His *Metamorphoses* in 15 books are extremely curious, on account of the many different mythological facts and traditions which they relate, but they can have no claim to an epic poem. In composing this, the poet was more indebted to the then existing traditions, and to the theogony of the ancients, than to the powers of his own imagination. His *Fasti* were divided into 12 books, the same number as the constellations of the zodiac; but of these, six have perished, and the learned world have reason to lament the loss of a poem which must have thrown so much light upon the religious rites and ceremonies, festivals and sacrifices, of the ancient Romans, as we may judge from the six that have survived the ravages of time and barbarity. His *Tristia*, which are divided into five books, contain much elegance and softness of expression, as also his *Elegies* on different subjects. [His *Tristia*, however, are rendered very fatiguing by the monotony which pervades them. The despondency of Ovid and his exaggerated description of his sufferings inspire neither esteem for his character nor pity for his misfortunes.] The *Heroides* are nervous, spirited, and diffuse, the poetry is excellent, the language varied, [but the expressions are often too wanton and indelicate,

a fault which is common in his compositions.—[These epistles, however, are the most finished of the productions of Ovid, and form that part of his works which has met with the largest number of imitators. The epistle of Sappho to Phaon is regarded as a masterpiece. Three of the *Heroides*, viz. Ulysses to Penelope, Demophoon to Phyllis, and Paris to Oenone, are not the productions of Ovid, nor were they written, apparently, by any poet of the Augustan age. Some critics ascribe them to Angelius Sabinus, a Neapolitan poet of the 15th century.] His three books of *Amorum*, and the same number of *Arte Amandi*, with the other *de Remedio Amoris*, are written with great elegance, and contain many flowery descriptions; but the doctrine which they hold forth is dangerous, and they are to be read with caution, as they seem to be calculated to corrupt the heart and sap the foundations of virtue and morality. His *Ibis*, which is written in imitation of a poem of Callimachus of the same name, is a satirical performance. Besides these, there are extant some fragments of other poems, and among these some of a tragedy called *Medea*. The talents of Ovid as a dramatic writer have been disputed, and some have observed, that he who is so often void of sentiment, was not born to shine as a tragedian. Ovid has attempted perhaps too many sorts of poetry at once. On whatever he has written, he has totally exhausted the subject and left nothing unsaid. He every where paints nature with a masterly hand, and gives strength to the most vulgar expressions. It has been judiciously observed, that his poetry, after his banishment from Rome, was destitute of that spirit and vivacity which we admire in his other compositions. His *Fasti* are perhaps the best written of all his poems, and after them we may fairly rank his love verses, his *Heroides*, and after all his *Metamorphoses*, which were not totally finished when Augustus sent him into banishment. His *Epistles from Pontus* are the language of an abject and pusillanimous flatterer. However critics may censure the indelicacy and the inaccuracies of Ovid, it is to be acknowledged that his poetry contains great sweetness and elegance, and, like that of Tibullus, charms the ear and captivates the mind. Ovid married three wives, but of the last alone he speaks with fondness and affection. He had only one daughter, but by which of his wives is unknown; and she herself became mother of two children, by two husbands. The best editions of Ovid's works are those of Burman, 4 vols. 4to. Amst. 1727; of L. Bat. 1670, in 8vo. and of Utrecht, in 12mo. 4 vols. 1713. *Ovid. Trist.* 3 and 4, &c.—*Paterc.* 2.—*Martial.* 3 and 8.

[OXÆE, small pointed isles near the Echinades, now called *Cursolari*. Their ancient name has reference to their form, (ὄξυται.)]

OXUS, [a large river of Bactriana, rising in the north-eastern extremity of that country, or rather in the south-eastern part of Great Bukharia, and flowing for the greater

part of its course in a north-west direction. It receives numerous tributaries, and falls after a course of 1200 miles into the *sea of Aral*. The ancient geographers supposed it to fall into the Caspian, being ignorant of the existence of the Sea of Aral to the east of the former. The Oxus is now the *Amu*, called by the Arabian geographers *Chilon* or *Gihon*.]

OXYDRACÆ, a nation of India. [They are supposed to have inhabited the district now called *Outsch*, near the confluence of the Acesines and Indus. Perhaps, however, it would be more correct to locate them a little beyond its junction with the Hyphasis.] *Curt.* 9, c. 4.

OXYRYNCHUS, [a city of Egypt, on the canal of Mœris. It took its name from a fish called *ὄξυρυγχος* in Greek, or *pike*, which was an object of worship to the Egyptians, and had a temple here. Nothing remains of this city, in the village called *Benese*, built on its ruins, but some fragments of stone pillars, and a single column left standing, and which appears to have formed part of a portico of the composite order.] *Strab.*

OZOLÆ or **OZOLI**, a people who inhabited the eastern parts of Ætolia, which were called *Ozolea*. This tract of territory lay at the north of the bay of Corinth, and extended about twelve miles northward. They receiv-

ed their name from the *bad stench* (*ὄζειν*) of their bodies and of their clothing, which was the raw hides of wild beasts, or from the offensive smell of the body of Nessus the centaur, which after death was left to putrify in the country without the honours of a burial. Some derive it with more propriety from the stench of the stagnated water in the neighbouring lakes and marshes. [*vid. Locri.*] According to a fabulous tradition, they received their name from a very different circumstance: During the reign of a son of Deucalion, a bitch brought into the world a stick instead of whelps. The stick was planted in the ground by the king, and it grew up a large vine and produced grapes, from which the inhabitants of the country were called *Ozole*, not from *ὄζειν*, to smell bad, but from *ὄζω*, a branch or sprout. The name of *Ozole*, on account of its indelicate signification, highly displeased the inhabitants, and they exchanged it soon for that of Ætoliens. [According to some authorities, the arrows of Hercules were buried in this district by Philoctetes, and a mephitic vapour arose from them, as they were tinged with the poison of the Hydra. According to others, the *Ozole* continued for a long time to dress in the skins of animals, and hence their persons were rendered offensive.] *Paus.* 10, c. 33.—*Herodot.* 8, c. 32.

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PACATIANUS, Titus Julius, a general of the Roman armies, who proclaimed himself emperor in Gaul, about the latter part of Philip's reign. He was soon after defeated, A. D. 249, and put to death, &c.

PACHINUS, or *Pachynus*, now *Passaro*, a promontory of Sicily, projecting about two miles into the sea, in the form of a peninsula, at the south-east corner of the island, with a small harbour of the same name. *Strab.* 6.—*Mela*, 2, c. 7.—*Virg. Æn.* 3, v. 699.—*Paus.* 5, c. 25.

PACORUS, the eldest of the thirty sons of Orodes, king of Parthia, sent against Crassus, whose army he defeated, and whom he took prisoner. He took Syria from the Romans and supported the republican party of Pompey, and of the murderers of Julius Cæsar. He was killed in a battle by Ventidius Bassus, B. C. 39, on the same day (9th of June) that Crassus had been defeated. *Flor.* 4, c. 9.—*Horat.* 3, od. 6, v. 9.—A king of Parthia, who made a treaty of alliance with the Romans, &c.

PACTOLUS, a celebrated river of Lydia, rising in Mount Tmolus, and falling into the Hermus after it has watered the city of Sardes. It was in this river that Midas washed himself when he turned into gold whatever he touched; and from that circumstance it ever after rolled golden sands, and received the name of *Chrysoorhoas*. It is called Tmolus by Pliny. Strabo observes, that it had gold-

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en sands in his age. [The gold found amid the sands of the Pactolus was derived from the mines of Mount Tmolus, and when these were exhausted the supply of the river ceased. This river, according to Varro and Chrysostom, was the chief source of the wealth of Croesus.] *Virg. Æn.* 10, v. 142.—*Strab.* 18.—*Ovid. Met.* 11, v. 36.—*Herodot.* 5, c. 110.—*Plin.* 33, c. 8.

PACTYAS, a Lydian intrusted with the care of the treasures of Croesus at Sardes. The immense riches which he could command, corrupted him, and to make himself independent he gathered a large army. He laid siege to the citadel of Sardes, but the arrival of one of the Persian generals soon put him to flight. He retired to Cumæ and afterwards to Lesbos, where he was delivered into the hands of Cyrus. *Herodot.* 1, c. 154, &c.—*Paus.* 2, c. 35.

PACUVIUS, M. a native of Brundisium, son of the sister of the poet Ennius who distinguished himself by his skill in painting, and by his poetical talents. [He was one of the first Romans who attained any degree of eminence in painting; and he particularly distinguished himself by the picture which he executed for the temple of Hercules in the Forum Boarium.] He wrote satires and tragedies which were represented at Rome, and of some of which the names are preserved, as *Peribœa*, *Hermione*, *Atalanta*, *Ilione*, *Teucer*, *Antiope*, &c. *Orestes* was consi-

dered as the best finished performance; the style, however, though rough and without either purity or elegance, deserved the commendation of Cicero and Quintilian, who perceived strong rays of genius and perfection frequently beaming through the clouds of the barbarity and ignorance of the times. [Cicero, though he blames his style, places him on the same level for tragedy as Ennius for epic poetry, or Cæcilius for comedy; and he mentions in his treatise *De Oratore*, that his verses were considered by many as highly laboured and adorned. It was in this laboured polish of versification, and skill in the dramatic conduct of the scene, that the excellence of Pacuvius chiefly consisted. The passages of Horace and Quintilian which relate to this poet must have this meaning annexed to them, and no other. Most other Latin critics, though on the whole they seem to prefer Attius, allow Pacuvius to be the more correct writer.] The poet in his old age retired to Tarentum, where he died in his 90th year, about 131 years before Christ. Of all his compositions about 437 scattered lines are preserved in the collections of Latin poets. [From no one play of Pacuvius are there more than fifty lines preserved, and these generally very much detached. The longest passages which we have in continuation are a fragment concerning Fortune, in the *Hermione*; the exclamations of Ulysses, while writhing under the agony of a recent wound in the *Niptra*; and a description of a storm in the *Dulorestes*.] *Cic. de Orat. 2, ad Heren. 2, c. 27.—Horat. 2, ep. 1, v. 56.—Quintil. 10, c. 1.*

PADINUM, now *Bondeno*, a town on the Po, where it begins to branch into different channels. *Plin. 3, c. 15.*

PADUS, [now the *Po*, the largest river of Italy, anciently called also Eridanus, an appellation which is frequently used by the Roman poets, and almost always by Greek authors. *vid. Eridanus.* D'Anville makes this latter name belong properly to the Ostium Spineticum of the Padus. The name Padus is said to have been derived from a word in the language of the Gauls, which denoted a poplar tree, in consequence of the great number of those trees growing on its banks. Whatever be the derivation of the term Padus, the more ancient name of the river, which was Bodincus, is certainly of Celtic origin, and is said to signify *bottomless*. The Po rises in Mons Vesulus, now *Monte Viso*, near the sources of the Druentia or *Durance*, runs in an easterly direction for more than 500 miles, and discharges its waters into the Adriatic, about 30 miles south of Portus Venetus, or *Venice*. It is sufficiently deep to bear boats and barges at 30 miles from its source, but the navigation is at all times difficult, and not unfrequently hazardous on account of the rapidity of the current. Its waters are liable to sudden increase from the melting of the snows and from heavy falls of rain, the rivers that flow into it being almost all mountain-streams; and in the

flat country, in the lower part of its course, great dikes are erected on both sides of the river to protect the lands from inundation. During its long course it receives a great number of tributaries, its channel being the final receptacle of almost every stream which rises on the eastern and southern declivities of the Alps, and the northern declivity of the Appenines. The mouths of the Po were anciently reckoned seven in number, the principal one, which was the southernmost, called Padusa, and now *Po di Primaro*. It was this mouth also to which the appellations Eridanus and Spineticum Ostium were applied. It sends off a branch from itself near *Trigaboli*, the modern *Ferrara*, which was anciently styled *Volana Ostium*, but is now denominated *Po di Ferrara*.] It was formerly said that it rolled gold dust in its sands, which was carefully searched by the inhabitants. The consuls C. Flaminius Nepos and P. Furius Philus, were the first Roman generals who crossed it. The Po is famous for the death of Phaeton, who, as the poets mention, was thrown down there by the thunderbolts of Jupiter. *Ovid. Met. 1, v. 258, &c.—Mela, 2, c. 4.—Lucan. 2, &c.—Virg. Æn. 9, v. 680.—Strab. 5.—Plin. 37, c. 2.*

PADUSA, the most southern mouth of the Po. It was said to abound in swans, and from it there was a cut to the town of Ravenna. [It is now the *Po di Primaro. vid. Padus.*] *Virg. Æn. 11, v. 455.*

PÆAN, a surname of Apollo, derived from the word *pæan*, an hymn which was sung in his honour, because he had killed the serpent Python, which had given cause to the people to exclaim *Io Pæan!* The exclamation of *Io Pæan!* was made use of in speaking to the other gods, as it often was a demonstration of joy. [Damm derives the term Pæan, (*Παιαν*) from *παύω, cessare facio*, Apollo being honoured in hymns, as the divinity who protected from and caused evil to cease.] *Juv. 6, v. 171.—Ovid. Met. 1, v. 538, l. 14, v. 720.—Lucan. 1, &c.—Strab. 18.*

PÆMANI, a people of Belgic Gaul, supposed to dwell in the present country at the west of Luxemburg. *Ces. G. 2, c. 4.*

PÆON, a celebrated physician during the Trojan war. From him physicians are sometimes called *Pæonii*, and herbs serviceable in medicinal processes, *Pæonia herbe. Virg. Æn. 7, v. 769.—Ovid. Met. 15, v. 535.*

PÆONES, [a people of Macedonia, who inhabited the coast of Macedonia and the vicinity of Mount Rhodope, according to Dio Cassius. Herodotus places them on the banks of the Strymon; and Ptolemy assigns to them the parts of Macedonia towards the sources of the Helicæon.] *Paus. 5, c. 1.—Herodot. 5, c. 13, &c.*

PÆONIA, [a country of Macedonia, deriving its name from Pæon, the son of Endymion. *vid. Pæones.*] *Liv. 42, c. 51, l. 45, c. 29.*

PÆONIDES, a name given to the daughters of Pæon, who were defeated by the Muses, because their mother was a native of Pæonia. *Ovid. Met. 5, ult. fab.*

PÆSOS, a town of the Hellespont, called also *Apæsos*, situated at the north of Lampsacus. When it was destroyed the inhabitants migrated to Lampsacus, where they settled. They were of Milesian origin. *Strab.* 13.—*Homer.* *Il.* 2.

PÆSTUM, a town of Lucania, called also *Neptunia*, and *Posidonia* by the Greeks, where the soil produced roses which blossomed twice a year. The ancient walls of the town, about three miles in extent, are still standing, and likewise venerable remains of temples and porticoes. The *Sinus Pastanus*, on which it stood, is now called the gulf of *Salerno*. [Pæstum was founded by a colony from Sybaris, and its original name was *Posidonia*. It became a very flourishing city after the overthrow of the parent state, and its ruins still attest its former magnificence. The Lucanians, however, subsequently dispossessed the Sybarites, and checked the prosperity of *Posidonia*. Under the Roman dominion an effort was made to revive the ancient city, and a colony was sent to it, but the attempt never completely succeeded; and though the Roman poets expatiate with delight upon its beautiful gardens and scenery, the place itself never recovered its former importance. Under the Romans the name first appears to have been changed to *Pæstum*. The learned *Mazzochi* is in error when he makes this city of Phœnician origin, and its name *Pæstum* to have been the more ancient of the two, originating from the Phœnician word *Posetan* or *Postan*, an appellation, according to him, for Neptune. Nothing can be more fallacious than Phœnician etymologies. The city was plundered in a later age by the Saracens and Normans successively. Its ruins, however, are in some respects more perfect than those of any other city in Italy, and equally as magnificent. In their solidity, bordering on heaviness, they seem to form an intermediate link between the Egyptian and Etrurian manner. They mark the earlier stages of the Doric. The walls of the town remain in all their circumference, five at least, and in some places twelve, feet high. They are formed of solid blocks of stone with towers at intervals. The roses of Pæstum still, according to travellers, support their ancient frame by their fragrance, and by their blossoming twice a year, in May and in December. A stream, called *Solofone*, flows under the walls, and by spreading its waters over its low borders, and thus producing pools that corrupt in hot weather, continues, as in ancient times, to infect the air, and render Pæstum a dangerous residence in summer.] *Virg. G.* 4, v. 119.—*Ovid. Met.* 15, v. 703.—*Pont.* 2, el. 4, v. 23.

CÆCINNA PÆTUS, the husband of *Arria*. (*vid.* *Arria*.)

PAGASÆ or **PAGASA**, a town of *Magnesia*, in *Macedonia*, with an harbour and a promontory of the same name. The ship *Argo* was built there, as some suppose, and, according to *Propertius*, the *Argonauts* set sail from that harbour. From that circumstance not only

the ship *Argo*, but also the *Argonauts* themselves, were ever after distinguished by the epithet of *Pagasæus*. [The place whence the *Argo* set sail was rather the port of *Aphetæ*. *vid.* *Aphetæ*. The term *Pagasæus* refers to the gulf on which *Aphetæ* was situated more than to the city of *Pagasæ*.] *Pliny* confounds *Pagasæ* with *Demetrias*, but they are different, and the latter was peopled by the inhabitants of the former, who preferred the situation of *Demetrias* for its conveniences. *Ovid. Met.* 7, v. 1, l. 8, v. 349.—*Lucan.* 2, v. 715, l. 6, v. 400.—*Mela*, 2, c. 3 and 7.—*Strab.* 9.—*Propert.* 1, el. 20, v. 17.—*Plin.* 4, c. 8.—*Apollon. Rhod.* 1, v. 238, &c.

PALÆ, a town at the south of *Corsica*, now *St. Bonifacio*.

PALÆAPŌLIS, a small island on the coast of *Spain*. *Strab.*

PALÆMON or **PALEMŌN**, a sea deity, son of *Athamas* and *Ino*. His original name was *Melicerta*, and he assumed that of *Palæmon* after he had been changed into a sea deity by *Neptune*. (*vid.* *Melicerta*.)—A noted grammarian at *Rome* in the age of *Tiberius*, who made himself ridiculous by his arrogance and luxury. *Juv.* 6, v. 451.—*Martial.* 2, ep. 36.—A son of *Neptune*, who was amongst the *Argonauts*. *Apollod.*

PALÆPĀPHOS, the ancient town of *Paphos* in *Cyprus*, near to the new. [*vid.* *Paphos*.] *Strab.* 14.

PALÆPHARSĀLUS, the ancient town of *Pharsalus* in *Thessaly*. [*vid.* *Pharsalus*.] *Cæs. B. A.* 48.

PALÆPHĀTUS, an ancient Greek philosopher, whose age is unknown, though it can be ascertained that he flourished between the times of *Aristotle* and *Augustus*. He wrote 5 books *de incredibilibus*, of which only the first remains, and in it he endeavours to explain fabulous and mythological traditions by historical facts. The best edition of *Palæphatus* is that of *J. Frid. Fischer*, in 8vo. *Lisp.* 1773. [There were several ancient writers named *Palæphatus*, one an Athenian, placed by the poets before the time of *Homer*; one a native of *Paros*, who lived under *Artaxerxes Mneumon*, and one a grammarian and philosopher, born at *Athens* or in *Egypt*, posterior to *Aristotle*. The greatest number of authorities are in favour of the latter, as the author of the work *de incredibilibus*, or *περι απιστων*.]

PALÆPŌLIS, a town of *Campania*, built by a Greek colony, where *Naples* afterwards was erected. [*vid.* *Neapolis*.] *Liv.* 8, c. 22.

PALÆSTE, a village of *Epirus* near *Oricus*, where *Cæsar* first landed with his fleet. *Lucan.* 5, v. 460.

PALÆSTĪNA, [a district of *Asia*, deriving its name from the *Philistæi* or *Philistines* who inhabited the coast. As it was the promised inheritance of the seed of *Abraham*, and the scene of the birth, sufferings, and death of our Redeemer, we are accustomed to designate it by the more religious appellation of the Holy Land. It was bounded on the north by *Phœnicia* and *Cœlesyria*, on the east by *Arabia Deserta*, on the south by *Arabia Pe-*

traea, and on the west by the Mediterranean, called in Scripture the Great Sea. On the western side of the Jordan were the three districts of Judæa in the south, Samaria in the middle, and Galilæa in the north. Moses has described its great fertility, *Deut.* 8, 7, &c; and it is said to have exceeded even the celebrated land of Egypt in the number of cattle which it bred, and in the quantity and excellence of the oil, corn, wine, and various fruits which it yielded. Its fecundity has been extolled even by Julian the Apostate. The visible effects of divine displeasure which this country has experienced, not only under Titus, but much more since that emperor's time in the inundations of the northern barbarians, of the Saracens, of the Crusaders, and the oppression it now feels under the Turkish yoke, are causes more than sufficient to have reduced the greater part of it to its present state, a mere desert. The Turks moreover neither protect the agriculturalist from the incursions of the Arab, nor afford him any encouragement; and yet it is the unanimous testimony of travellers in regard to this country, that where it is cultivated it is extremely fertile. It produces all sorts of fruit trees; and vines are not wanting, although the Mahometans do not drink wine.] *Herodot.* 1, c. 105.—*Sil. It.* 3, v. 606.—*Strab.* 16.

PALÆSTINUS, an ancient name of the river Strymon.

PALÆTYRUS, the ancient town of Tyre on the continent. [*vid.* Tyrus.] *Strab.* 16.

PALAMÈDES, a Grecian chief, son of Nauplius, king of Eubœa by Clymene. He was sent by the Greek princes who were going to the Trojan war to bring Ulysses to the camp, who, to withdraw himself from the expedition, pretended insanity; and the better to impose upon his friends, used to harness different animals to a plough, and sow salt instead of barley into the furrows. The deceit was soon perceived by Palamedes; he knew that the regret to part from his wife Penelope, whom he had lately married, was the only reason of the pretended insanity of Ulysses; and to demonstrate this, Palamedes took Telemachus, whom Penelope had lately brought into the world, and put him before the plough of his father. Ulysses showed that he was not insane by turning the plough a different way not to hurt his child. This having been discovered, Ulysses was obliged to attend the Greek princes to the war, but an immortal enmity arose between Ulysses and Palamedes. The king of Ithaca resolved to take every opportunity to distress him; and when all his expectations were frustrated, he had the meanness to bribe one of his servants, and to make him dig a hole in his master's tent, and there conceal a large sum of money. After this Ulysses forged a letter in Phrygian characters, which king Priam was supposed to have sent to Palamedes. In the letter the Trojan king seemed to entreat Palamedes to deliver into his hands the Grecian army, according to the conditions which had been previously agreed upon when he received the money. This

forged letter was carried by means of Ulysses before the princes of the Grecian army. Palamedes was summoned, and he made the most solemn protestations of innocence, but all was in vain; the money that was discovered in his tent served only to corroborate the accusation. He was found guilty by all the army and stoned to death. Homer is silent about the miserable fate of Palamedes, and Pausanias mentions that it had been reported by some that Ulysses and Diomedes had drowned him in the sea as he was fishing on the coast. Philostratus, who mentions the tragical story above related, adds that Achilles and Ajax buried his body with great pomp on the sea-shore, and that they raised upon it a small chapel, where sacrifices were regularly offered by the inhabitants of Troas. Palamedes was a learned man as well as a soldier, and, according to some, he completed the alphabet of Cadmus by the addition of the four letters, θ , ξ , χ , ϕ , during the Trojan war. [A fragment of Euripides, preserved by Stobæus, ascribes to Palamedes the honour of the invention of the vowels. The meaning of this evidently is, that he was the first who conceived the idea of employing the four signs of aspiration in the Phœnician alphabet to express the vowel-sounds. Aristotle states that Epicharmus invented the ϕ and χ .] To him also is attributed the invention of dice and backgammon; and it is said he was the first who regularly ranged an army in a line of battle, and who placed sentinels round a camp, and excited their vigilance and attention by giving them a watchword. *Hygin.* fab. 95, 105, &c.—*Apollod.* 2, &c.—*Dictys. Cret.* 2, c. 15.—*Ovid. Met.* 13, v. 56 and 308.—*Paus.* 1, c. 31.—*Manil.* 4, v. 205.—*Philostrat.* v. 10, c. 6.—*Euripid.* in *Phœniss.*—*Martial.* 13, ep. 75.—*Plin.* 7, c. 56.

PALĀTINUS MONS, a celebrated hill, the largest of the seven hills on which Rome was built. It was upon it that Romulus laid the first foundation of the capital of Italy, in a quadrangular form, and there also he kept his court, as well as Tullus Hostilius and Augustus, and all the succeeding emperors; from which circumstance the word *Palatium* has ever since been applied to the residence of a monarch or prince. The Palatine hill received its name from the goddess *Pales*, or from the *Palatini*, who originally inhabited the place, or from *balare* or *palare*, the bleatings of sheep, which were frequent there, or perhaps from the word *palantes*, wandering, because Evander, when he came to settle in Italy, gathered all the inhabitants, and made them all one society. There were some games celebrated in honour of Augustus, and called Palatine, because kept on the hill. *Dio. Cass.* 53.—*Ital.* 12, v. 709.—*Liv.* 1, c. 7 and 33.—*Ovid. Met.* 14, v. 822.—*Juv.* 9, v. 23.—*Martial.* 1, ep. 71.—*Varro de L. L.* 4, c. 3.—*Cic. in Catull.* 1.—Apollo, who was worshipped on the Palatine hill, was also called *Palatinus*. His temple there had been built, or rather repaired by Augustus, who had

enriched it with a library, valuable for the various collections of Greek and Latin manuscripts which it contained, as also for the Sibylline books deposited there. *Horat.* 1, ep. 3, v. 17.

PALANTIUM, a town of Arcadia. [*vid* Roma.]

PALES, the goddess of sheepfolds and of pastures among the Romans. She was worshipped with great solemnity at Rome, and her festivals, called *Palilia*, were celebrated the very day that Romulus began to lay the foundation of the city of Rome, [21st of April.] *Virg. G.* 3, v. 1 and 294.—*Ovid. Fast.* 4, v. 722, &c.—*Patere.* 1, c. 8.

PALIBOTHTA, a city of India, supposed now to be *Patna*, or, according to others, *Allahabad*. *Strab.* 15.

PALICI, or **PALISCI**, two deities, sons of Jupiter by Thalia, whom Æschylus calls *Ætina*, in a tragedy which is now lost, according to the words of Macrobius. The nymph *Ætina*, when pregnant, entreated her lover to remove her from the pursuits of Juno. The god concealed her in the bowels of the earth, and when the time of her delivery was come, the earth opened and brought into the world two children, who received the name of *Palici*, *απο του πλινυισθααι*, because they came again into the world from the bowels of the earth. These deities were worshipped with great ceremonies by the Sicilians, and near their temple were two small lakes of sulphureous water, which were supposed to have sprang out of the earth at the same time that they were born. Near these pools it was usual to take the most solemn oaths, by those who wished to decide controversies and quarrels. If any of the persons who took the oath prejured themselves, they were immediately punished in a supernatural manner by the deities of the place, and those whose oath was sincere departed unhurt. The *Palici* had also an oracle which was consulted upon great emergencies, and which rendered the truest and most unequivocal answers. In a superstitious age, the altars of the *Palici* were stained with the blood of human sacrifices, but this barbarous custom was soon abolished, and the deities were satisfied with their usual offerings. *Virg. Æn.* 9, v. 585.—*Ovid. Met.* 5, v. 506.—*Diod.* 2.—*Macrob. Saturn.* 4, c. 10.—*Ital.* 14, v. 219.

PALILIA, a festival celebrated by the Romans, in honour of the goddess *Pales*. The ceremony consisted in bringing heaps of straw, and in leaping over them. No sacrifices were offered, but the purifications were made with the smoke of horses' blood, and with the ashes of a calf that had been taken from the belly of his mother after it had been sacrificed, and with the ashes of beans. The purification of the flocks was also made with the smoke of sulphur, of the olive, the pine, the laurel, and the rosemary. Offerings of mild cheese, boiled wine, and cakes of millet, were afterwards made to the goddess. This festival was observed on the 21st of April, and it was during the celebration that Romulus first

began to build the city. Some call this festival *Parilia*, *quasi pariendo*, because the sacrifices were offered to the divinity for the fecundity of the flocks. *Ovid. Met.* 14, v. 774. *Fast.* 4, v. 721, &c. l. 6, v. 257.—*Propert.* 4, el. 1, v. 19.—*Tibull.* 2, el. 5, v. 87.

PALINURUS, a skilful pilot of the ship of *Æneas*. He fell into the sea in his sleep, and was three days exposed to the tempests and the waves of the sea, and at last came safe to land near *Velia*, where the cruel inhabitants of the place murdered him to obtain his clothes. His body was left unburied on the sea-shore; and as, according to the religion of the ancient Romans, no person was suffered to cross the Stygian lake before one hundred years were elapsed, if his remains had not been decently buried, we find *Æneas*, when he visited the infernal regions, speaking to *Palinurus*, and assuring him, that though his bones were deprived of a funeral, yet the place where his body was exposed should soon be adorned with a monument, and bear his name; and accordingly a promontory was called *Palinurus*, now *Palinuro*. *Virg. Æn.* 3, v. 513, l. 5, v. 840, &c. l. 6, v. 341.—*Ovid. de Rem.* 577.—*Mela*, 2, c. 4.—*Strab.*—*Horat.* 3, od. 4, v. 28.

PALISCÖRUM, or **PALICÖRUM STAGNUM**, a sulphureous pool in Sicily. [*vid* *Palici*.]

PALIÛRUS, now *Nahil*, a river [in the north-western part of *Marmarica* in *Africa*, flowing into the *Mediterranean*.] It had a town of the same name at its mouth. *Strab.* 17.

PALLÆDES, certain virgins of illustrious parents, who were consecrated to Jupiter by the *Thebans* of *Egypt*. It was required that they should prostitute themselves, an infamous custom, which was considered as a purification, during which they were publicly mourned, and afterwards they were permitted to marry. *Strab.* 17.

PALLÄDIUM, a celebrated statue of *Pallas*. It was about three cubits high, and represented the goddess as sitting and holding a pike in her right hand, and in her left a distaff and a spindle. It fell down from heaven near the tent of *Ilus*, as that prince was building the citadel of *Ilium*. Some nevertheless suppose that it fell at *Pessinus* in *Phrygia*, or, according to others, *Dardanus* received it as a present from his mother *Electra*. There are some authors who maintain that the *Palladium* was made with the bones of *Pelops* by *Abaris*; but *Apollodorus* seems to say, that it was no more than a piece of clock-work which moved of itself. However discordant the opinions of ancient authors be about this famous statue, it is universally agreed, that on its preservation depended the safety of *Troy*. This fatality was well known to the Greeks during the *Trojan* war, and therefore *Ulysses* and *Diomedes* determined to steal it away. They effected their purpose, and if we rely upon the authority of some authors, they were directed how to carry it away by *Helenus*, the son of *Priam*, who proved, in this, unfaithful to his country, because his brother *Deiphobus*.

at the death of Paris, had married Helen, of whom he was enamoured. Minerva was displeased with the violence which was offered to her statue, and, according to Virgil, the Palladium itself appeared to have received life and motion, and by the flashes which started from its eyes, and its sudden springs from the earth, it seemed to show the resentment of the goddess. The true Palladium, as some authors observe, was not carried away from Troy by the Greeks, but only one of the statues of similar size and shape, which were placed near it to deceive whatever sacrilegious persons attempted to steal it. The Palladium, therefore, as they say, was conveyed safe from Troy to Italy by Æneas, and it was afterwards preserved by the Romans with the greatest secrecy and veneration, in the temple of Vesta, a circumstance which none but the vestal virgins knew. *Herodian*. 1, c. 14, &c.—*Ovid. Fast.* 6, v. 422, &c. *Met.* 13, v. 336.—*Dictys. Cret.* 1, c. 5.—*Apollod.* 3, c. 12.—*Dionys. Hal.* 1, &c.—*Homer. Il.* 10.—*Virg. Æn.* 2, v. 166, l. 9, v. 151.—*Plut. de reb. Rom.*—*Lucan.* 9.—*Dares. Phryg.*—*Juv.* 3, v. 139.

PALLADIUS, [an eastern prelate and ecclesiastical writer, a native of Galatia, born about A. D. 368. He was made bishop of Hellenopolis in Bithynia. He was ordained by Chrysostom, to whose party he attached himself, and, on the banishment of Chrysostom in 404, fell under persecution, and being obliged to withdraw from his see, retired to Italy and took refuge at Rome. Some time after, venturing to return to the east, he was banished to Syene. Having regained his liberty, he resigned the see of Hellenopolis, and was appointed to the bishopric of Alexandria. He is thought to have died A. D. 431. He wrote the Lausiatic history about the year 421, which contains the lives of persons who were at that time eminent for their extraordinary austerities in Egypt and Palestine. It was so called from Lausus, a man of the imperial court at Constantinople, to whom it is inscribed. It is by no means certain whether Palladius author of the Lausiatic History, and Palladius author of the life of Chrysostom, were different persons, or one and the same. Dupin thinks that these were the productions of the same person; Tillemont and Fabricius adopt the opposite opinion. The best edition of the history is that of Meursius, L. Bat. 1616.]—A Greek physician, whose treatise on fevers was edited 8vo. L. Bat. 1745.

PALLANTĒUM, a town of Italy, or perhaps more properly a citadel, built by Evander on Mount Palatine, from whence its name originates. [*vid.* Roma.] Virgil says, it was called after Pallas, the grandfather of Evander; but Dionysius derives its name from Palantium, a town of Arcadia. *Dionys.* 1, c. 31.—*Virg. Æn.* 8, v. 54 and 341.

PALLANTĪA, a town of Spain, now *Palencia*, on the river Cea. *Mela*, 2, c. 6.

PALLANTIAS, a patronymic of Aurora, as the giant Pallas. *Ovid. Met.* 9, fab. 12.

PALLANTĪDES, the 50 sons of Pallas, the son of Pandion, and the brother of Ægeus. They were all killed by Theseus, the son of Ægeus, whom they opposed when he came to take possession of his father's kingdom. This opposition they showed in hopes of succeeding to the throne, as Ægeus left no children, except Theseus, whose legitimacy was even disputed, as he was born at Træzene. *Plut. in Thes.*—*Paus.* 1, c. 22.

PALLAS, (*adis*), a daughter of Jupiter, the same as Minerva. The goddess received this name, either because she killed the giant *Pallas*, or perhaps from the spear which she seems to brandish in her hands (*παλλων*.) For the functions, power, and character of the goddess, *vid.* Minerva.

PALLAS, (*antis*), a son of king Evander, sent with some troops to assist Æneas. He was killed by Turnus, the king of the Rutuli, after he had made a great slaughter of the enemy. *Virg. Æn.* 8, v. 104, &c.—One of the giants, son of Tartarus and Terra. He was killed by Minerva, who covered herself with his skin, whence, as some suppose, she is called Pallas. *Apollod.* 3, c. 12.—A freedman of Claudius, famous for the power and the riches he obtained. He advised the emperor, his master, to marry Agrippina, and to adopt her son Nero for his successor. It was by his means, and those of Agrippina, that the death of Claudius was hastened, and that Nero was raised to the throne. Nero forgot to whom he was indebted for the crown. He discarded Pallas, and some time after caused him to be put to death, that he might make himself master of his great riches, A. D. 61. *Tacit.* 12, *Ann.* c. 53.

PALLENE, [a small peninsula of Macedonia, one of the three which form the southern part of the district of Chalcidice. It was situate between the Sinus Thermaicus, or *Gulf of Saloniki*, and the Sinus Toronaicus, or *Gulf of Cassandria*. It was also called Phlegra, a name derived from *φλεγω, υρη*, and having reference to a battle and overthrow of the giants in this place.] It contained five cities, the principal of which was called Pallene. *Liv.* 31, c. 45, l. 45, c. 30.—*Virg. G.* 4, v. 391.—*Ovid. Met.* 15, v. 357.—A village of Attica, where Minerva had a temple, and where the Pallantides chiefly resided. *Herodot.* 1, c. 161.—*Plut. in Thes.*

PALMARIA, a small island opposite Tarracina in Latium. *Plin.* 3, c. 6.

PALMYRA, the capital of *Palmyrene*, a country on the eastern boundaries of Syria, now called *Theudemor*, or *Tadmor*. It is famous for being the seat of the celebrated Zenobia and of Odenatus, in the reign of the emperor Aurelian. It is now in ruins, and the splendour and magnificence of its porticoes, temples, and palaces, are now daily examined by the curious and the learned. [This city appears to have been originally built by Solomon, and called Tadmor, (1 *Kings*, ix. 18. 2 *Chron.* viii. 4.) Josephus assures us, that this was the same city which the Greeks and Romans afterwards called Palmyra. It is

still called *Tadmor* by the Arabs of the country. But many circumstances, besides the style of the buildings, render it probable that the present ruins are not those of the city built by Solomon, though neither history nor tradition mention the building of any other. Palmyra was built on a fertile spot in the midst of a desert. The name Tadmor, as well as that of Palmyra, had reference to the multitude of palm trees by which the city was surrounded. Its situation was extremely favourable for the caravan trade, and it became in a short time a rich and powerful city. It seems to have early passed out of the power of the Jewish nation, probably soon after the death of Solomon, and to have been annexed to the Persian empire, and afterwards to that of the Seleucidæ. It sided with the Romans in the reign of Adrian, during the Parthian war, and was greatly embellished by that prince. After the capture of Zenobia it was given up to the emperor Aurelian, but the inhabitants having revolted on his departure, he returned, destroyed the city, and put nearly all to the sword. He afterwards attempted to restore it, but in vain; it gradually sank into an obscure town, a trifling fortress, and at last a miserable village. With respect to the ruins of this city, they appear to be of two different and distinct periods: the oldest are so far decayed as not to admit of admeasurement, and seem to have been reduced to that state by the hand of time; the others appear to have been broken by the hand of violence. It is sometimes made a subject of inquiry, why Palmyra was built in the midst of deserts? The true answer is, that as soon as the springs of Palmyra were discovered by those who traversed the desert, a settlement was made on the spot for the purpose of carrying on the trade with India, and preserving an intercourse between the Mediterranean and Red Sea.] *Plin.* 6, c. 26 and 30.

PAMISOS, a river of Thessaly, falling into the Peneus. *Herodot.* 7, c. 129.—*Plin.* 4, c. 8.—Another of Messenia in Peloponnesus.

PAMMÈNES, a learned Grecian, who was preceptor to Brutus. *Cic. Brut.* 97. *Orat.* 9.

PAMPHILUS, a celebrated painter of Macedonia, in the age of Philip, distinguished above his rivals by a superior knowledge of literature, and the cultivation of those studies which taught him to infuse more successfully grace and dignity into his pieces. He was founder of the school for painting at Sicyon, and he made a law which was observed not only in Sicyon, but all over Greece, that none but the children of noble and dignified persons should be permitted to learn painting. Apelles was one of his pupils. *Diog.*

PAMPHOS, a Greek poet, supposed to have lived before Hesiod's age.

PAMPHÛLA, a Greek woman, who wrote a general history in 33 books, in Nero's reign. This history, so much commended by the ancients, is lost.

PAMPHÛLIA, a province of Asir Minor, anciently called *Mopsopia*, and bounded on

the south by a part of the Mediterranean, called the *Pamphylian Sea*, west by Lycia, north by Pisidia, and east by Cilicia. [The name Pamphylia is said to come from *πας*, *omnis*, and *φύλη*, *tribus*, and to have been applied to this tract of country, from the circumstance of many and various tribes of Greeks settling here under Amphilochus and Calchas, after the destruction of Troy.] It abounded with pastures, vines, and olives. *Strab.* 14.—*Mela*, 1.—*Paus.* 7, c. 3.—*Plin.* 5, c. 26.—*Liv.* 37, c. 23 and 40.

PAN, was the god of shepherds, of huntsmen, and of all the inhabitants of the country. He was the son of Mercury by Dryope, according to Homer. Some give him Jupiter and Callisto for parents, others Jupiter and Ybis or Oneis. Lucian, Hyginus, &c. support that he was the son of Mercury and Penelope, the daughter of Icarius, and that the god gained the affections of the princess under the form of a goat, as she tended her father's flocks on Mount Taygetus, before her marriage with the king of Ithaca. Some authors maintain that Penelope became mother of Pan during the absence of Ulysses in the Trojan war, and that he was the offspring of all the suitors that frequented the palace of Penelope, whence he received the name of *Pan*, which signifies *all* or *every thing*. Pan was a monster in appearance, he had two small horns on his head, his complexion was ruddy, his nose flat, and his legs, thighs, tail, and feet, were those of a goat. The education of Pan was intrusted to a nymph of Arcadia, called Sinoe, but the nurse, according to Homer, terrified at the sight of such a monster, fled away and left him. He was wrapped up in the skin of beasts by his father, and carried to heaven, where Jupiter and the gods long entertained themselves with the oddity of his appearance. Bacchus was greatly pleased with him, and gave him the name of Pan. The god of shepherds chiefly resided in Arcadia, where the woods and the most rugged mountains were his habitation. He invented the flute with seven reeds, which he called *Syrinx*, in honour of a beautiful nymph of the same name, to whom he attempted to offer violence, and was changed into a reed. He was continually employed in deceiving the neighbouring nymphs, and often with success. Though deformed in his shape and features, yet he had the good fortune to captivate Diana, and of gaining her favour, by transforming himself into a beautiful white goat. He was also enamoured of a nymph of the mountains, called Echo, by whom he had a son called Lynx. He also paid his addresses to Omphale, queen of Lydia, and it is well known in what manner he was received. [*vid.* Omphale.] The worship of Pan was well established, particularly in Arcadia, where he gave oracles on Mount Lycæus. His festivals, called by the Greeks *Lycæa*, were brought to Italy by Evander, and they were well known at Rome by the name of the Lupercalia. [*vid.* Lupercalia.] The worship, and the different functions of Pan, are derived from the

mythology of the ancient Egyptians. This god was one of the eight great gods of the Egyptians, who ranked before the other 12 gods, whom the Romans called *Consentes*. He was worshipped with the greatest solemnity all over Egypt. His statues represented him as a goat, not because he was really such, but this was done for mysterious reasons. He was the emblem of fecundity, and they looked upon him as the principle of all things. His horns, as some observed, represented the rays of the sun, and the brightness of the heavens was expressed by the vivacity and the ruddiness of his complexion. The star which he wore on his breast was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth, such as the woods and plants. Some suppose that he appeared as a goat because, when the gods fled into Egypt in their war against the giants, Pan transformed himself into a goat, an example which was immediately followed by all the deities. Pan, according to some, is the same as Faunus, and he is the chief of all the Satyrs. Plutarch mentions, that in the reign of Tiberius, an extraordinary voice was heard near the Echinades in the Ionian Sea, which exclaimed that the great Pan was dead. This was readily believed by the emperor, and the astrologers were consulted, but they were unable to explain the meaning of so supernatural a voice, which probably proceeded from the imposition of one of the courtiers who attempted to terrify Tiberius. In Egypt, in the town of Mendes, which word also signifies a goat, there was a sacred goat kept with the most ceremonious sanctity. The death of this animal was always attended with the greatest solemnities, and, like that of another Apis, became the cause of an universal mourning. As Pan usually terrified the inhabitants of the neighbouring country, that kind of fear which often seizes men, and which is only ideal and imaginary, has received from him the name of *panic fear*. This kind of terror has been exemplified not only in individuals, but in numerous armies, such as that of Brennus, which was thrown into the greatest consternation at Rome, without any cause or plausible reason. [Polyænus makes Pan a general of Bacchus, and attributes to him the invention of the order of battle, and of the distribution of an army into right and left wings or horns, whence it is said he derived his horns. He ascribes to him also the art of striking terror into a foe by stratagem and address, whence the expression, *panic terrors*.] *Ovid. Fast.* 1, v. 396, l. 2, v. 277. *Met.* 1, v. 639.—*Virg. G.* 1, v. 17. *Æn.* 8, v. 343. *G.* 3, v. 392.—*Juv.* 2, v. 142.—*Paus.* 8, c. 30.—*Ital.* 13, v. 327.—*Varro de L. L.* 5, c. 3.—*Liv.* 1, c. 5.—*Dionys. Hal.* 1.—*Herodot.* 2, c. 46 and 145, &c.—*Diod.* 1.—*Orpheus. Hymn.* 10.—*Homer. Hymn. in Pan.*—*Lucian. Dial. Merc. & Pan.*—*Apollod.* 1, c. 4.

PANACEA, a goddess, daughter of Æsculapius, who presided over health. [The term is derived from *παν*, every thing, and *αναιμα*,

I cure. This word is applied among medical practitioners to an universal remedy, or one that is capable of curing all diseases. The idea, however, of a panacea is now justly exploded by enlightened physicians. There were three panaceas held in high value among the ancients, the Heracleian, the Asclepian, and the Chironian; the first is termed in English, *true all-heal of Hercules*, from the root and stem of which is drawn by incision the gum opopanax; the second is a kind of ferula; the third *Doria's woodwort*.] *Lucan.* 9, v. 918.—*Plin.* 35, c. 11, &c.

PANÆTIUS, a stoic philosopher of Rhodes, 138 B. C. He studied at Athens for some time, of which he refused to become a citizen, observing, that a good and modest man ought to be satisfied with one country. He came to Rome where he reckoned among his pupils Lælius and Scipio the second Africanus. To the latter he was attached by the closest ties of friendship and familiarity, he attended him in his expeditions and partook of all his pleasures and amusements. To the interest of their countrymen at Rome the Rhodians were greatly indebted for their prosperity, and the immunities which they for some time enjoyed. Panætius wrote a treatise on the duties of man, whose merit can be ascertained from the encomiums which Cicero bestows upon it. *Cic. in Offic. de Div.* 1. *In Acad.* 2, c. 2. *de N. D.* 2, c. 46.

PANATHENÆA, festivals in honour of Minerva the patroness of Athens. They were first instituted by Erectheus or Orpheus, and called *Athenæa*, but Theseus afterwards renewed them, and caused them to be celebrated and observed by all the tribes of Athens, which he had united into one, and from which reason the festivals received their name. Some suppose that they are the same as the Roman *Quinquatria*, as they are often called by that name among the Latins. In the first years of the institution, they were observed only during one day, but afterwards the time was prolonged, and the celebration was attended with greater pomp and solemnity. The festivals were two; the great *Panathæa* (*μεγαρα*), which were observed every 5th year, beginning on the 22d of the month called *Hecatombæon*, on 7th of July, and the lesser *Panathæna* (*μικρα*); which were kept every 3d year, or rather annually, beginning on the 21st or 20th of the month called *Thargelion*, corresponding to the 5th or 6th day of the month of May. In the lesser festivals there were three games conducted by ten presidents chosen from the ten tribes of Athens, who continued four years in office. On the evening of the first day there was a race with torches, in which men on foot, and afterwards on horseback, contended. The same was also exhibited in the greater festivals. The second combat was gymnical, and exhibited a trial of strength and bodily dexterity. The last was a musical contention, first instituted by Pericles. In the songs they celebrated the generous undertaking of Harmodius and Aristogiton, who opposed the Pisistratidæ, and of Thrasylbulus,

who delivered Athens from its thirty tyrants. Phrynus of Mitylene was the first who obtained the victory by playing upon the harp. There were besides other musical instruments, on which they played in concert, such as flutes, &c. The poets contended in four plays, called from their number τετραλογία. The last of these was a satire. There was also at Sunium an imitation of a naval fight. Whoever obtained the victory in any of these games was rewarded with a vessel of oil, which he was permitted to dispose of in whatever manner he pleased, and it was unlawful for any other person to transport that commodity. The conqueror also received a crown of the olives which grew in the groves of Academus, and were sacred to Minerva, and called μορταίαι, from μορτος, death, in remembrance of the tragical end of Hallirhotius, the son of Neptune, who cut his own legs when he attempted to cut down the olive which had given the victory to Minerva in preference to his father, when these two deities contended about giving a name to Athens. Some suppose that the word is derived from μερτος, a part, because these olives were given by contribution by all such as attended at the festivals. There was also a dance, called Pyrrhichia, performed by young boys in armour, in imitation of Minerva, who thus expressed her triumph over the vanquished Titans. Gladiators were also introduced when Athens became tributary to the Romans. During the celebration no person was permitted to appear in dyed garments, and if any one transgressed he was punished according to the discretion of the president of the games. After these things, a sumptuous sacrifice was offered, in which every one of the Athenian boroughs contributed an ox, and the whole was concluded by an entertainment for all the company with the flesh that remained from the sacrifice. In the greater festivals, the same rites and ceremonies were usually observed, but with more solemnity and magnificence. Others were also added, particularly the procession, in which Minerva's sacred πέπλος, or garment, was carried. This garment was woven by a select number of virgins, called εργασιμαίαι, from έργον, work. They were superintended by two of the αεθνηφοροι, or young virgins, not above seventeen years of age, nor under eleven, whose garments were white and set off with ornaments of gold. Minerva's peplos was of a white colour, without sleeves, and embroidered with gold. Upon it were described the achievements of the goddess, particularly her victories over the giants. The exploits of Jupiter and the other gods were also represented there, and from that circumstance men of courage and bravery are said to be αξιοι πεπλου, worthy to be portrayed in Minerva's sacred garment. In the procession of the peplos, the following ceremonies were observed. In the ceramicus, without the city, there was an engine built in the form of a ship, upon which Minerva's garment was hung as a sail, and the whole was conducted, not by beasts, as some have supposed,

but by subterraneous machines, to the temple of Ceres Eleusinia, and from thence to the citadel, where the peplos was placed upon Minerva's statue, which was laid upon a bed woven or strewed with flowers, which was called πλακίς. Persons of all ages, of every sex and quality, attended the procession, which was led by old men and women carrying olive branches in their hands, from which reason they were called Φαλληφοροι, bearers of green boughs. Next followed men of full ages with shields and spears. They were attended by the μετοικοι, or foreigners, who carried small boats as a token of their foreign origin, and from that account they were called σκαφηφοροι, boat-bearers. After them came the women attended by the wives of the foreigners called υδρηφοροι, because they carried water-pots. Next to these came young men crowned with millet, and singing hymns to the goddess, and after them followed select virgins of the noblest families, called κρηφοροι, basket-bearers, because they carried baskets, in which were certain things necessary for the celebration, with whatever utensils were also requisite. These several necessaries were generally in the possession of the chief manager of the festival, called αρχιδεωρος, who distributed them when occasion offered. The virgins were attended by the daughters of the foreigners who carried umbrellas and little seats, from which they were named διαρηφοροι, seat-carriers. The boys, called παιδαρμικοι, as it may be supposed, led the rear, clothed in coats generally worn at processions. The necessaries for this and every other festival were prepared in a public hall erected for that purpose, between the Piræan gate and the temple of Ceres. The management and the care of the whole was intrusted to the νομοφυλακας, or people employed in seeing the rites and ceremonies properly observed. It was also usual to set all prisoners at liberty, and to present golden crowns to such as had deserved well of their country. Some persons were also chosen to sing some of Homer's poems, a custom which was first introduced by Hipparchus the son of Pisistratus. It was also customary in this festival and every other quinquennial festival, to pray for the prosperity of the Plataeans, whose services had been so conspicuous at the battle of Marathon. *Plut. in Thes.—Paus. Arc. 2.—Ælian. V. H. 8, c. 2.—Apollod. 3, c. 14.*

PANCHÆA, PANCHEÆA, or Panchaia, an island of Arabia Felix, where Jupiter Triphylus had a magnificent temple. [According to Diodorus Siculus, it was inhabited by natives of the country, and also by Indians, Cretans, and Scythians. He relates many particulars of a marvellous nature respecting it. The chief town was Panara, whose inhabitants were singularly happy according to Diodorus. There were besides three other towns, Hiracia, Dabi, and Oceanis; but the existence of such an island is very doubtful.]—A part of Arabia Felix, celebrated for the myrrh, frankincense, and perfumes which it produced.

Virg. G. 2, v. 139, l. 4, v. 379.—Culex. 87.—Ovid. Met. 1, v. 309, &c.—Diod. 5.—Lucret. 2, v. 417.

PANDA, two deities at Rome, who presided one over the openings of roads, and the other over the openings of towns. *Varro de P. R. 1. A. Gell. 13, c. 22.*

PANDARUS, a son of Lycaon, who assisted the Trojans in their war against the Greeks. He went to the war without a chariot, and therefore he generally fought on foot. He broke the truce which had been agreed upon between the Greeks and Trojans, and wounded Menelaus and Diomedes, and showed himself brave and unusually courageous. He was at last killed by Diomedes; and Æneas, who then carried him in his chariot, by attempting to revenge his death, nearly perished by the hand of the furious enemy. *Dictys. Cre. 2, c. 35.—Homer. Il. 2 and 5.—Hygin. fab. 112.—Virg. Æn. 5, v. 495.—Strab. 14.—Servius in loco.*—A native of Crete punished with death for being accessory to the theft of Tantalus. What this theft was is unknown. Some, however, suppose that Tantalus stole the ambrosia and the nectar from the table of the gods to which he had been admitted, or that he carried away a dog which watched Jupiter's temple in Crete, in which crimes Pandarus was concerned, and for which he suffered. Pandarus had two daughters, Camiro and Clytia, who were also deprived of their mother by a sudden death, and left without friends or protectors. Venus had compassion upon them, and she fed them with milk, honey, and wine. The goddesses were all equally interested in their welfare. Juno gave them wisdom and beauty, Diana a handsome figure and regular features, and Minerva instructed them in whatever domestic accomplishments can recommend a wife. Venus wished still to make their happiness more complete; and when they were come to nubile years the goddess prayed Jupiter to grant them kind and tender husbands. But in her absence the Harpies carried away the virgins and delivered them to the Eumenides to share the punishment which their father suffered. *Paus. 10, c. 30.—Pindar.*

PANDATARIA, [an island in the Mare Tyrrhenum, in the Sinus Puteolanus, on the coast of Italy. It was the place of banishment for Julia the daughter of Augustus, and many others. It is now called *Santa Maria*.]

PANDEMIA, a surname of Venus, expressive of her great power over the affections of mankind.

PANDEMUS, one of the surnames of the god of love among the Egyptians and the Greeks, who distinguished two Cupids, one of whom was the vulgar called Pandemus, and another of a purer and more celestial origin. *Plut. in Erol.*

PANDIA, a festival at Athens established by Pandion, from whom it received its name, or because it was observed in honour of Jupiter, who can τα πάντα δειναι, move and turn all things as he pleases. Some suppose that it concerned the moon, because it does πάντοτε

levas, move incessantly by showing itself day and night, rather than the sun which never appears but in the day-time. It was celebrated after the Dionysia, because Bacchus is sometimes taken for the Sun or Apollo, and therefore the brother, or, as some will have it, the son of the moon.

PANDION, a king of Athens, son of Erichthon and Pasithea, who succeeded his father B. C. 1437. [*vid. end of this article.*] He became father of Procne and Philomela, Erectheus, and Butes. During his reign there was such an abundance of corn, wine, and oil, that it was publicly reported that Bacchus and Minerva had personally visited Attica. He waged a successful war against Labdachus, king of Bœotia, and gave his daughter Procne in marriage to Tereus, king of Thrace, who had assisted him. The treatment which Philomela received from her brother-in-law, Tereus, (*vid. Philomela*), was the source of infinite grief to Pandion, and he died, through excess of sorrow, after a reign of 40 years. There was also another Pandion, son of Cecrops 2d, by Metiaduca, who succeeded to his father, B. C. 130. He was driven from his paternal dominions, and fled to Pylas, king of Megara, who gave him his daughter Pelia in marriage, and resigned his crown to him. Pandion became father of four children, called from him *Pandionide*, Ægeus, Pallas, Nisus, and Lycus. The eldest of these children recovered his father's kingdom. Some authors have confounded the two Pandions together in such an indiscriminate manner, that they seem to have been only one and the same person. Many believe that Philomela and Procne were the daughters, not of Pandion the 1st, but of Pandion the 2d. [There seems to be some analogy between the name Pandion and the Brahminical system of belief. Among the old dynasties of the Hindoos mention is made of a race of heroes named Pandus, who triumphed over their opponents the Koros; and the latter are therefore denominated, in the sacred songs of the East, the race of evil princes. In the time even when the Periplus recorded by Arrian was effected, we find a monarch of the name of Pandion in *South Decan*, to whose dominions the pearl-fishery belonged; and Ptolemy (7, c. 1, p. 174,) makes Modoura the residence of Pandion. It is curious to observe that in the sacred traditions of the East, a place named Madura or Mathura, on the upper part of the Ganges, is the home of Crishnoo, who is celebrated as having been the friend of the Pandus in Mahabarat.] *Ovid. Met. 6, v. 676.—Apollod. 3, c. 15.—Paus. 1, c. 5.—Hygin. fab. 48.*

PANDORA, a celebrated woman, the first mortal female that ever lived, according to the opinion of the poet Hesiod. She was made with clay by Vulcan, at the request of Jupiter, who wished to punish the impiety and artifice of Prometheus, by giving him a wife. When this woman of clay had been made by the artist, and received life, all the gods vied in making her presents. Venus gave her

beauty and the art of pleasing; the Graces gave her the power of captivating; Apollo taught her how to sing; Mercury instructed her in eloquence; and Minerva gave her the most rich and splendid ornaments. From all these valuable presents, which she had received from the gods, the woman was called *Pandora*, which intimates that she had received every necessary gift, *παν δωρον*. Jupiter after this gave her a beautiful box, which she was ordered to present to the man who married her; and by the commission of the god, Mercury conducted her to Prometheus. The artful mortal was sensible of the deceit, and as he had always distrusted Jupiter, as well as the rest of the gods, since he had stolen fire away from the sun to animate his man of clay, he sent away Pandora without suffering himself to be captivated by her charms. His brother Epimetheus was not possessed of the same prudence and sagacity. He married Pandora, and when he opened the box which she presented to him, there issued from it a multitude of evils and distempers, which dispersed themselves all over the world, and which, from that fatal moment, have never ceased to afflict the human race. Hope was the only one who remained at the bottom of the box, and it is she alone who has the wonderful power of easing the labours of man, and of rendering his troubles and his sorrows less painful in life. [The story of the box brought by Pandora is of a more recent date than that stated by Hesiod. The elder fable is as follows: There was a cask or large box (*πιθος*) in the house of Epimetheus, which an oracle had forbidden to be opened. Pandora, full of curiosity, lifted the fatal lid, and immediately all evils issued forth and spread themselves over the earth. The terrified female at length regained sufficient presence of mind to close the lid, and hope thereupon was alone secured. There is a curious analogy between this more ancient tradition and the account of the fall of our first parents as detailed by the inspired penman. Prometheus, or *forethought*, may denote the purity and wisdom of our early progenitor before he yielded to temptation; Epimetheus or *afterthought* is indicative of his change of resolution, and his yielding to the arguments of Eve; which the poet expresses by saying, that Epimetheus received Pandora after he had been cautioned by Prometheus not to do it. The curiosity of Pandora violates the injunction of the oracle, as our first parent Eve disregarded the commands of her Maker. Pandora, moreover, the author of all human woes, is the author likewise of their chief and in fact only solace; for she closed the lid of the fatal box before Hope could escape; and this she did, according to Hesiod, *in compliance with the will of Jove*. May not Hope thus secured be that hope and expectation of a Redeemer which has been traditional from the earliest ages of the world? Even so our first parents commit the fatal sin of disobedience, but from the seed of the woman, who was the first to offend, was to spring one who should be the

hope and the only solace of our race.] *Hesiod. Theog. & Dins.—Apollod. 1, c. 7.—Paus. 1, c. 24.—Hygin. 14.*

PANDROSIA, [a town of Italy, in the territory of the Bruttii, on the western coast. It was founded by the Cœntrians, who made it the capital of their territory. It was situate on a small mountain, at the foot of which ran a small stream called Acheron.] Alexander, king of the Molossi, died here. *Strab. 6.—A town of Epirus. Plin. 4, c. 1.*

PANDROSOS, a daughter of Cœrops, king of Athens, sister to Aglauros and Herse. She was the only one of the sisters who had not the fatal curiosity to open a basket which Minerva had intrusted to their care, [vid. Erichonius,] for which sincerity a temple was raised to her near that of Minerva, and a festival instituted in her honour, called *Pandrosia*. *Ovid. Met. 2, v. 738.—Apollod. 3.—Paus. 1, &c.*

PANENUS, or **PANÆUS**, a celebrated painter, who was for some time engaged in painting the battle of Marathon. *Plin. 35.*

PANGÆUS, a mountain of Thrace, anciently called *Mons Caraminus*, and joined to Mount Rhodope near the sources of the river Nestus. It was inhabited by four different nations. It was on this mountain that Lycurgus, the Thracian king, was torn to pieces, and that Orpheus called the attention of the wild beasts and of the mountains and woods to listen to his song. It abounded in gold and silver mines. *Herodot. 5, c. 16, &c. 1. 7, c. 113.—Virg. G. 4, v. 462.—Ovid. Fast. 3, v. 739.—Thucyd. 2.—Lucan. 1, v. 679, 1. 7, v. 482.*

PANIONIUM, a place on Mount Mycale, sacred to Neptune of Helice. It was in this place that all the states of Ionia assembled, either to consult for their own safety and prosperity, or to celebrate festivals, or to offer a sacrifice for the good of all the nation, whence the name *πανιονιον*, all Ionia. The deputies of the twelve Ionian cities which assembled there were those of Miletus, Myus, Priene, Ephesus, Lebedos, Colophon, Clazomenæ, Phocæa, Teos, Chios, Samos, and Erythræ. If the bull offered in sacrifice bellowed, it was accounted an omen of the highest favour, as the sound was particularly acceptable to the god of the sea, as in some manner it resembled the roaring of the waves of the ocean. *Herodot. 1, c. 148, &c.—Strab. 14.—Mela, 1, c. 17.*

PANIUS [or **PANEUS**, a mountain of Syria, forming part of the chain of Mount Libanus. It makes part of the northern boundary of Palestine, and at the foot of it was situate the town of Paneas, afterwards called Cæsarea Philippi. Herod, out of gratitude for having been put in possession of Trachonitis by Augustus, erected a temple to that prince on the mountain. On the partition of the states of Herod among his children, Philip, who had the district Trachonitis, gave to the city Paneas the name of Cæsarea, to which was annexed for distinction sake the surname of Philippi. This did not, however, prevent the

resumption of its primitive denomination, pronounced *Banias*, more purely than *Belines*, as it is written by the historians of the crusades.]—A place in Cœle-Syria, where Antiochus defeated Scopas B. C. 198.

PANNŌNIA, a large country of Europe, bounded on the east by Upper Mœsia, south by Dalmatia, west by Noricum, and north by the Danube. [It was during the war of Augustus with the Japydes that the Roman arms penetrated into Pannonia. It became a Roman province under Tiberius. In the time of Antonine, Pannonia was divided into Superior and Inferior, the former answering to part of Hungary, the latter to Slavonia. The separation between them was made by the river *Arrabo* or *Raab*. The more ancient inhabitants of Pannonia were the *Scordisci* and *Torisci*, who were in their origin Gauls. This country was occupied by a semi-barbarous people when Philip, king of Macedon, conquered it; they soon afterwards revolted and Alexander re-conquered them. Cæsar gained a settlement in part of it, and in passing to it, crossed what were hence called *Alpes Juliæ*. It became a Roman province, as has been already mentioned, under Tiberius. It was afterwards seized by the Goths, and wrested from them by the Huns. The chief city in Pannonia Superior was *Carnuntum*, now *Allenbourg*, a little to the east of *Vindobona* or *Vienna*. The chief city in Pannonia Inferior was *Sirmium*.] *Lucan.* 3, v. 95, l. 6, v. 220.—*Tibull.* 4, el. 1, v. 109.—*Plin.* 3.—*Dion. Cass.* 49.—*Strab.* 4 and 7.—*Jordan.*—*Patere.* 2, c. 9.—*Suet. Aug.* 20.

PANOMPHÆUS, a surname of Jupiter, either because he was worshipped by every nation on earth, or because he heard the prayers and the supplications which were addressed to him, or because the rest of the gods derived from him their knowledge of futurity (*παν, omnis, ὁμῶν vox.*) *Ovid. Met.* 11, v. 198.—*Homér.* II. 8.

PANŌPE, or **PANŌPEA**, one of the Nereides, whom sailors generally invoked in storms. Her name signifies, *giving every assistance, or seeing every thing.* *Hesiod. Theog.* 251.—*Virg. Æn.* 5, v. 825.

PANŌPES, a famous huntsman among the attendants of *Acestes* king of Sicily, who was one of those that engaged in the games exhibited by *Æneas*. *Virg. Æn.* 5, v. 300.

PANŌPEUS, a son of *Phocus* and *Asterodia*, who accompanied *Amphitryon* when he made war against the *Teleboans*. He was father to *Epeus* who made the celebrated horse at the siege of *Troy*. *Paus.* 2, c. 29.—*Apollod.* 2, c. 4.—A town of *Phocis*, between *Orchomenos* and the *Cephisus*. *Paus.* 10, c. 4.—*Strab.* 9.

PANOPŌLIS, the city of *Pan*, a town of *Egypt*, called also *Chemmis*. *Pan* had there a temple, where he was worshipped with great solemnity. *Diod.* 5.—*Strab.* 17.

PANOPTES, a name of *Argus*, from the power of his eyes. *Apollod.* 2.

PANORMUS, now called *Palermo*, a town of *Sicily*, built by the *Phœnicians* on the north-

west part of the island, with a good and capacious harbour. [The ancient name is derived from the excellence and capaciousness of the harbour, (*παν, ἰσχυρός*) and is equivalent to *All-Port*.] It was the strongest hold of the *Carthaginians* in *Sicily*, and it was at last taken with difficulty by the *Romans*. *Mela*, 2, c. 7.—*Ital.* 14, v. 262.—A town of the *Thracian Chersonesus*.—A town of *Ionis*, near *Ephesus*.—Another in *Crete*,—in *Macedonia*,—*Achaia*,—*Samos*.—A *Messenian* who insulted the religion of the *Lacedæmonians*. *vid. Gonippus*.

PANSA, *C. Vibius*, a Roman consul, who, with *A. Hirtius*, pursued the murderers of *J. Cæsar*, and was killed in a battle near *Mutina*. On his death-bed he advised young *Octavius* to unite his interest with that of *Antony* if he wished to revenge the death of *Julius Cæsar*, and from his friendly advice soon after rose the celebrated second triumvirate. Some suppose that *Pansa* was put to death by *Octavius* himself, or through him, by the physician *Glicon*, who poured poison into the wounds of his patient. *Pansa* and *Hirtius* were the two last consuls who enjoyed the dignity of chief magistrates of *Rome* with full power. The authority of the consul afterwards dwindled into a shadow. *Patere.* 2, c. 6.—*Dio.* 46.—*Ovid. Trist.* 3, el. 5.—*Plut. & Appian*.

PANTAGŶAS, a small river on the eastern coast of *Sicily*, which falls into the sea, after running a short space in rough cascades over rugged stones and precipices. *Virg. Æn.* 3, v. 639.—*Ital.* 14, v. 232.—*Ovid. Fast.* 4, v. 471.

PANTALĒON, a king of *Pisa*, who presided at the *Olympic games*, B. C. 664, after excluding the *Eleans*, who on that account expelled the *Olympiad* from the *Fasti*, and called it the 2d *Anolympiad*. They had called for the same reason the 8th the 1st *Anolympiad*, because the *Pisæans* presided.—An *Ætolian* chief. *Liv.* 42, c. 15.

PANTANUS' LACUS, the lake of *Lesina*, is situated in *Apulia* at the mouth of the *Frento*. *Liv.* 3, c. 12.

PANTHĒA, the wife of *Abradates*, celebrated for her beauty and conjugal affection. She was taken prisoner by *Cyrus*, who refused to visit her, not to be ensnared by the power of her personal charms. She killed herself on the body of her husband who had been slain in a battle, &c. [*vid. Abradates.*] *Xenoph. Cyrop.*—*Suidas*.

PANTHĒON, [a famous temple of a circular form, built by *M. Agrippa*, son-in-law of *Augustus*, in his third consulship, about 27 A. C. and repaired by *Septimius Severus*, and *Caracalla*. It was dedicated by *Agrippa* to *Mars*, and *Jupiter* the avenger, in memory of the victory obtained by *Augustus* over *Antony* and *Cleopatra*, as an inscription upon it indicates even now. "The name, the form, tradition, or some other cause," observes a late writer, "has given rise to the popular belief that it was dedicated to *Jupiter* and all the gods of antiquity (*πανς θεῶς*). But

of this there is no proof; and it is inconsistent with the known principles of the Pagan religion, which forbade a temple to be dedicated to more than one divinity; and enjoined that even when vowed to two, as in the case of Virtue and Honour, Venus and Rome, Isis and Serapis, &c. a double temple should be raised, and one altar serve for their common worship. There was indeed one species of temple, a *Delubrum*, which might be devoted to the worship of several deities at once; and thus, though a temple could only be dedicated to one god, it might contain small *Ædiculæ*, or Chapels, for the worship of others. Indeed, the recesses and niches around the Pantheon are similar in form, though inferior in magnitude, to the great one, fronting the door where the image of Jupiter must have stood, and seem to indicate that they were formerly the *Ædiculæ* of pagan gods." Antiquaries and architects have been of various opinions respecting this edifice, which still remains; some imagine that it was only a vestibule to the baths of Agrippa, but all the ancient authors agree in calling it a temple. Others suppose that he merely made the portico, and the temple had been constructed previously by some other consul; and they found their opinion upon the difference of the architecture, that of the portico being better than the other part of the temple. It seems now, however, to be generally agreed that the body of the Rotunda is of earlier erection than the Portico, that it was built as an appendage to the public Baths of Agrippa, and that the portico was afterwards added in order to convert it into a temple. The portico is 103 feet long and 61 wide: it was formerly ascended by five steps, now, however, by only two. It is decorated with 16 magnificent pillars, all made out of one piece of oriental granite. They are of the Corinthian order. The plates of bronze, which covered the beams of the portico-ceiling, were removed by Urban 8th, partly for the construction of the great canopy of St. Peter's, and the rest for the guns at the Castle of St. Angelo; the nails alone weighed 9,374 pounds; the total weight of this bronze was more than forty five millions of pounds. The diameter of the temple itself is 132 feet, and the height from the pavement to the summit is the same, and 396 feet in circumference. The temple receives light from one circular opening in the middle of the ceiling. The Pantheon is now commonly called the "Rotunda," from its circular form. It was given to Boniface 4th by the emperor Phocas in 609, and was dedicated as a Christian church to the Virgin and the Holy Martyrs, a quantity of whose relics were placed under the great altar. In 830, Gregory 4th dedicated it to all the saints.] *Plin.* 36, c. 15.—*Marcell.* 16, c. 10.

PANTHEUS, or PANTHUS, a Trojan, son of Othryas the priest of Apollo. When Troy was burnt by the Greeks he followed the fortune of Æneas, and was killed. *Virg. Æn.* 2 v. 429.

PANTHOÏDES, a patronymic of Euphorbus, the son of Panthous. Pythagoras is sometimes called by that name, as he asserted that he was Euphorbus during the Trojan war. *Horat.* 1, od. 28, v. 10.—*Ovid. Met.* 15, v. 161.

PANTICAPÆUM, now *Kerche*, a town of Taurica Chersonesus, built by the Milesians, and governed some time by its own laws, and afterwards subdued by the kings of Bosphorus. It was, according to Strabo, the capital of the European Bosphorus. Mithridates the Great died there. *Plin.*—*Strab.*

PANTICAPÆUS, a river of European Scythia, which falls into the Borysthenes, supposed to be the *Samara* of the moderns. *Herodot.* 4, c. 54.

PAPHIA, a surname of Venus because the goddess was worshipped at Paphos.—An ancient name of the island of Cyprus.

PAPHLAGONIA, now *Penderachia*, a country of Asia Minor, [bounded on the north by the Euxine, on the south by Galatia, on the west by Bithynia, from which the river Parthenius separates it, and on the east partly by the Euxine, and partly by Pontus, from which last the Halys separates it. The Paphlagonian cavalry were held in high repute.] *Herodot.* 1, c. 72.—*Strab.* 4.—*Mela.*—*Plin.*—*Curt.* 6, c. 11.—*Cic. Rull.* 2, c. 2 and 19.

PAPHOS, now *Bafø*, a famous city of the island of Cyprus, founded, as some suppose, about 1184 years before Christ, by Agepenor, at the head of a colony from Arcadia. The goddess of beauty was particularly worshipped there, and all male animals were offered on her altars, which, though 100 in number, daily smoked with the profusion of Arabian frankincense. The inhabitants were very effeminate and lascivious, and the young virgins were permitted by the laws of the place to get a dowry by prostitution. [There were two cities of the name of Paphos; the more ancient, which had received Venus when issuing from the foam of the sea, and the one above-mentioned. The former is placed on D'Anville's map south-east of the latter, and is called Palæ-Paphos.] *Strab.* 3, &c.—*Plin.* 2, c. 96.—*Mela*, 2, c. 7.—*Homer. Od.* 8.—*Virg. Æn.* 1, v. 419, &c. 1, 10, v. 51, &c.—*Horat.* 1, od. 30, v. 1.—*Tacit. A.* 3, c. 62, *H.* 2, c. 2.

PAPHUS, a son of Pygmalion, by a statue which had been changed into a woman by Venus. [*vid.* Pygmalion.] *Ovid. Met.* 10, v. 297.

PAPIA LEX, *de peregrinis*, by Papius the tribune, A. U. C. 638, which required that all strangers should be driven away from Rome. It was afterwards confirmed and extended by the Julian law.—Another, called *Papia Poppæa*, because it was enacted by the tribunes, M. Papius Mutilus and Q. Poppæus Secundus, who had received consular power from the consuls for six months. It was called the Julian law, after it had been published by order of Augustus, who himself was of the Julian family. *vid.* *Julia lex de Maritandis or-*

divibus.—Another, to empower the high-priest to choose 20 virgins for the service of the goddess Vesta.—Another in the age of Augustus. It gave the patron a certain right to the property of his client, if he had left a specified sum of money, or if he had not three children.

PAPIANUS, a man who proclaimed himself emperor some time after the Gordians. He was put to death.

PAPIAS, an early Christian writer who first propagated the doctrine of the Millennium. There are remaining some historical fragments of his.

PAPINIANUS, a writer, A. D. 212. *vid.* *Æmylius Papinianus*.

PAPIRUS, a patrician, chosen *rex sacrorum* after the expulsion of the Tarquins from Rome.—Carbo, a Roman consul who undertook the defence of Opimius who was accused of condemning and putting to death a number of citizens on Mount Aventinus without the formalities of a trial. His client was acquitted.—Cursor, a man who first erected a sun-dial in the temple of Quirinus, at Rome, B. C. 293; from which time the days began to be divided into hours.—A dictator who ordered his master of horse to be put to death because he had fought and conquered the enemies of the republic without his consent. The people interfered, and the dictator pardoned him. Cursor made war against the Sabines and conquered them, and also triumphed over the Samnites. His great severity displeased the people. He flourished about 320 years before the Christian era. *Liv.* 9, c. 14.—One of his family, surnamed *Prætextatus*, from an action of his whilst he wore the *prætexta*, a certain gown for young men. His father, of the same name, carried him to the senate-house, where affairs of the greatest importance were then in debate before the senators. The mother of young Papirius wished to know what had passed in the senate; but Papirius, unwilling to betray the secrets of that august assembly, amused his mother by telling her that it had been considered whether it would be more advantageous to the republic to give two wives to one husband, than two husbands to one wife. The mother of Papirius was alarmed, and she communicated the secret to the other Roman matrons, and, on the morrow, they assembled in the senate, petitioning that one woman might have two husbands rather than one husband two wives. The senators were astonished at this petition, but young Papirius unravelled the whole mystery, and from that time it was made a law among the senators, that no young man should for the future be introduced into the senate-house, except Papirius. This law was carefully observed till the age of Augustus, who permitted children of all ages to hear the debates of the senators. *Macrob. Sat.* 1, c. 6.—Carbo, a friend of Cinna and Marius. He raised cabals against Sylla and Pompey, and was at last put to death by order of Pompey, after he had rendered himself odious by a tyrannical consul-

ship, and after he had been proscribed by Sylla.—A consul defeated by the armies of the Cimbri.—Maso, a consul who conquered Sardinia and Corsica, and reduced them into the form of a province. At his return to Rome he was refused a triumph, upon which he introduced a triumphal procession on the Alban Mount, and walked with his victorious army, wearing a crown of myrtle on his head. His example was afterwards followed by such generals as were refused a triumph by the Roman senate. *Val. Max.* 3, c. 6.—The family of the Papirii was patrician, and long distinguished for its services to the state. It bore the different surnames of *Crassus*, *Cursor*, *Mugillanus*, *Maso*, *Prætextatus*, and *Patus*, of which the three first branches became the most illustrious.

PAPIRIA LEX, by Papirius Carbo, A. U. C. 621. It required that, in passing or rejecting laws in the *comitia*, the votes should be given on tablets.—Another, by the tribune Papirius, which enacted that no person should consecrate any edifice, place, or thing, without the consent and permission of the people. *Cic. pro domo* 50.—Another, A. U. C. 563, to diminish the weight, and increase the value of the Roman *as*.

PAPPUS, a philosopher and mathematician of Alexandria, in the age of Theodosius the Great. [Such of his works as are still extant prove that he was profoundly skilled in the mathematical sciences: the greater part of his productions are probably lost, among which are a Commentary upon Ptolemy's Almagest, a description of the rivers of Lybia, an Universal Chorography, a Treatise on Military engines, a Commentary upon Aristarchus of Samos, concerning the magnitude and distance of the sun and moon, &c. Reference is made by Marinus, a disciple of Proclus, to his Mathematical Collections, in eight books, of which the last six and part of the second remain. They were among the manuscripts presented by Sir Henry Saville to the Bodleian library at Oxford. They were published at Bologna in 1660, parts of them have also appeared in various mathematical works.]

PARABYSTON, a tribunal at Athens where causes of inferior consequence were tried by 11 judges. *Paus.* 1, c. 40.

PARADISUS, a town of Syria or Phœnicia. *Plin.* 5, c. 23.—*Strab.* 16.—In the plains of Jericho there was a large palace, with a garden beautifully planted with trees, and called *Balsami Paradisus*.

PARETACE, or TACENI, a people between Media and Persia, where Antigonus was defeated by Eumenes. *C. Nep. in Eum.* 8.—*Strab.* 11 and 16.—*Plin.* 6, c. 26.

PARETONIUM, a town of Egypt at the west of Alexandria, where Isis was worshipped, [now *Al-Bareloun*.] The word *Parætonius* is used to signify Egyptian, and is sometimes applied to Alexandria, which was situate in the neighbourhood. *Strab.* 17.—*Flor.* 4, c. 11.—*Lucan.* 3, v. 295, l. 10, v. 9.—*Ovid. Met.* 9, v. 712. *A.* 2, el. 13, v. 7.

PARCÆ, powerful goddesses, who presided

over the birth and the life of mankind. They were three in number. Clotho, Lachesis, and Atropos, daughters of Nox and Erebus, according to Hesiod, or of Jupiter and Themis, according to the same poet in another poem. Some make them daughters of the sea. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand; Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors. Their different functions are well expressed in this ancient verse;

Clotho colum retinet, Lachesis net, & Atropas occat.

The name of the Parcæ, according to Varro, is derived a *partu* or *parturiendo*, because they presided over the birth of men, and, by corruption, the word *parca* is formed, from *parta* or *partus*, but, according to Servius, they are called so by Antiphrasis, *quod nemini parcant*. The power of the Parcæ was great and extensive. Some suppose that they were subjected to none of the gods but Jupiter; while others support that even Jupiter himself was obedient to their commands; and indeed we see the father of the gods, in Homer's Iliad, unwilling to see Patroclus perish, yet obliged, by the superior power of the Fates, to abandon him to his destiny. According to the more received opinions, they were the arbiters of the life and death of mankind, and whatever good or evil befalls us in the world immediately proceeds from the Fates or Parcæ. Some make them ministers of the king of hell, and represent them as sitting at the foot of his throne; others represent them as placed on radiant thrones, amidst the celestial spheres, clothed in robes spangled with stars, and wearing crowns on their heads. According to Pausanias, the names of the Parcæ were different from those already mentioned. The most ancient of all, as the geographer observes, was Venus Urania, who presided over the birth of men; the second was Fortune; Ilythia was the third. To these some add a fourth, Proserpina, who often disputes with Atropos the right of cutting the thread of human life. The worship of the Parcæ was well established in some cities of Greece, and though mankind were well convinced that they were inexorable, and that it was impossible to mitigate them, yet they were eager to show a proper respect to their divinity, by raising them temples and statues. They received the same worship as the Furies, and their votaries yearly sacrificed to them black sheep, during which solemnity the priests were obliged to wear garlands of flowers. The Parcæ were generally represented as three old women with chaplets made with wool, and interwoven with the flowers of the Narcissus. They were covered with a white robe and fillet of the same colour, bound with chaplets. One of them held a distaff, another the spindle, and the third was armed with scissors, with which she cut the thread which her sisters had spun. Their dress is differ-

ently represented by some authors. Clotho appears in a variegated robe, and on her head is a crown of seven stars. She holds a distaff in her hand reaching from heaven to earth. The robe which Lachesis wore was variegated with a great number of stars, and near her were placed a variety of spindles. Atropos was clothed in black, she held scissors in her hand, with clues of thread of different sizes, according to the length and shortness of the lives whose destinies they seemed to contain. Hyginus attributes to them the invention of these Greek letters, α , β , γ , τ , ν , and others call them the secretaries of heaven, and the keepers of the archives of eternity. The Greeks call the Parcæ by the different names of *μοιρα*, *μισα*, *κη*, *εμαρμυνη*, which are expressive of their power and of their inexorable decrees. *Hesiod. Theog. & scut. Her.—Paus. 1, c. 40, l. 3, c. 11, l. 5, c. 15.—Homer. Il. 20. Od. 7.—Theocrit. 1.—Callimach. in Dian.—Ælian. Anim. 10.—Pindar. Olymp. 10. Nem. 7.—Eurip. in Iphig.—Phut. de facie in orbe Lunæ.—Hygin. in præf. fab. & fab. 227.—Varro.—Orph. hymn. 58.—Apollon. 1, &c.—Claudian. de rapt. Pros.—Lycophr. & Tzetz. &c.—Horat. 2, od. 6, &c.—Ovid. Met. 5, v. 533.—Lucan. 3.—Virg. Ecl. 4, Æn. 3, &c.—Senec. in Herc. Fur.—Stat. Theb. 6.*

PARENTALIA, a festival annually observed at Rome in honour of the dead. The friends and relations of the deceased assembled on the occasion, when sacrifices were offered and banquets provided. Æneas first established it. *Ovid. Fast. 2, v. 544.*

PÄRIAS, a son of Priam, king of Troy, by Hecuba, also called *Alexander*. He was destined, even before his birth, to become the ruin of his country; and when his mother, in the first month of her pregnancy, had dreamed that she brought forth a torch which set fire to her palace, the soothsayers foretold the calamities which might be expected from the imprudence of her future son, and which would end in the destruction of Troy. Priam, to prevent so great and so alarming an evil, ordered his slave Archelaus to destroy the child at soon as born. The slave, either touched with humanity, or influenced by Hecuba, did not destroy him, but was satisfied to expose him on Mount Ida, where the shepherds of the place found him, and educated him as their own son. Some attribute the preservation of his life, before he was found by the shepherds, to the motherly tenderness of a she-bear which suckled him. Young Paris, though educated among shepherds and peasants, gave early proofs of courage and intrepidity, and from his care in protecting the flocks of Mount Ida against the rapacity of the wild beasts, he obtained the name of *Alexander* (*helper* or *defender*). He gained the esteem of all the shepherds, and his graceful countenance and manly deportment recommended him to the favour of Ænone, a nymph of Ida, whom he married, and with whom he lived with the most perfect tenderness. Their conjugal peace was soon disturbed. At the marriage of Peleus and Thetis,

the goddess of discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods, who were at the celebration of the nuptials, a golden apple, on which were written the words, *Detur pulchriori*. All the goddesses claimed it as their own, the contention at first became general, but at last only three, Juno, Venus, and Minerva, wished to dispute their respective right to beauty. The gods, unwilling to become arbiters in an affair of so tender and so delicate a nature, appointed Paris to adjudge the prize of beauty to the fairest of the goddesses, and indeed the shepherd seemed properly qualified to decide so great a contest, as his wisdom was so well established, and his prudence and sagacity so well known. The goddesses appeared before their judge without any covering or ornament, and each tried by promises and entreaties to gain the attention of Paris, and to influence his judgment. Juno promised him a kingdom; Minerva, military glory; and Venus, the fairest woman in the world for his wife, as Ovid expresses it. *Heroid.* 17, v. 118.

Unaque cum regnum; belli daret altera laudem:

Tyndaridis conjux, Tertia dixit, eris.

After he had heard their several claims and promises, Paris adjudged the prize to Venus, and gave her the golden apple, to which, perhaps, she seemed entitled, as the goddess of beauty. This decision of Paris in favour of Venus, drew upon the judge and his family the resentment of the two other goddesses. Soon after Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of Mount Ida. His emissaries were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd was desirous of obtaining again this favourite animal, and he went to Troy and entered the lists of the combatants. He was received with the greatest applause, and obtained the victory over his rivals, Nestor, the son of Neleus; Cycnus, king of Neptune; Polites, Helenus, and Deiphobus, sons of Priam. He also obtained a superiority over Hector himself; and the prince, enraged to see himself conquered by an unknown stranger, pursued him closely, and Paris must have fallen a victim to his brother's resentment, had he not fled to the altar of Jupiter. This sacred retreat preserved his life, and Cassandra, the daughter of Priam, struck with the similarity of the features of Paris with those of her brothers, inquired his birth and his age. From these circumstances she soon discovered that he was her brother, and as such she introduced him to her father and to his children. Priam acknowledged Paris as his son, forgetful of the alarming dream which had influenced him to meditate his death, and all jealousy ceased among the brothers. Paris did not long suffer himself to remain inactive; he equipped

a fleet, as if willing to redeem Hesione, his father's sister, whom Hercules had carried away and obliged to marry Telamon the son of Æacus. This was the pretended motive of his voyage, but the causes were far different. Paris recollected that he was to be the husband of the fairest of women, and if he had been led to form those expectations while he was an obscure shepherd of Ida, he had now every plausible reason to see them realized, since he was acknowledged son of the king of Troy. Helen was the fairest woman of the age, and Venus had promised her to him. On these grounds, therefore, he visited Sparta, the residence of Helen who had married Menelaus. He was received with every mark of respect, but he abused the hospitality of Menelaus, and while the husband was absent in Crete, Paris persuaded Helen to elope with him, and to fly to Asia. Helen consented, and Priam received her into his palace without difficulty, as his sister was then detained in a foreign country, and as he wished to show himself as hostile as possible to the Greeks. This affair was soon productive of serious consequences. When Menelaus had married Helen, all her suitors had bound themselves by a solemn oath to protect her person, and to defend her from every violence, (*vid.* Helena,) and therefore the injured husband reminded them of their engagements, and called upon them to recover Helen. Upon this all Greece took up arms in the cause of Menelaus. [*vid.* the true account of the cause of the war in the remarks under Troja.] Agamemnon was chosen general of all the combined forces, and a regular war was begun. (*vid.* Troja.) Paris, meanwhile, who had refused Helen to the petitions and embassies of the Greeks, armed himself with his brothers and subjects to oppose the enemy; but the success of the war was neither hindered nor accelerated by his means. He fought with little courage, and at the very sight of Menelaus, whom he had so recently injured, all his resolution vanished, and he retired from the front of the army, where he walked before like a conqueror. In a combat with Menelaus, which he undertook at the persuasion of his brother Hector, Paris must have perished, had not Venus interfered and stolen him from the resentment of his adversary. He nevertheless wounded, in another battle, Machaon, Eurypilus, and Diomedes, and, according to some opinions, he killed with one of his arrows the great Achilles. (*vid.* Achilles.) The death of Paris is differently related, some suppose that he was mortally wounded by one of the arrows of Philoctetes, which had been once in the possession of Hercules, and that when he found himself languid on account of his wounds, he ordered himself to be carried to the feet of Ænone, whom he had basely abandoned, and who, in the years of his obscurity, had foretold him that he would solicit her assistance in his dying moments. He expired before he came into the presence of Ænone, and the nymph, still mindful of their former loves,

threw herself upon the body, and stabbed herself to the heart, after she had plentifully bathed it with her tears. According to some authors, Paris did not immediately go to Troy when he left the Peloponnesus, but he was driven on the coast of Egypt, where Proteus, who was king of the country, detained him, and when he heard of the violence which had been offered to the king of Sparta, he kept Helen at his court, and permitted Paris to retire. [*vid. Helena.*] *Dictys. Cret.* 1, 3 and 4.—*Apollod.* 3, c. 12.—*Homer. Il.*—*Ovid. Heroid.* 5, 16 and 17.—*Quint. Calab.* 10, v. 290.—*Horat. od.* 3.—*Eurip. in Iphig.*—*Hygin. fab.* 92 and 273.—*Virg. Æn.* 1, &c.—*Elian. V. H.* 12, c. 42.—*Paus.* 10, 27.—*Cic. de Div.*—*Lycophr. & Tzets. in Lyc.*—A celebrated player at Rome, in the good graces of the emperor Nero, &c. *Tacit. Ann.* 13, c. 19, &c.

[PARISI, a British nation lying to the north of the Coritani, and occupying the district which is called *Holderness*, or, according to Camden, the whole East Riding of *Yorkshire*. They are supposed to have derived their name from the two British words, "Paur Isa," which signify low pasture, and which are descriptive of the situation and uses of their country.]

PARISY, a people and a city of Celtic Gaul, now called *Paris*, the capital of the kingdom of France. [*vid. Lutetia.*] *Cæs. Bell. G.* 6, c. 3.

PARISUS, a river of Pannonia, falling into the Danube; [according to Mannert, the *Mus*, in the Hungarian part of its course.] *Strab.*

PARIUM, now *Camanar*, a town of Asia Minor, on the Propontis, where Archilochus was born, as some say. *Strab.* 10.—*Plin.* 7, c. 2, l. 36, c. 5.

PARMA, [a city of Italy, south of the Po, on the small river Parma. It was founded by the Etrurians, taken by a tribe of Gauls called the Boii, and at last colonized by the Romans. It is said to have suffered much from the licentious cruelty of Antony, and its sufferings on this occasion are pathetically deplored and immortalized by Cicero in his 14th Philippic, the last tribute which he paid to Rome and to Liberty.] The poet Cassius and the critic Macrobius were born there. It was made a Roman colony A. U. C. 569. The inhabitants are called *Parmenses* and *Parmani*. *Cic. Philip.* 14.—*Liv.* 39, c. 55.—*Strab.* 5.—*Horat.* 1, ep. 4, v. 3.—*Cic. Phil.* 14, c. 3.—*Varro L. L.* 7, c. 31.—*Martial.* 2, ep. 43, v. 4, l. 5, ep. 13, v. 8 and 14, v. 155.

PARMENIDES, [a celebrated Greek philosopher of the Eleatic sect, who flourished about 500 B. C. He was a native of Elea, possessed a large patrimony, and lived in much splendour in his earlier years. He was distinguished in civil affairs, and is said to have drawn up for his fellow-citizens some excellent laws, to which their magistrates annually compelled them to swear obedience. He at length devoted himself to philosophy, and became the disciple and successor of Xeno-

phanes. According to Cebes he was a pattern of virtue. He wrote the doctrine of his school in verses, of which only a few remain. Plato, in the dialogue which he denominated *Parmenides*, professed to represent his tenets, but confounded them with his own. *Parmenides* maintained that the universe is one, immovable, eternal, and of a spherical form; that the earth is spherical, and in the centre, being exactly balanced by its distance from the heavens, so that there is no cause why it should move one way rather than another. There were, as he supposed, only two sorts of philosophy—one founded on reason, and the other on the evidence of the senses.] *Diog.*

PARMENIO, a celebrated general in the armies of Alexander, who enjoyed the king's confidence, and was more attached to his person as a man than as a monarch. When Darius, king of Persia, offered Alexander all the country which lies at the west of the Euphrates, with his daughter Statira in marriage, and 10,000 talents of gold, *Parmenio* took occasion to observe, that he would without hesitation accept of these conditions if he were Alexander, *so would I were I Parmenio*, replied the conqueror. This friendship, so true and inviolable, was sacrificed to a moment of resentment and suspicion; and Alexander, who had too eagerly listened to a light and perhaps a false accusation, ordered *Parmenio* and his son to be put to death, as if guilty of treason against his person. *Parmenio* was in the 70th year of his age, B. C. 330. He died in the greatest popularity, and it has been judiciously observed, that *Parmenio* obtained many victories without Alexander, but Alexander not one without *Parmenio*. *Curt.* 7, &c.—*Plut. in Alex.*

PARNASSUS, a mountain of Phocis, anciently called *Larnassus*, from the boat of Deucalion (*λαρναξ*) which was carried there in the universal deluge. It received the name of *Parnassus* from *Parnassus* the son of Neptune by *Cleobula*. The soil was barren, but the vallies and the green woods that covered its sides rendered it agreeable, and fit for solitude and meditation. [*Parnassus* was remarkable for its two summits, and hence was called *Biceps*.] [*vid. Lycorea.*] One of these summits was sacred to Apollo and the Muses, the other to Bacchus; and the Greeks had a tradition that whoever slept on the mountain became either an inspired poet or mad. On the south-east side, about a mile up, was situate the city of Delphi. Here also was the famed *Castalian fount*. [*vid. Delphi.*] *Parnassus* is not so much a rocky mountain as a vast range of hills, which once formed the western boundary of Phocis, and the line of separation of the *Locri Ozolæ*, *Opuntii*, and *Epicnemidii*, and is now the limit between the district of *Salona* and that of *Livadia*. The extreme summits of *Parnassus*, the southern one of which was formerly called *Lycorea*, and is now termed *Liakura*, is considered by *Wheeler* to be as high as *Mount Cenis*. They were anciently reckoned 60 stadia above Delphi by the nearest path. The summits of *Par-*

massus, says Pausanias, are above the clouds, and upon them the Thyades celebrate their mad orgies to Bacchus and Apollo. At present they are the summer retreats of the Albanian robbers. In the winter they are covered with snow.]—*Strab.* 8, 9.—*Ovid. Met.* 1, v. 317, l. 2, v. 221, l. 5, v. 278.—*Lucan.* 5, v. 71, l. 3, v. 173.—*Liv.* 42, c. 16.—*Sil. It.* 15, v. 311.—*Mela*, 2, c. 3.—*Paus.* 10, c. 6.—*Propert.* 2, el. 23, v. 13, l. 3, el. 11, v. 54.—A son of Neptune, who gave his name to a mountain of Phocis.

PARNES, (*etis*), [a mountain of Attica, north of Athens, famous for its vines. On it were a statue of Jupiter Parthenius in bronze, another of Jupiter and Semele, and an altar on which the adjacent inhabitants sacrificed to the beneficent and rainy Jupiter. The mountain abounded with bears and wild boars.] *Stat.* 12. *Theb.* v. 620.

PAROPAMISUS, [a province of India, the eastern limit of which, in Alexander's time, was the river Cophenes. According to the ideas of Ptolemy it lay between the countries which the moderns name *Khorasan* and *Cabul*. This province was separated from Bactria by the range of Paropamisus. *vid.* Imaus.] *Strab.* 15.

PAROPUS, now *Calisano*, a town at the north of Sicily, on the shores of the Tyrrhene Sea. *Polyb.* 1, c. 24.

PAROS, a celebrated island among the Cyclades, about seven and a half miles distant from Naxos, and twenty-eight from Delos. According to Pliny, it is half as large as Naxos, that is, about thirty-six or thirty-seven miles in circumference, a measure which some of the moderns have extended to fifty and even eighty miles. It has borne the different names of *Pactia*, *Minoa*, *Hiria*, *Demetrius*, *Zacynthus*, *Cabarnis*, and *Hyleassa*. It received the name of Paros, which it still bears, from Paros a son of Jason, or, as some maintain, of Parrhasius. The island of Paros was rich and powerful, and well known for its famous marble, which was always used by the best statuarys. The best quarries were those of Marpesus, a mountain where still caverns, of the most extraordinary depth, are seen by modern travellers, and admired as the sources from whence the Labyrinth of Egypt and the porticoes of Greece received their splendour. [*vid.* some valuable remarks on the Parian marble of antiquity, in Clarke's "Travels in Greece, Egypt, and the Holy Land," vol. 2, p. 280.] According to Pliny, the quarries were so uncommonly deep, that, in the clearest weather, the workmen were obliged to use lamps, from which circumstance the Greeks have called the marble *Lychnites*, worked by the light of lamps. Paros is also famous for the fine cattle which it produces, and for its partridges and wild pigeons. The capital city was called Paros. It was first peopled by the Phœnicians, and afterwards a colony of Cretans settled in it. The Athenians made war against it, because it had assisted the Persians in the invasion of

Greece, and took it, and it became a Roman province in the age of Pompey. Archilochus was born there. The *Parian* marbles, perhaps better known by the appellation of *Arundelian*, were engraved in this island in capital letters, B. C. 264, and as a valuable chronicle, preserved the most celebrated epochs of Greece, from the year 1582 B. C. These valuable pieces of antiquity were procured originally by M. de Peiresc, a Frenchman, and afterwards purchased by the earl of Arundel, by whom they were given to the university of Oxford, where they are still to be seen. Prideaux published an account of all the inscriptions in 1676. *Mela*, 2, c. 7.—*Strab.* 5.—*C. Nep. in Mill. & Alc.*—*Virg. Æn.* 1, v. 593. *G. 3*, v. 34.—*Ovid. Met.* 3, v. 419, l. 7, v. 466.—*Plin.* 3, c. 14, l. 36, c. 17.—*Diod.* 5, and *Thucyd.* 1.—*Herodot.* 5, &c.—*Horat.* 1, od. 19, v. 6.

PARRHASIA, a town [in the south-west part] of Arcadia, founded by Parrhasius the son of Jupiter. The Arcadians are sometimes called *Parrhasians*, and Arcas *Parrhasis*, and Carmenta, Evander's mother, *Parrhasiadea*. *Lucan.* 2, v. 237.—*Virg. Æn.* 8, v. 334.—*Ovid. Met.* 8, v. 315. *Fast.* 1, v. 618.—*Trist.* 1, v. 190.—*Paus.* 3, c. 27.

PARRHĀSIUS, a famous painter, son of Evonor of Ephesus, in the age of Zeuxis, about 415 years before Christ. He was a great master of his profession, and particularly excelled in strongly expressing the violent passions. He was blessed with a great genius and much invention, and he was particularly happy in his designs. He acquired himself great reputation by his pieces, but by none more than that in which he allegorically represented the people of Athens, with all the injustice, the clemency, the fickleness, timidity, the arrogance, and inconsistency, which so eminently characterized that celebrated nation. He once entered the list against Zeuxis, and when they had produced their respective pieces, the birds came to pick with the greatest avidity the grapes which Zeuxis had painted. Immediately Parrhasius exhibited his piece, and Zeuxis, said, *remove your curtain, that we may see the painting.* The curtain was the painting, and Zeuxis acknowledged himself conquered by exclaiming, *Zeuxis has deceived birds, but Parrhasius has deceived Zeuxis himself.* Parrhasius grew so vain of his art, that he clothed himself in purple, and wore a crown of gold, calling himself the king of painters. He was lavish in his own praises, and by his vanity too often exposed himself to the ridicule of his enemies. *Plut. in Thes. de Poet. aud.*—*Paus.* 1, c. 28.—*Plin.* 35, v. 10.—*Horat.* 4, od. 8.

PARTHĒNIÆ and **PARTHĒNII**, a certain number of desperate citizens of Sparta. During the Messenian war, the Spartans were absent from their city for the space of ten years, and it was unlawful for them to return, as they had bound themselves by a solemn oath not to revisit Sparta before they had totally subdued Messenia. This long absence alarmed the Lacedæmonian women, as well

as the magistrates. The Spartans were reminded by their wives, that if they continued in their resolution, the state must at last decay for want of citizens; and when they had duly considered this embassy, they empowered all the young men in the army, who had come to the war while yet under age, and who therefore were not bound by the oath, to return to Sparta, and, by a familiar and promiscuous intercourse with all the unmarried women of the state, to raise a future generation. It was carried into execution, and the children that sprang from this union were called Partheniæ, or *sons of virgins*, (*παρθένων*.) The war with Messenia was some time after ended, and the Spartans returned victorious: but the cold indifference with which they looked upon the Partheniæ was attended with serious consequences. The Partheniæ knew they had no legitimate fathers, and no inheritance, and that therefore their life depended upon their own exertions. This drove them almost to despair. They joined with the Helots, whose maintenance was as precarious as their own, and it was mutually agreed to murder all the citizens of Sparta and to seize their possessions. This massacre was to be done at a general assembly, and the signal was the throwing of a cap in the air. The whole, however, was discovered through the diffidence and apprehensions of the Helots; and when the people had assembled, the Partheniæ discovered that all was known, by the voice of a crier, who proclaimed that no man should throw up his cap. The Partheniæ, though apprehensive of punishment, were not visibly treated with greater severity; their calamitous conditions was attentively examined, and the Spartans, afraid of another conspiracy and awed by their numbers, permitted them to sail for Italy with Phalantus their ringleader at their head. They settled in Magna Græcia, and built Tarentum, about 707 years before Christ. *Justin.* 3, c. 5.—*Strab.* 6.—*Paus. in Lacon.* &c.—*Plut. in Apoph.*

PARTHËNIUS, a river of Paphlagonia, which, after separating Bithynia, falls into the Euxine Sea near Sesamum. It received its name either because the virgin Diana, (*παρθένων*) bathed herself there, or perhaps it received it from the purity and mildness of its waters. [The Parthenius is now called the *Partheni*.] *Herodot.* 2, c. 104.—*Plin.* 6, c. 2.—A mountain of Arcadia, which was said to abound in tortoises. Here Telephus had a temple. Atalanta was exposed on its top and brought up here. *Paus.* 3, c. 54.—*Ælian.* V. H. 13.—*Apollod.* 2, c. 7.—A Greek writer whose Romance *de Amatoriis Affectionibus* has been edited in 12mo. *Basil.* 1531.

PARTHËNON, a temple of Athens, sacred to Minerva. It was destroyed by the Persians, and afterwards rebuilt by Pericles, in a more magnificent manner, [being enlarged fifty feet on each side.] All the circumstances which related to the birth of Minerva were beautifully and minutely represented in bass

relief, on the front of the entrance. The statue of the goddess, 26 cubits high, and made of gold and ivory, passed for one of the master-pieces of Phidias. [The Parthenon was of the Doric order, and stood on the highest area of the Acropolis. It was 217 feet 9 inches long, and 98 feet 6 inches broad. "If the progress of decay," observes Mr. Hobhouse, "be as rapid as it has been for more than a century past, there will, in a few years, be not one marble standing upon another on the site of the Parthenon." Alaric the Goth is supposed to have commenced the work of destruction. In 1667 every antiquity of which there is now any trace in the Acropolis was in a tolerable state of preservation. All the travellers who visited Athens previous to the siege of Morosini, saw the Acropolis, less changed, perhaps, from its ancient state, than it has been from the condition in which it then stood, in the short period subsequent to their time. This great temple might at that period be called entire; having been previously a Christian church, it was then a mosque, the most beautiful in the world. The Venetians, who besieged the Acropolis in 1687, threw a bomb, which demolished the roof and did much damage to the fabric. Since then the Turks have made it a quarry, and virtuosi and noble antiquaries have more than rivalled them in the work of havoc and spoliation. At present only 29 columns remain, some of which no longer support their entablatures.] *Plin.* 34.

PARTHËNŌPÆUS, a son of Meleager and Atalanta, or, according to some, of Milanion and another Atalanta. He was one of the seven chiefs who accompanied Adrastus the king of Argos in his expedition against Thebes. He was killed by Amphidicus. *Apollod.* 3, c. 9.—*Paus.* 3, c. 12, l. 9, c. 19.—A son of Talauus.

PARTHËNŌPE, one of the Sirens. [*vid.* *Nepolis.*]

PARTHIA, a celebrated country of Asia, [called by the Greeks Parthyæa, and Parthi-ene,] bounded on the west by Media, south by Carmania, north by Hyrcania, and east by Aria, &c. containing, according to Ptolemy, 25 large cities, the most capital of which was called *Hecatompylos*. [In this restricted sense, Parthia must not be confounded with what the ancients called the Parthian empire. This last was of vast extent, being bounded on the east by the Indus, on the west by the Tigris, on the south by the Mare Erythræum, and on the north by Caucasus.] Some suppose that the present capital of the country [Isphan] is built on the ruins of Hecatompylos. According to some authors, the Parthians were Scythians by origin, who made an invasion on the more southern provinces of Asia, and at last fixed their residence near Hyrcania. They long remained unknown and unnoticed, and became successively tributary to the empire of the Assyrians, Medes, and Persians. When Alexander invaded Asia, the Parthians submitted, like the other dependent provinces of Persia, and they were

for some time under the power of Eumenes, Antigonus, Seleucus Nicator, and Antiochus, till the rapacity and oppression of Agathocles, a lieutenant of the latter, roused their spirit and fomented rebellion. Arsaces, a man of obscure origin, but blessed with great military powers, placed himself at the head of his countrymen, and laid the foundation of the Parthian empire about 250 years before the Christian era. The Macedonians attempted in vain to recover it; a race of active and vigilant princes, who assumed the surname of *Arsacides* from the founder of their kingdom, increased its power, and rendered it so formidable, that, while it possessed 18 kingdoms between the Caspian and Arabian seas, it even disputed the empire of the world with the Romans, and could never be subdued by that nation which had seen no people on earth unconquered by their arms. It remained a kingdom till the reign of Artabanus, who was killed about the year 229 of the Christian era, and from that time it became a province of the newly re-established kingdom of Persia under Artaxerxes. The Parthians were naturally strong and warlike, and were esteemed the most expert horsemen and archers in the world. The peculiar custom of discharging their arrows while they were retiring full speed has been greatly celebrated by the ancients, particularly by the poets, who all observe that their flight was more formidable than their attacks. This manner of fighting, and the wonderful address and dexterity with which it was performed, gained them many victories. They were addicted much to drinking, and to every manner of lewdness. *Strab.* 2, c. 6, &c.—*Curt.* 6, c. 11.—*Flor.* 3, c. 5.—*Virg. G.* 3, v. 31, &c. *Æn.* 7, v. 606.—*Ovid. art. am.* 1, &c. *Fast.* 5, v. 580.—*Dio. Cass.* 40.—*Ptol.* 6, c. 5.—*Plin.* 6, c. 25.—*Polyb.* 5, &c.—*Marcellin.*—*Herodian.* 3, &c.—*Lucan.* 1, v. 230, l. 6, v. 50, l. 10, v. 53.—*Justin.* 41, c. 1.—*Horat.* 1, od. 19, v. 11, l. 2, od. 13, v. 17.

PARTHYËNE. [*vid.* Parthia.]

[*PARYADRES*, a chain of mountains branching off from the range of Caucasus, and running to the south-west. On the confines of Cappadocia the name is changed to Scordieses: it here unites with the chain of Antitaurus, and both stretch onwards to the west and south-west through Cappadocia. The highest elevation in this range is Mons Argæus.]

PARYSÄTIS, a Persian princess, wife of Darius Ochus, by whom she had Artaxerxes Mnemon, and Cyrus the younger. She was so extremely partial to her younger son, that she committed the greatest cruelties to encourage his ambition, and she supported him with all her interest in his rebellion against his brother Mnemon. The death of Cyrus at the battle of Cunaxa was revenged with the greatest barbarity, and Parysatis sacrificed to her resentment all such as she found concerned in his fall. She also poisoned Stastira, the wife of her son Artaxerxes, and ordered one of the eunuchs of the court to be flayed alive, and his skin to be stretched on

two poles before her eyes, because he had, by order of the king, cut off the hand and the head of Cyrus. These cruelties offended Artaxerxes, and he ordered his mother to be confined in Babylon; but they were soon after reconciled, and Parysatis regained all her power and influence till the time of her death. *Plut. in Art.*—*Ctes.*

PASARGÄDA, a town of Persia, near Carmania, founded by Cyrus on the very spot where he had conquered Astyages. The kings of Persia were always crowned there, and the Pasargadæ were the noblest families in Persia, in the number of which were the Achæmenides. [In this city the Magi resided, and here was the tomb of Cyrus. The ruins are now called *Mourg-Aub*, and contain the remains of an ancient fire-temple, and other buildings, with sculptures which have exercised the skill of many of the learned, and are well described in the travels of Morier and of Porter. There is a tomb here called *Meshed Madre-i-Suleman*, or "The tomb of Solomon's mother," a name given at random by the natives, and which is frequently done in such cases, showing the wide extended fame of Solomon in the east. This tomb is described by Porter, who considers it to have been that of Cyrus. The name Pasargadæ signifies "an entrenched Persian camp," and the original form very probably was Parsagard, from which the Greeks made Pasargadæ. It is said that a curious resemblance exists between the Persian and Icelandic tongues, and that Parsagard would have precisely the same meaning in both languages.] *Herodot.* 1, c. 125.—*Mela.* 3, c. 8.

PASIPHÆE, a daughter of the Sun and of Perseis, who married Minos king of Crete. She disgraced herself by her unnatural passion for a bull, which, according to some authors, she was enabled to gratify by means of the artist Dædalus. This celebrated bull had been given to Minos by Neptune, to be offered on his altars; but as the monarch refused to sacrifice the animal on account of his beauty, the god revenged his disobedience by inspiring Pasiphæe with an unnatural love for it. This fabulous tradition, which is universally believed by the poets, who observe that the Minotaur was the fruit of this infamous commerce, is refuted by some writers, who suppose that the infidelity of Pasiphæe to her husband was betrayed in her affection for an officer called Taurus; and that Dædalus, by permitting his house to be the asylum of the two lovers, was looked upon as accessory to the gratification of Pasiphæe's lust. From the amour with Taurus, as it is further remarked, the queen became mother of twins, and the name of *Minotaurus* arises from the resemblance of the children to the husband and the lover of Pasiphæe. Minos had four sons by Pasiphæe, Castreus, Deucalion, Glaucus, and Androgeus, and three daughters, Hecate, Ariadne, and Phædra. [*vid.* Minotaurus.] *Plato de Min.*—*Plut. in Thes.*—*Apollod.* 2, c. 1.—*Virg. Æn.* 6, v. 24.—*Hygin. fab.* 40.—*Diod.* 4.—*Ovid. Heroid.* 4, v. 57 and 165.

PASITIGRIS. [*vid.* Tigris.] *Strab.* 15.—*Plin.* 6, c. 20.

PASSARON, a town of Epirus, where, after sacrificing to Jupiter, the kings swore to govern according to law, and the people to obey and to defend the country. *Plut. in Pyrrh.*—*Liv.* 45, c. 25 and 33.

PASSIENUS Paulus, a Roman knight, nephew to the poet Propertius, whose elegiac compositions he imitated. He likewise attempted lyric poetry, and with success, and chose for his model the writings of Horace. *Plin.* ep. 6 and 9.—Crispus, a man distinguished as an orator, but more as the husband of Domitia, and afterwards of Agrippina, Nero's mother, &c. *Tacit. Ann.* 6, c. 20.

PATALA. [*vid.* Patala.] *Plin.* 2, c. 73.—*Curt.* 9, c. 7.—*Strab.* 15.—*Arrian.* 6, c. 17.

PĀTĀRA, (*orum*.) now *Patara*, a town of Lycia, situate on the eastern side of the mouth of the river Xanthus, with a capacious harbour, a temple, and an oracle of Apollo, surnamed *Patareus*, where was preserved and shown in the age of Pausanias, a brazen cap which had been made by the hand of Vulcan, and presented by the god to Telephus. The god was supposed by some to reside for the six winter months at Patara, and the rest of the year at Delphi. The city was greatly embellished by Ptolemy Philadelphus, who attempted in vain to change its original name into that of his wife Arsinoe. *Liv.* 37, c. 15.—*Strab.* 14.—*Paus.* 9, c. 41.—*Horat.* 3, od. 14, v. 64.—*Ovid. Met.* 1, v. 516.—*Mela*, 1, c. 15.

PĀTĀVIUM, a city of Italy, at the north of the Po, on the shores of the Adriatic, now called *Padua*, and once said to be capable of sending 20,000 men into the field. It was the birth-place of Livy, from which reason some writers have denominated *Patavinity* those peculiar expressions and provincial dialect which they seem to discover in the historian's style, not strictly agreeable to the purity and refined language of the Roman authors who flourished in or near the Augustan age. [*vid.* Livius.] *Martial.* 11, ep. 17, v. 8.—*Quintil.* 1, c. 5, 56, l. 8, c. 13.—*Liv.* 10, c. 2, l. 41, c. 27.—*Strab.* 5.—*Mela*, 2, c. 4.

PATERCULUS, a Roman, whose daughter Sulpicia was pronounced the chastest matron at Rome. *Plin.* 7, c. 35.—Velleius, an historian. *vid.* Velleius.

PATIZITHES, one of the Persian Magi, who raised his brother to the throne because he resembled Smerdis, the brother of Cambyses, &c. *Herodot.* 3, c. 61.

PATMOS, one of the Cyclades, with a small town of the same name, situate at the south of Icaria, and measuring 30 miles in circumference, according to Pliny, or only 18 according to modern travellers. It has a large harbour, near which are some broken columns, the most ancient in that part of Greece. The Romans generally banished their culprits there. It is now called *Patmos*. [This island is celebrated in ecclesiastical history as having been the place of St. John's exile.] *Strab.*—*Plin.* 4, c. 12.

PATRĒ, an ancient town [of Achaia, west of Rhium,] anciently called *Aroe*. Diana had there a temple, and a famous statue of gold and ivory. [It is now *Patras*.] *Paus.* 7, c. 6.—*Ovid. Met.* 6, v. 417.—*Liv.* 27, c. 29.—*Mela*, 2, c. 3.

PĀTRŌCLES, an officer of the fleet of Seleucus and Antiochus. He discovered several countries, and it is said that he wrote a history of the world. *Strab.*—*Plin.* 6, c. 17.

PATROCLI, a small island on the coast of Attica. *Paus.* 4, c. 5.

PĀTRŌCLUS, one of the Grecian chiefs during the Trojan war, son of Menœtius by Sthenela, whom some call Philomela, or Polymela. The accidental murder of Clysonymus, the son of Amphidamus, in the time of his youth, obliged him to fly from Opus where his father reigned. He retired to the court of Peleus, king of Phthia, where he was kindly received, and where he contracted the most intimate friendship with Achilles, the monarch's son. When the Greeks went to the Trojan war, Patroclus also accompanied them at the express command of his father, who had visited the court of Peleus, and he embarked with 10 ships from Phthia. He was the constant companion of Achilles, and lodged in the same tent; and when his friend refused to appear in the field of battle, because he had been offended by Agamemnon, Patroclus imitated his example, and by his absence was the cause of the overthrow of the Greeks. But at last Nestor prevailed on him to return to the war, and Achilles permitted him to appear in his armour. The valour of Patroclus, together with the terror which the sight of the arms of Achilles inspired, soon routed the victorious armies of the Trojans, and obliged them to fly within their walls for safety. He would have broken down the walls of the city; but Apollo, who had interested himself for the Trojans, placed himself to oppose him; and Hector, at the instigation of the god, dismounted from his chariot to attack him, as he attempted to strip one of the Trojans whom he had slain. The engagement was obstinate, but at last Patroclus was overpowered by the valour of Hector, and the interposition of Apollo. His arms became the property of the conqueror, and Hector would have severed his head from his body had not Ajax and Menelaus intervened. His body was at last recovered and carried to the Grecian camp, where Achilles received it with the bitterest lamentations. His funeral was observed with the greatest solemnity. Achilles sacrificed near the burning pile twelve young Trojans, besides four of his horses and two of his dogs, and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles. The death of Patroclus, as it is described by Homer, gave rise to new events; Achilles forgot his resentment against Agamemnon, and entered the field to avenge the fall of his friend, and his anger was gratified only by the slaughter of Hector, who had more powerfully kindled his wrath by appearing at the head of the

Trojan armies in the armour which had been taken from the body of Patroclus. The patronymic of *Actorides* is often applied to Patroclus, because Actor was father to Menæcius. *Dictys. Cret.* 1, &c.—*Homer. Il.* 9, &c.—*Apollod.* 3, c. 13.—*Hygin.* fab. 97 and 275.—*Ovid. Met.* 13, v. 273.

PATRŪS, a surname of Jupiter among the Greeks, represented by his statues as having three eyes, which some suppose to signify that he reigned in three different places, in heaven, on earth, and in hell. *Paus.* 2.

PATULCIUS, a surname of Janus, which he received a *pateo* because the doors of his temples were always open in the time of war. Some suppose that he received it because he presided over gates, or because the year began by the celebration of his festivals. *Ovid. Fast.* 1, v. 129.

PAVENTIA, a goddess who presided over terror at Rome, and who was invoked to protect her votaries from its effects. *Aug. in Civ. D.* 4, c. 11.

PAULINUS POMPEIUS, an officer in Nero's reign, who had the command of the German armies, and finished the works on the banks of the Rhine which Drusus had begun 63 years before. *Tacit. Ann.* 13, c. 53.—*Suetonius*.—A Roman general, the first who crossed Mount Atlas with an army. He wrote a history of this expedition in Africa, which is lost. Paulinus also distinguished himself in Britain, &c. He followed the arms of Otho against Vitellius. *Plin.* 5, c. 1.

PAULUS ÆMYLIUS, a Roman, son of the Æmylius who fell at Cannæ, was celebrated for his victories, and received the surname of *Macedonicus* from his conquest of Macedonia. In the early part of life he distinguished himself by his uncommon application, and by his fondness for military discipline. His first appearance in the field was attended with great success, and the barbarians that had revolted in Spain were reduced with the greatest facility under the power of the Romans. In his first consulship his arms were directed against the Ligurians whom he totally subjected. His applications for a second consulship proved abortive; but when Perseus, the king of Macedonia, had declared war against Rome, the abilities of Paulus were remembered, and he was honoured with the consulship about the 60th year of his age. After this appointment he behaved with uncommon vigour, and soon a general engagement was fought near Pydæa. The Romans obtained the victory, and Perseus saw himself deserted by all his subjects. In two days the conqueror made himself master of all Macedonia, and soon after the fugitive monarch was brought into his presence. Paulus did not exult over his fallen enemy; but when he had gently rebuked him for his temerity in attacking the Romans, he addressed himself in a pathetic speech to the officers of his army who surrounded him, and feelingly enlarged on the instability of fortune and the vicissitude of all human affairs. When he had finally settled the government of Macedonia with ten commission-

ers from Rome, and after he had sacked 70 cities of Epirus, and divided the booty amongst his soldiers, Paulus returned to Italy. He was received with the usual acclamations, and though some of the seditious soldiers attempted to prevent his triumphal entry into the capitol, yet three days were appointed to exhibit the fruits of his victories. Perseus with his wretched family adorned the triumph of the conqueror, and as they were dragged through the streets before the chariot of Paulus, they drew tears of compassion from the people. The riches which the Romans derived from this conquest were immense, and the people were freed from all taxes till the consulship of Hirtius and Pansa; but, while every one of the citizens received some benefit from the victories of Paulus, the conqueror himself was poor, and appropriated for his own use nothing of the Macedonian treasures except the library of Perseus. In the office of censor, to which he was afterwards elected, Paulus behaved with the greatest moderation; and at his death, which happened about 168 years before the Christian era, not only the Romans, but their very enemies confessed, by their lamentations, the loss which they had sustained. He had married Papiria, by whom he had two sons, one of which was adopted by the family of Maximus, and the other in that of Scipio Africanus. He had also two daughters, one of whom married a son of Cato, and the other Ælius Tubero. He afterwards divorced Papiria; and when his friends wished to reprobate his conduct in doing so, by observing that she was young and handsome, and that she had made him father of a fine family, Paulus replied, that the shoe which he then wore was new and well made, but that he was obliged to leave it off, though no one but himself, as he said, knew where it pinched him. He married a second wife by whom he had two sons, whose sudden death exhibited to the Romans in the most engaging view, their father's philosophy and stoicism. The elder of these sons died five days before Paulus triumphed over Perseus, and the other three days after the public procession. This domestic calamity did not shake the firmness of the conqueror; yet before he retired to a private station, he harangued the people, and, in mentioning the severity of fortune upon his family, he expressed his wish that every evil might be averted from the republic by the sacrifice of the domestic prosperity of an individual. *Plut. in vitâ*.—*Liv.* 43, 44, &c.—*Justin.* 33, c. 1, &c.—Samosatenus, an author in the reign of Gallienus.—Maximus. (*vid.* Maximus Fabius.)—Ægineta, a Greek physician, whose work was edited *apud. Ald.* fol. 1523.—L. Æmylius, a consul, who, when opposed to Annibal in Italy, checked the rashness of his colleague Varro, and recommended an imitation of the conduct of the great Fabius, by harassing and not facing the enemy in the field. His advice was rejected, and the battle of Cannæ, so glorious to Annibal, and so fatal to Rome, soon followed. Paulus was wounded, but when he might

have escaped from the slaughter, by accepting a horse generously offered by one of his officers, he disdained to fly, and perished by the darts of the enemy. *Horat. od. 12, v. 38.*—*Liv. 22, c. 39.*—Julius, a Latin poet in the age of Adrian and Antoninus. He wrote some poetical pieces recommended by A. Gellius.

FAVOR, an emotion of the mind which received divine honours among the Romans, and was considered of a most tremendous power, as the ancients swore by her name in the most solemn manner. Tullus Hostilius, the third king of Rome, was the first who built her temples, and raised altars to her honour, as also to Pallor, the goddess of paleness. *Cic. de Nat. D. 3, c. 17.*

PAUSANIAS, a Spartan general who greatly signalized himself at the battle of Plataea against the Persians. The Greeks were very sensible of his services, and they rewarded his merit with a tenth of the spoils taken from the Persians. He was afterwards set at the head of the Spartan armies, and extended his conquests in Asia; but the haughtiness of his behaviour created him many enemies, and the Athenians soon obtained a superiority in the affairs of Greece. Pausanias was dissatisfied with his countrymen, and he offered to betray Greece to the Persians, if he received in marriage as the reward of his perfidy, the daughter of their monarch. His intrigues were discovered by means of a youth who was entrusted with his letters to Persia, and who refused to go, on the recollection that such as had been employed in that office before had never returned. The letters were given to the Ephori of Sparta, and the perfidy of Pausanias laid open. He fled for safety to a temple of Minerva, and as the sanctity of the place screened him from the violence of his pursuers, the sacred building was blocked up with heaps of stones, the first of which was carried there by the indignant mother of the unhappy man. He was starved to death in the temple, and died about 471 years before the Christian era. There was a festival, and solemn games instituted in his honour, in which only free-born Spartans contended. There was also an oration spoken in his praise, in which his actions were celebrated, particularly the battle of Plataea, and the defeat of Mardonius. *C. Nep. in vitâ.—Plut. Arist. & Them.—Herodot. 9.*—A youth at the court of king Philip. He was grossly and unnaturally abused by Attalus, one of the friends of Philip, and when he complained of the injuries he had received, the king in some measure disregarded his remonstrances, and wished them to be forgot. This incensed Pausanias, he resolved to revenge himself; and when he had heard from his master Hermocrates the sophist, that the most effectual way to render himself illustrious was to murder a person who had signalized himself by uncommon actions, he stabbed Philip as he entered a public theatre. After this bloody action he attempted to make his escape to his chariot, which waited for

him at the door of the city, but he was stopped accidentally by the twig of a vine and fell down. Attalus, Perdicas, and other friends of Philip, who pursued him, immediately fell upon him and dispatched him. Some suppose that Pausanias committed this murder at the instigation of Olympias, the wife of Philip, and of her son Alexander. *Diod. 16.*—*Justin. 9.*—*Plut. in Apoph.*—A king of Macedonia, deposed by Amyntas, after a year's reign. *Diod.*—Another, who attempted to seize upon the kingdom of Macedonia, from which he was prevented by Iphicrates the Athenian.—A friend of Alexander the Great, made governor of Sardis.—A celebrated orator and historian, who settled at Rome, A. D. 170, where he died in a very advanced age. He wrote an history of Greece in ten books, in the Ionic dialect, in which he gives, with great precision and geographical knowledge, an account of the situation of its different cities, their antiquities, and the several curiosities which they contained. He has also interwoven mythology in his historical account, and introduced many fabulous traditions and superstitious stories. In each book the author treats of a separate country, such as Attica, Arcadia, Messenia, Elis, &c. Some suppose that he gave a similar description of Phœnicia and Syria. There was another Pausanias, a native of Cæsarea in Cappadocia, who wrote some declamations, and who is often confounded with the historian of that name. The best edition of Pausanias, is that of Khunius, fol. *Lips. 1696.* [The edition of Facius, *Lips. 1794-7*, in 4 vols. 8vo. is preferred by many to that of Kuhnus. An edition, however, is now publishing in Leipsic, by Siebelis, of which 3 volumes have already appeared, which promises to be the *editio optima.*]

PAUSIAS, a painter of Sicyon, the first who understood how to apply colours to wood or ivory, by means of fire. He made a beautiful painting of his mistress Glycere, whom he represented as sitting on the ground, and making garlands with flowers, and from this circumstance the picture, which was bought afterwards by Lucullus for two talents, received the name of *Stephanoplocon*. Some time after the death of Pausias, the Sicyonians were obliged to part with the pictures they possessed, to deliver themselves from an enormous debt, and M. Scavrus the Roman bought them all, in which were those of Pausias, to adorn the theatre which had been built during his edileship. Pausias lived about 350 years before Christ. *Plin. 35, c. 11.*

PAUSILYPUS, [a celebrated mountain and grotto near the city of Naples. It took its name from a villa of Vedius Pollio, erected in the time of Augustus, and called Pausylpam, from the effect which its beauty was supposed to produce in suspending sorrow and anxiety (*παυσαν λυπην, cessare facturus dolorem.*) This mountain is said to be beautiful in the extreme, and justly to merit the name bestowed upon it. The grotto is nearly a mile in length, and is made through the mountain 20 feet in breadth and 30 in height. On the

mountain Vedius Pollio had not only a villa, but also a reservoir or pond in which he kept a number of lampreys, to which he used to throw such slaves as had committed a fault. When he died, he bequeathed, among other parts of his possessions, his villa to Augustus; but this monarch, abhorring a house where so many ill-fated creatures had lost their lives for very slight faults, caused it to be demolished, and the finest materials in it to be brought to Rome, and with them raised Julia's portico. Virgil's tomb is said to be above the entrance of the grotto of Pausilypo. Cluverius and Addison, however, deny this to be the tomb of the poet. *vid. Virgilius*, where an account of this sepulchre is given.] *Stat. 4. Sylv. 4, v. 52.—Plin. 9, c. 53.—Strab. 5.—Senec. ep. 5 and 57.*

PAX, an allegorical divinity among the ancients. The Athenians raised her a statue, which represented her as holding Plutus the god of wealth in her lap, to intimate that peace gives rise to prosperity and to opulence, and they were the first who erected an altar to her honour after the victories obtained by Timotheus over the Lacedæmonian power, though Plutarch asserts it had been done after the conquest of Cimon over the Persians. She was represented among the Romans with the horn of plenty, and also carrying an olive branch in her hand. The emperor Vespasian built her a celebrated temple at Rome, which was consumed by fire in the reign of Commodus. It was customary for men of learning to assemble in that temple, and even to deposit their writings there, as in a place of the greatest security. Therefore, when it was burnt, not only books, but also many valuable things, jewels, and immense treasures, were lost in the general conflagration. *C. Nep. in Timoth. 2.—Plut. in Cim.—Paus. 9, c. 16.*

PAXOS, a small island in the Ionian Sea, [south-west of Corcyra. It is now called *Paxos*, and forms one of the Ionian islands.]

PEDĀSUS, one of the four horses of Achilles. As he was not immortal, like the other three, he was killed by Sarpedon. *Id. 16.*

PEDO Albinovanus. (*vid. Albinovanus.*)

PEDUM, a town of Latium, about ten miles from Rome, conquered by Camillus. The inhabitants were called *Pedani*. *Liv. 2, c. 39, l. 8, c. 13 and 14.—Horat. 1, ep. 4, v. 2.*

PEGĀSIDES, a name given to the muses from the horse Pegasus, or from the fountain which Pegasus had raised from the ground by striking it with his foot. *Ovid. Her. 15, v. 27.*

PEGĀSIS, a name given to *Enone* by Ovid, (*Her. 5.*) because she was daughter of the fountain (*πηγή*) *Cebrenus*.

PEGĀSIUM STAGNUM, a lake near Ephesus, which arose from the earth when Pegasus struck it with his foot.

PEGĀSUS, a winged horse sprung from the blood of Medusa when Perseus had cut off her head. He received his name from his being born, according to Hesiod, near the sources (*πηγή*) of the ocean. As soon as born

he left the earth and flew up into heaven, or, rather, according to Ovid, he fixed his residence on Mount Helicon, where, by striking the earth with his foot, he instantly raised a fountain, which has been called Hippocrene. He became the favourite of the muses; and being afterwards tamed by Neptune or Minerva, he was given to Bellerophon to conquer the Chimæra. No sooner was this fiery monster destroyed than Pegasus threw down his rider because he was a mortal, or rather, according to the more received opinion, because he attempted to fly to heaven. This act of temerity in Bellerophon was punished by Jupiter, who sent an insect to torment Pegasus, which occasioned the melancholy fall of his rider. Pegasus continued his flight up to heaven, and was placed among the constellations by Jupiter. Perseus, according to Ovid, was mounted on the horse Pegasus when he destroyed the sea-monster which was going to devour Andromache. [Those mythologists who suppose the Gorgons to have been ships, (*vid. Gorgones.*) make Pegasus to have been also a vessel with sails, which Perseus brought to Greece after having used it in rescuing Andromeda. (*vid. Gaza.*) When Pegasus is said by the Poets to have sprung from the blood of Medusa, they are supposed to mean, that Perseus did not carry off the ship so called until after a severe engagement, in which much blood was shed. When Pausanias says that Pegasus was broke by Minerva, we may suppose him to mean that Perseus found occasion for a great share of prudence in manag- ing to advantage a ship with sails, the use of which was then unknown to him. The fable of Pegasus flying away to heaven, may allude to Perseus having consecrated the prow of the vessel in the temple of Jupiter on Mount Olympus; and, with regard to Mount Parnassus, we may suppose Perseus to have dedicated there, also, in the temple of Apollo, some other part of the vessel.] *Hesiod. Theog. 282.—Horat. 4, od. 11, v. 20, Homer. Il. 6, v. 179.—Apollod. 2, c. 3 and 4.—Lycophr. 17.—Paus. 12, c. 3 and 4.—Ovid. Met. 4, v. 785.—Hygin. fab. 57.*

PELAGONIA, one of the divisions of Macedonia at the north. *Liv. 26, c. 25, l. 31, 28.*

PELASGI. [The most ancient traditions respecting the early population of Greece, represent that country as covered, in various parts, by a people named *Pelasgi*, distinguished among the rude aborigines by the progress which they appeared to have made in the arts of civilized life. The origin of this singular people is lost amid the obscurity of fable, and will always remain an enigma. Two theories respecting them have for a long time divided the opinions of the learned: we shall state them each in succession, and then give the hypothesis of Mannert, which seems preferable to both. According to the first of these theories, at a period of remote antiquity, some event unknown to us, either a convulsion of nature, or intestine divisions, or perhaps merely a superabundance of population, caused many of the

numerous nations, which had their original seats in the vicinity of the Caspian and Euxine seas, to seek new habitations in regions farther to the west. This migration was, without doubt, successive, and must have lasted for many centuries. The countries which extend from the Borysthenes to the Propontis appear to have been the point whence this vast multitude from Upper Asia diverged in quest of abodes. One portion of them, continuing their route to the west, established themselves in the Carpathian mountains, now the mountains of *Krapak*, which hence became the cradle of the early population of Europe. From this quarter proceeded the tribes which peopled Italy and Greece, while another stream of emigration, ascending the course of the Danube, after leaving colonies along its northern banks, passed the Rhine, and then the Pyrenees, and did not stop until they found a barrier to their progress in the Atlantic ocean. Another portion of the nations from Caucasus settled in the fertile plains of Asia Minor, of which number were the Thynians, Bithynians, Phrygians, and Mysians. Some of them, however, remained between the Danube and the Dnieper, and are known by the name of Cimmerians and Taurians. One of these tribes last mentioned were, according to this theory, the Pelasgi. In search of a milder climate, they moved towards the south, and established themselves in the mountains of Thessaly, and in Bœotia, which countries, more especially the first, hence bore the name of Pelasgia long before that of Hellas. Masters of these countries, they spread themselves next over what was called in a subsequent age Peloponnesus, but which at that early period was denominated from them Pelasgia. Hence is explained, say the defenders of this theory, a fact which has occasioned so much embarrassment to the learned, namely, the simultaneous existence of two Pelasgias, one to the north of the isthmus of Corinth, the other in the most southern part of Greece. The abundant productions of the land, and its numerous harbours, made the Pelasgi from a roving and pastoral, an agricultural and commercial people. Their vessels carried them to every known land, and at the period when the light of history becomes clear and distinct, we find settlements of Pelasgi in the isles of the Ægean, along the Propontis, on the coasts of Asia Minor, and even in Italy in the west. Such is a brief outline of the first of these theories. It is based, as will appear even from a slight examination, upon the assumed fact that the Pelasgi and the early Grecian race were the same. This is contradicted by the positive testimony of all antiquity. Herodotus, in whose time settlements of the Pelasgi still existed along the Propontis, as well as in Italy, states in express terms that the Pelasgi spoke a *barbarous language*; and to leave the reader in no doubt as to the meaning of the phrase "*barbarous language*," he adds, "and if the whole Pelasgian race did speak a bar-

barous language, then the people of Attica, who are descended from them, must, at the time they changed into Hellenes, *have altered their language*," (Herod. 1, c. 57.) It may be asked what grounds Herodotus had to suppose that the Pelasgic was a barbarous tongue? Let us hear the historian himself assign the reasons for his opinion. "What language the Pelasgi used I cannot certainly affirm; but if I may form a conjecture from those Pelasgi *who now exist*, and who are settled at Crestona (this should be Cortona, as Dionysius of Halicarnassus cites the passage) beyond the Tyrrhenians, but were formerly neighbours to those called at this day Dorians, and at that time occupied the country called Thessalotis; and if I may conjecture from those Pelasgi who founded Placia and Scylace in the Hellespont, and once dwelt with the Athenians, and whatever other cities, which, though really Pelasgian, have changed their name; if, I say, I may be permitted to give my opinion, the Pelasgi spoke a barbarous language." *ib.* And a little while after he adds, "*for neither do the Crestonæans use the same language with any of their neighbours, nor yet do the people of Placia, but they both use the same language*; by which it appears that they have taken care to preserve the character of the language they brought with them into those places. But the *Hellenes*, as I think, from the time they became a people, *used the same language which they now speak*." This not a mere supposition on the part of the historian, but his opinion is drawn evidently from an actual comparison of the two languages, and is merely stated in the language of modest caution, instead of that bold tone of expression which he was entitled to assume. Now, if the Pelasgi spoke a different language altogether from the early Hellenic or Grecian race, they must have been of different origin, and the theory above mentioned falls of course to the ground. According to the *second theory*, the Pelasgi were *autochthones*. This would make the Peloponnesus, and above all, Argolis, their original country. The partizans of this theory maintain, that in the most remote periods the stream of emigration was constantly directed from the southern to the northern parts of Greece, and that, prior to the epoch when the Hellenes began to grow powerful, there is no historical evidence of any colony of Pelasgi having entered the Peloponnesus. This theory is a weak one, as will appear from a consideration of the hypothesis of Mannert. This last mentioned writer acknowledges that the Pelasgi are mentioned in history as the first inhabitants of many countries, but adds that a careful examination of the subject will conclusively show that they every where met on their arrival with races of men less civilized than themselves, some still living in forests, others but just formed into civil societies. In Attica Ogyges had founded a kingdom which extended also over a part of Bœotia; he reign-

ed over the Hectenes in the latter country, and over the Actæans in the former. An inundation, however, which covered the land, destroyed all the inhabitants except those who had fled for refuge to the mountains. Here their descendants lived for 190 years, until the appearance of the Pelasgi. The original inhabitants, being too weak to resist these strangers, assigned them a district at the foot of Mount Hymettus, from which, however, they were subsequently expelled. They retired, after their expulsion to the isle of Lemnos. The original inhabitants of Argolis were the Cynurians; it was among these that Inachus founded a Pelasgic state. The Arcadians (to call them by a less ancient name) were a race of Autochthones entirely uncivilized, until Pelasgus, a grandson of Inachus, brought among them the first elements of social life. The country where the Pelasgi first made their appearance, according to the Greek writers, was Epirus, whence they spread into Thessaly. The name Pelasgi was never assumed by them, but was given them by the Greeks. They called themselves *Raseni*, or rather *Tyrsemi*, (*vid.* Hetruria). The name Pelasgi (*Πελασγοί*, more anciently written *Πελαργοί*.) was applied to them in familiar language by the early Greeks, from the resemblance they bore to *storks* and other birds of passage, when they first became known to the Greeks; for it seems that, before they fixed themselves permanently in Greece, they would appear and disappear from the land at almost stated and regular intervals. Being chased eventually from Thessaly by the power of Deucalion, they retired to Epirus, and from thence betook themselves partly to Asia Minor and in part to Italy. Their subsequent movements and history are given in the remarks under the article Hetruria. All the Pelasgic colonies which established themselves among the early Greeks, brought with them the elements of civilization and the arts, and also the use of letters. Whence did they obtain them? "Profound night," observes Mannert, "rests upon this portion of history: a single gleam of light alone pierces the darkness which involves it. On one side of the Pelasgi, many tribes of Illyrians practised navigation, as, for example, the Phœaciens of the island of Scheria, afterwards Corcyra. At the head of the Adriatic there existed long-established commercial cities, and artificial canals were seen there at an early period. Every thing seems to indicate that at a period of remote antiquity the shores of the Adriatic were inhabited by civilized communities." Such is the theory of Mannert. As regards the origin of the Pelasgi, we will take the liberty to differ from him at the close of these remarks: in the mean time a few observations will be offered respecting the *introduction of letters* into Greece by this mysterious people. According to the common opinion, Cadmus the Phœnician was the first who made the Greeks acquainted with the art of writing, 1550 years before our era.

This opinion rests for support upon a passage of Herodotus, (5, c. 58,) who, however, expresses himself with an air of doubt, adding this restriction to his remark, *ὡς ἐμοὶ δοκεῖ*, "as appears to me." He is contradicted by Diodorus Siculus, (5, c. 57 and 74,) who states that many generations before Cadmus the Greeks were in possession of characters, and used them for public monuments; but that a deluge destroyed these elements of early civilization. An old tradition existed among the Greeks respecting the good fortune which the Pelasgi had of saving this early alphabet at the time of the deluge of Deucalion, (*Eustath. in Odys. lib. 2, p. 358,*) and it is probably in accordance with this same tradition that Æschylus makes Prometheus say, "I invented for them the array of letters and fixed the memory, the mother of knowledge and the soul of life." (*Æsch. Prom. V. v. 469, 470, ed. Blomfield.*) Pausanias (1, c. 43,) makes mention of an inscription which he had read at Megara on the most ancient monument in all Greece. The date of this monument was 1678 years before our era: the inscription upon it, therefore, was anterior to Cadmus, and consequently Pelasgic. But a serious difficulty arises at this stage of the enquiry. How came the alphabet, used in after ages by the Greek nation, to bear so close a resemblance both in the names, the order, and the very forms of the letters, to the alphabets of the nations that belonged to the Shemitic race, namely, to those of the Phœnicians, the Samaritans, the Jews; or, to speak more correctly, to that of the Phœnicians; for these and the Jews, until the time of Cyrus, used the same characters? One of two suppositions must be the true answer to this question. Either the Phœnicians introduced an alphabet into Greece, so far superior to the old Pelasgic as to be adopted in its stead, or the alphabet of Cadmus and that of the Pelasgi were identically the same. The first supposition will be found extremely difficult to support. It takes for granted, what few, if any, will be willing to allow, that there existed in those early ages a sufficient degree of mental activity and refinement on the part of the rude inhabitants of Greece, to induce them to discriminate between the comparative advantages of two rival systems of alphabetic writing; and that occasions sufficiently numerous presented themselves in those early days, for testing by actual use the respective claims to pre-eminence of the Pelasgic and Phœnician characters. The second of these suppositions is undoubtedly the true one; to establish which more fully we must go a little into detail. The Pelasgi are acknowledged by the concurrent voice of all antiquity to have brought with them into Greece a peculiar and distinct system of religion. They are acknowledged, moreover, to have been the founders of the theology of the Greeks. They established an oracle at Dodona, they instituted the mysteries of the Cabiri, and there is every reason to believe that those of Eleusis were of similar origin. In a

word, every thing connected with them tends strongly to confirm the belief that they were a sacerdotal race, a caste of priests. To those who are acquainted with the learned speculations of Ritter, (*Die Vorhalle Europäischer Voelkergeschichten vor Herodotus*) it seems scarcely necessary to state how successfully he has established, from an examination of the scattered fragments of early history, the intimate connection which once subsisted between the east and west. The earliest monuments which the geography, the antiquities, the mythology, the architecture, and the religious systems of the most remote times afford, clearly indicate that in a very remote period colonies of priests from northern India, with the worship of Buddha, spread themselves over the countries along the Phasis, on the Euxine, in Thrace, along the Danube, over many parts of western Europe, and even through the whole of Greece. The Pelasgi evidently were a colony or race of this kind, and their very name, *Raseni* or *Tyrsemi*, especially the two last syllables *Seni*, connect them in a manner with the *Sindi*, or people of India. As regards the first part of the name *Tyrsemi*, namely, the syllable *Tyr*, it is curious to compare with it the remark of Ritter, who, after a long examination of the subject, arrives at the conclusion that the syllable *Thyr* among the nations near the Tanais and Palus Mæotis was a religious appellation. Such, for example, are the names of the *Idanthyrsi*, *Thyrsagetæ*, *Thysagetæ*, *Thyrsi*, &c. It affords a subject of inquiry equally curious to compare the remark of the author of the *Etymol. Mag.* under the word Πηλαγῆες, namely, that the Pelasgi were so called from the *fine linen garments which they wore*, (*δια τὰς σινδῶνας ἢ φοροῦν*.) with the learned arguments of Ritter in the work mentioned above, by which he proves conclusively that the term *σινδῶν* was applied in strictness by the Greeks to the *fine linen of Colchis*, and not to that of Egypt, and establishes the fact in the clearest manner that the people of Colchis were a colony from India. Indeed, the very name *σινδῶν* has an evident analogy with the *Σινδοί* or *Ινδοί*, i. e. the ancient inhabitants of India. Now, on the supposition that the Pelasgi were a colony from India, and brought with them into Greece the civilization and arts of the former country, the question respecting the Greek alphabet, to which we return, resolves itself into this, whether the people of India or Phœnicia are to be regarded as the inventors of alphabetic writing. The Phœnicians were a mere nation of merchants and traders. They had little, if any, occasion for literary pursuits, and they have left but little literature behind them. From a nation who had gone so far as to invent an alphabet we certainly would expect no small number of literary memorials. Again, Hug (*Erfindung der Buchstabenschrift*) shows clearly that the Phœnician letters are in fact only hieroglyphics, and even of Egyptian origin. As to the Phœnicians themselves, they were evidently of Arabian descent, and

originally established along the shores of the Arabian gulf. They were the shepherd-race who founded the dynasty of the Hyccos in Egypt, and from that country they obtained their alphabet and the germs of civilization. We have now traced the Phœnician alphabet to Egypt: was it of Egyptian origin? No one will affirm this who is acquainted with the early history of Egypt. The Egyptians received their rudiments of the civilization from Meroë in Ethiopia, the seat of a sacerdotal caste or royal priesthood. Did Meroë then also civilize India, or India Meroë? For our own parts we should have no hesitation in assigning the priority to India, though the proofs for that opinion are too numerous to be here adduced, and too intimately connected with each other to admit of being given only in part. That there was a strong resemblance in many respects between the customs of Egypt and those of the more remote East no one who has made himself conversant with the pages of Herodotus will presume to deny. The description which that author gives of the mode of life, the rites and ceremonies, of the priests of Egypt, identify them with the Brahmins of India; the festival of lamps which was celebrated throughout Egypt, prevails at the present day through the whole of the vast empire of China; and it is stated on the best and most indubitable authority that the seapoys in the British over-land army from India, when they beheld in Egypt the ruins of Dendera, prostrated themselves before the remains of the ancient temples, and offered up adoration to them, declaring, upon being asked the reason of this strange conduct, that they saw sculptured before them *the gods of their country*. Ritter, moreover, proves conclusively the absolute identity of many parts of the Phœnician worship, with that of ancient India; and, to return to the point whence we digressed, it is conceded by one of the ablest oriental scholars of modern times, that there exists a direct and striking similarity between the Sanscrit and Phœnician characters, although he bends this remark towards the confirmation of an opposite theory from our own. (*See Murray's History of European Languages, vol. 2, p. 392, seqq.*) But what are we to think of the tradition respecting Cadmus? That he did come to Greece the authority of almost every ancient author testifies. The most ingenious mode of solving the difficulty is that adopted by some of the German scholars, namely, that Cadmus merely introduced into Greece more convenient and suitable materials for writing. The art of preparing skins to serve for the purposes of writing, was unknown to the early Greeks, for the *διφθεγάρι*, of which Herodotus speaks as having been in use before the invention of paper, seem to have been only skins rudely prepared in the manner still customary among barbarous nations in the time of the historian. Paper made of the papyrus of Egypt, was either not as yet invented, or there existed no communication at that time with Egypt by which it could

be procured. The only materials for writing to the time of Cadmus, appears to have been stone and plates of metal. The palm tree grows so abundantly in Phœnicia, that from it the Greeks gave a name to the whole country (Φοινίκη, from Φοινίξ). According to Pliny (H. N. 13, c. 11,) the Egyptians used the palm-leaf for writing previous to the invention of paper or papyrus. If Cadmus then brought into Bœotia the use of writing on the palm-leaf, the Greeks, accustomed previously to trace their characters with great labour and difficulty on stone and metal, would readily abandon this mode of writing for the easier and more expeditious one introduced by the Phœnician stranger. Hence Cadmus might easily be regarded as the inventor of alphabetic writing, the difficulty of procuring proper materials having so much obstructed its use among the Greeks previous to this period. Hence, too, the letters which they now began to trace on the palm-leaf were termed *γραμματα Φοινικία*, not meaning that they were Phœnician, for they were in reality Pelasgic, (the letters of Cadmus and those of the Pelasgi being the same), but importing merely that they were letters traced upon the palm-leaf; and hence finally the Greeks out of gratitude would in time apply the name Phœnicia to a country whence they had obtained so valuable a gift as the palm-tree or Φοινίξ. As regards the general history of the Pelasgi, it remains but to add, that tradition assigns to them various monuments of architecture, and especially the ancient walls known by the name of *Cyclopiàn*. There are two kinds of these ancient walls, the first constructed of rude and irregular rocks of stone, joined together without mortar, the second formed of stones regularly cut and squared: the former are called Cyclopiàn, the latter Pelasgic. According to the ingenious hypothesis of Hirt, (*Geschichte der Baukunst bey den Alten*), the first species of walls were named Cyclopiàn because the Pelasgi constructed them by means of a caste of *miners*. When persons employed in mining enter the bowels of the earth, the lamp which they carry with them to light them on their way may be regarded as their *only eye*, and hence the fable of the single eye of the Cyclops. (See another explanation of the fable under the article Cyclopes.) Schoell, in his *History of Grecian Literature*, vol. 1, p. 8, quotes a passage of Agatharchidas, as preserved by Photius, in which the former describes the manner in which blocks of marble were drawn from the quarries of Egypt, and speaks of the workmen carrying a lamp attached to their foreheads to light them as they proceeded with their work beneath the surface of the earth.]

PELASGIA, or PELASGIOTIS, [an ancient name for Epirus, Thessaly, and also for the Peloponnesus. *vid.* Pelasgi.]

PELASGUS, a son of Terra, or, according to others, of Jupiter and Niobe, who reigned in

Sicyon, and gave his name to the ancient inhabitants of Peloponnesus. [*vid.* Pelasgi.]

PELĒTHRŌNI, an epithet given to the Lapithæ, because they inhabited the town of *Pelethronium*, at the foot of Mount Pelion in Thessaly: or because one of their number bore the name of Pelethronius. It is to them that mankind is indebted for the invention of the bit with which they tamed their horses with so much dexterity. *Virg. G.* 3, v. 115.—*Ovid. Met.* 12, v. 452.—*Lucan.* 6, v. 387.

PELEUS, a king of Thessaly, son of Æacus and Endeis, the daughter of Chiron. He married Thetis, one of the Nereids, and was the only one among mortals who married an immortal. He was accessory to the death of his brother Phocus, and on that account he was obliged to leave his father's dominions. He retired to the court of Eurytus, the son of Actor, who reigned in Phthia, or, according to the less received opinion of Ovid, he fled to Ceyx, king of Trachinia. He was purified of his murder by Eurytus, with the usual ceremonies, and the monarch gave him his daughter Antigone in marriage. Some time after this Peleus and Eurytus went to the chase of the Calydonian boar, where the father-in-law was accidentally killed by an arrow which his son-in-law had aimed at the beast. This unfortunate event obliged him to banish himself from the court of Phthia, and he retired to Iolchos, where he was purified of the murder of Eurytus, by Acastus the king of the country. His residence at Iolchos was short; Astydamia, the wife of Acastus, became enamoured of him; and when she found him insensible to her passionate declaration, she accused him of attempts upon her virtue. The monarch partially believed the accusations of his wife, but not to violate the laws of hospitality by putting him instantly to death, he ordered his officers to conduct him to Mount Pelion, on pretence of hunting, and there to tie him to a tree, that he might become the prey of the wild beasts of the place. The orders of Acastus were faithfully obeyed; but Jupiter, who knew the innocence of his grandson Peleus, ordered Vulcan to set him at liberty. As soon as he had been delivered from danger, Peleus assembled his friends to punish the ill treatment which he had received from Acastus. He forcibly took Iolchos, drove the king from his possessions, and put to death the wicked Astydamia. After the death of Antigone, Peleus courted Thetis, of whose superior charms Jupiter himself became enamoured. His pretensions, however, were rejected, and as he was a mortal, the goddess fled from him with the greatest abhorrence; and the more effectually to evade his inquiries, she generally assumed the shape of a bird, or a tree, or of a tygress. Peleus became more animated from her refusal, he offered a sacrifice to the gods, and Proteus informed him, that to obtain Thetis he must surprise her while she was asleep in her grotto near the shores of Thessaly. This advice was immediately followed, and Thetis, una-

ble to escape from the grasp of Peleus, at last consented to marry him. Their nuptials were celebrated with the greatest solemnity, and all the gods attended, and made them each the most valuable presents. The goddess of discord was the only one of the deities who was not present, and she punished this seeming neglect by throwing an apple into the midst of the assembly of the gods, with the inscription of *detur pulchriori*. [*vid.* Discordia.] From the marriage of Peleus and Thetis was born Achilles, whose education was early intrusted to the Centaur Chiron, and afterwards to Phoenix, the son of Amyntor. Achilles went to the Trojan war at the head of his father's troops, and Peleus gloried in having a son who was superior to all the Greeks in valour and intrepidity. The death of Achilles was the source of grief to Peleus; and Thetis, to comfort her husband, promised him immortality, and ordered him to retire into the grotto of the island of Leuce, where he would see and converse with the manes of his son. Peleus had a daughter, called Polydora, by Antigone. *Homer. Il. 9, v. 482.—Eurip. in Androm.—Catul. de Nupt. Pel. & Thet.—Ovid. Heroid. 5, Fast. 2, Met. 11, fab. 7 and 8.—Apollod. 3, c. 12.—Paus. 2, c. 29.—Diod. 4.—Hygin. fab. 54.*

PELIÀDES, the daughters of Pelias, *vid.* Pelias.

PELIAS, the twin brother of Peleus, was son of Neptune by Tyro, the daughter of Salmones. His birth was concealed from the world by his mother, who wished her father to be ignorant of her incontinence. He was exposed in the woods, but his life was preserved by shepherds, and he received the name of *Pelias*, from a spot of the colour of lead in his face. Some time after this adventure, Tyro married Cretheus, son of Æolus, king of Iolchos, and became mother of three children, of whom Æson was the eldest. Meantime Pelias visited his mother, and was received in her family, and after the death of Cretheus, he unjustly seized the kingdom which belonged to the children of Tyro, by the deceased monarch. To strengthen himself in his usurpation, Pelias consulted the oracle, and when he was told to beware of one of the descendants of Æolus, who should come to his court with one foot shod, and the other bare, he privately removed the son of Æson, after he had publicly declared that he was dead. These precautions proved abortive. Jason, the son of Æson, who had been educated by Chiron, returned to Iolchos, when arrived to years of maturity, and as he had lost one of his shoes in crossing the river Anaurus, or the Evenus, Pelias immediately perceived that this was the person whom he was advised so much to dread. His unpopularity prevented him from acting with violence against a stranger, whose uncommon dress and commanding aspect had raised admiration in his subjects. But his astonishment was excited when he saw Jason arrive at his palace, with his friends and his relations, and boldly demand the kingdom which he usurped. Pelias was conscious that his complaints

were well founded, and therefore, to divert his attention, he told him that he would voluntarily resign the crown to him, if he went to Colchis to avenge the death of Phryxus, the son of Athamas, whom Æetes had cruelly murdered. He further observed, that the expedition would be attended with the greatest glory, and that nothing but the infirmities of old age had prevented him himself from vindicating the honour of his country and the injuries of his family by punishing the assassin. This so warmly recommended, was as warmly accepted by the young hero, and his intended expedition was made known all over Greece. [*vid.* Jason.] During the absence of Jason in the Argonautic expedition, Pelias murdered Æson and all his family; but, according to the more received opinion of Ovid, Æson was still living when the Argonauts returned, and he was restored to the vigour of youth by the magic of Medea. This sudden change in the vigour and the constitution of Æson, astonished all the inhabitants of Iolchos, and the daughters of Pelias, who had received the patronymic of *Peliades*, expressed their desire to see their father's infirmities vanish by the same powerful arts. Medea, who wished to avenge the injuries which her husband Jason had received from Pelias, raised the desires of the Peliades, by cutting an old ram to pieces and boiling the flesh in a caldron, and afterwards turning it into a fine young lamb. After they had seen this successful experiment, the Peliades cut their father's body to pieces, after they had drawn all the blood from his veins, on the assurance that Medea would replenish them by her incantations. The limbs were immediately put into a caldron of boiling water, but Medea suffered the flesh to be totally consumed, and refused to give the Peliades the promised assistance, and the bones of Pelias did not even receive a burial. The Peliades were four in number, Alcaste, Pisidice, Pelopea, and Hippothoe, to whom Hyginus adds Medusa. Their mother's name was Anaxibia, the daughter of Bias, or Philomache, the daughter of Amphion. After this parricide, the Peliades fled to the court of Admetus, where Acastus, the son-in-law of Pelias, pursued them, and took their protector prisoner. The Peliades died and were buried in Arcadia. *Hygin. fab. 12, 13 and 14.—Ovid. Met. 7, fab. 3 and 4.—Heroid. 12, v. 129.—Paus. 8, c. 11.—Apollod. 1, c. 9.—Seneca in Med.—Apollon. Arg. 1.—Pindar. Pyth. 4.—Diod. 4.—*The ship Argo is called *Pelias arbor*, built of the trees of Mount Pelion.—The spear of Achilles. *vid.* Pelion.

PELIDES, a patronymic of Achilles, and of Pyrrhus, as being descended from Peleus. *Virg. Æn. 2, v. 264.*

PELIGNI, a people of Italy, who dwelt near the Sabines and Marsi, and had Corfinium and Sulmo for their chief towns. The most expert magicians were among the Peligni, according to Horace. [The Peligni were immediately descended from the Samnites, but owed their first origin to the Sa-

bines. As they inhabited the high mountains which formed a part of the Appenines, it is probable that they derived their name from the primitive term *pal*, signifying elevated. They are said to have constructed a temple to Jupiter Palenus.] *Liv.* 8, c. 6 and 29, l. 9, c. 41.—*Ovid. ex Pont.* 1, el. 8, v. 42.—*Strab.* 5.—*Horat.* 3, od. 19, v. 3.

PELION and PELIOS, [a portion of that long chain of mountains which lay on the eastern coast of Thessaly, and which extended from the peninsula, inclosing towards the south the greatest part of the country called Magnesia, as far as the mountains which separated it from Macedonia. The portion which bore the name of Pelion commenced at the summit of Rhisus.] In their wars against the gods, the giants, as the poets mention, placed Mount Ossa upon Pelion, to scale the heavens with more facility. The celebrated spear of Achilles, which none but the hero could wield, had been cut on this mountain, and was thence called *Pelias*. It was a present from his preceptor Chiron, who, like the other Centaurs, had fixed his residence here. *Ovid. Met.* 1, v. 155, l. 13, v. 199.—*Mela*, 2, c. 3.—*Strab.* 9.—*Virg. G.* 1, v. 281, l. 3, v. 94.—*Senec. in Herc. & Med.*

PELLA, [a city of Macedonia, near the top of the Sinus Thermaicus, on the confines of Emathia. It became the capital of the kingdom when Edessa was annihilated, according to Ptolemy, and owed its grandeur to Philip, and to his son Alexander, who was born there, and who was hence styled *Pellæus Juvenis* by the Roman poets. Livy describes it as situate on a hill which faced the south-west, and surrounded with morasses formed by stagnant waters from the adjacent lakes, so deep as to be impassable either in winter or in summer. In the morass nearest the city the citadel rose up like an island, being built on a mound of earth formed with immense labour, so as to be capable of supporting the wall, and secure against any injury from the surrounding moisture. At a distance it seemed to join the city rampart, but it was divided from it by a river, which ran between, and over which was a bridge of communication. This river was called Ludias, Lædias, and Lydius: Pella became a Roman colony.] The tomb of the poet Euripides was in the neighbourhood. The epithet *Pellæus* is often applied to Egypt or Alexandria, because the Ptolemies, kings of the country, were of Macedonian origin. *Martial.* 13, ep. 85.—*Lucan.* 5, v. 60, l. 8, v. 475 and 607, l. 9, v. 1016 and 1073, l. 10, v. 55.—*Mela*, 2, c. 3.—*Strab.* 7.—*Liv.* 42, c. 41.

PELLÈNE, a town of Achaia, in the Peloponnesus, at the south-west of Sicyon, famous for its wool. It was built by the giant Pallas, or, according to others, by Pellen of Argos, son of Phorbas, and was the country of Proteus the sea god. [It was built round a mountain, and formed a beautiful amphitheatre.] *Strab.* 8.—*Paus.* 7, c. 26.—*Liv.* 33, c. 14.

PĒLŌPĒA, or PELŌPIA, a daughter of Thy-

estes the brother of Atreus. She had a son by her father, who had offered her violence in a wood without knowing that she was his own daughter. Some suppose that Thyestes purposely committed this incest, as the oracle had informed him that his wrongs should be avenged, and his brother destroyed, by a son who should be born from him and his daughter. This proved too true. Pelopæa afterwards married her uncle Atreus, who kindly received in his house his wife's illegitimate child, called Ægysthus, because preserved by goats (*αἴγες*) when exposed in the mountains. Ægysthus became his uncle's murderer. [*vid. Ægysthus.*] *Hygin. fab.* 87, &c.—*Ælian. V. H.* 12.—*Ovid. in ib.* v. 359.—*Seneca in Agam.*

PĒLŌPĒIA, a festival observed by the people of Elis in honour of Pelops. It was kept in imitation of Hercules who sacrificed to Pelops in a trench, as it was usual when the manes and the infernal gods were the objects of worship.

PELOPĪDAS, a celebrated general of Thebes, son of Hippoclus. He was descended of an illustrious family, and was remarkable for his immense possessions, which he bestowed with great liberality on the poor and necessitous. Many were the objects of his generosity; but when Epaminondas had refused to accept his presents, Pelopidas disregarded all his wealth, and preferred before it the enjoyment of his friend's conversation and of his poverty. From their friendship and intercourse the Thebans derived the most considerable advantages. No sooner had the interest of Sparta prevailed at Thebes, and the friends of liberty and national independence been banished from the city, than Pelopidas, who was in the number of the exiles, resolved to free his country from foreign slavery. His plan was bold and animated, and his deliberations were slow. Meanwhile Epaminondas, who had been left by the tyrants at Thebes, as being in appearance a worthless and insignificant philosopher, animated the youths of the city, and at last Pelopidas, with eleven of his associates, entered Thebes, and easily massacred the friends of the tyranny, and freed the country from foreign masters. After this successful enterprise, Pelopidas was unanimously placed at the head of the government; and so confident were the Thebans of his abilities as a general and a magistrate, that they successively re-elected him 13 times to fill the honourable office of governor of Bœotia. Epaminondas shared with him the sovereign power, and it was to their valour and prudence that the Thebans were indebted for a celebrated victory at the battle of Leuctra. In a war which Thebes carried on against Alexander, tyrant of Pheræ, Pelopidas was appointed commander; but his imprudence in trusting himself unarmed into the enemy's camp nearly proved fatal to him. He was taken prisoner, but Epaminondas restored him to liberty. The perfidy of Alexander irritated him, and he was killed bravely fighting in a celebrated battle in which his troops obtained

the victory, B. C. 364 years. He received an honourable burial, the Thebans showed their sense for his merit by their lamentations, they sent a powerful army to revenge his death in the destruction of the tyrant of Phææ and his relations, and his children were presented with immense donations by the cities of Thesaly. Pelopidas is admired for his valour, as he never engaged an enemy without obtaining the advantage. The impoverished state of Thebes before his birth, and after his fall, plainly demonstrates the superiority of his genius and of his abilities, and it has been justly observed that with Pelopidas and Epaminondas the glory and the independence of the Thebans rose and set. *Plut. & C. Nep. in Vitæ.—Xenoph. Hist. G.—Diod. 15.—Polyb.*

PELOPONNESIACUM BELLUM, a celebrated war which continued for 27 years between the Athenians and the inhabitants of Peloponnesus with their respective allies. It is the most famous and the most interesting of all the wars which happened between the inhabitants of Greece; and for the minute and circumstantial description which we have of the events and revolutions which mutual animosity produced, we are indebted more particularly to the correct and authentic writings of Thucydides and of Xenophon. The circumstances which gave birth to this memorable war are these. The power of Athens, under the prudent and vigorous administration of Pericles, was already extended over Greece, and it had procured itself many admirers and more enemies, when the Corcyreans, who had been planted by a Corinthian colony, refused to pay to their founders those marks of respect and reverence which among the Greeks every colony was obliged to pay to its mother country. The Corinthians wished to punish that infidelity; and when the people of Epidamnus, a considerable town on the Adriatic, had been invaded by some of the barbarians of Illyricum, the people of Corinth gladly granted to the Epidamnians that assistance which had in vain been solicited from the Corcyreans, their founders and their patrons. The Corcyreans were offended at the interference of Corinth in the affairs of their colony; they manned a fleet, and obtained a victory over the Corinthian vessels which had assisted the Epidamnians. The subsequent conduct of the Corcyreans, and their insolence to some of the Elians who had furnished a few ships to the Corinthians, provoked the Peloponnesians, and the discontent became general. Ambassadors were sent by both parties to Athens, to claim its protection and to justify these violent proceedings. The greatest part of the Athenians heard their various reasons with moderation and with compassion, but the enterprising ambition of Pericles prevailed, and when the Corcyreans had reminded the people of Athens, that in all the states of Peloponnesus they had to dread the most malevolent enemies, and the most insidious of rivals, they were listened to

with attention and were promised support. This step was no sooner taken than the Corinthians appealed to the other Grecian states, and particularly to the Lacedæmonians. Their complaints were accompanied by those of the people of Megara and of Ægina, who bitterly inveighed against the cruelty, injustice, and insolence of the Athenians. This had due weight with the Lacedæmonians, who had long beheld with concern and with jealousy the ambitious power of the Athenians, and they determined to support the cause of the Corinthians. However, before they proceeded to hostilities, an embassy was sent to Athens to represent the danger of entering into a war with the most powerful and flourishing of all the Grecian states. This alarmed the Athenians, but when Pericles had eloquently spoken of the resources and the actual strength of the republic, and of the weakness of the allies, the clamours of his enemies were silenced, and the answer which was returned to the Spartans was taken as a declaration of war. The Spartans were supported by all the republics of the Peloponnesus, except Argos and part of Achaia, besides by the people of Megara, Bœotia, Phocis, Locris, Leucas, Ambracia, and Anactorium. The Plataeans, the Lesbians, Carians, Chians, Messenians, Acarnanians, Zacynthians, Corcyreans, Dorians, and Thracians, were the friends of the Athenians, with all the islands except Eubœa, Samos, Melos, and Thera. The first blow had already been struck, May 7, B. C. 431, by an attempt of the Bœotians to surprise Plataea; and therefore Archidamus, king of Sparta, who had in vain recommended moderation to the allies, entered Attica at the head of an army of 60,000 men, and laid waste the country by fire and sword. Pericles, who was at the head of the government, did not attempt to oppose them in the field; but a fleet of a hundred and fifty ships set sail without delay to ravage the coasts of the Peloponnesus. Megara was also depopulated by an army of 20,000 men, and the campaign of the first year of the war was concluded in celebrating, with the most solemn pomp, the funerals of such as had nobly fallen in battle. The following year was remarkable for a pestilence which raged in Athens, and which destroyed the greatest part of the inhabitants. The public calamity was still heightened by the approach of the Peloponnesian army on the borders of Attica, and by the unsuccessful expedition of the Athenians against Epidaurus, and in Thrace. The pestilence which had carried away so many of the Athenians proved also fatal to Pericles, and he died about two years and six months after the commencement of the Peloponnesian war. The following years did not give rise to decisive events; but the revolt of Lesbos from the alliance of the Athenians was productive of fresh troubles. Mitylene, the capital of the island, was recovered, and the inhabitants treated with the greatest cruelty. The island of Corcyra became also the seat of new seditions, and those citizens who had been

carried away prisoners by the Corinthians, and for political reasons treated with lenity, and taught to despise the alliance of Athens, were no sooner returned home than they raised commotions, and endeavoured to persuade their countrymen to join the Peloponnesian confederates. This was strongly opposed; but both parties obtained by turns the superiority, and massacred, with the greatest barbarity, all those who obstructed their views. Some time after, Demosthenes, the Athenian general, invaded Ætolia, where his arms were attended with the greatest success. He also fortified Pylos in the Peloponnesus, and gained so many advantages over the confederates, that they sued for peace, which the insolence of Athens refused. The fortune of the war soon after changed, and the Lacedæmonians, under the prudent conduct of Brasidas, made themselves masters of many valuable places in Thrace. But this victorious progress was soon stopped by the death of their general, and that of Cleon the Athenian commander; and the pacific disposition of Nicias, who was now at the head of Athens, made overtures of peace and universal tranquillity. Plistoanax, the king of the Spartans, wished them to be accepted; but the intrigues of the Corinthians prevented the discontinuance of the war, and therefore hostilities began anew. But while war was carried on with various success in different parts of Greece, the Athenians engaged in a new expedition; they yielded to the persuasive eloquence of Gorgias of Leontium, and the ambitious views of Alcibiades, and sent a fleet of 20 ships to assist the Sicilian states against the tyrannical power of Syracuse, B. C. 416. This was warmly opposed by Nicias; but the eloquence of Alcibiades prevailed, and a powerful fleet was sent against the capital of Sicily. These vigorous, though impolitic measures of the Athenians, were not viewed with indifference by the confederates. Syracuse, in her distress, implored the assistance of Corinth, and Gylippus was sent to direct her operations, and to defend her against the power of her enemies. The events of battles were dubious, and though the Athenian army was animated by the prudence and intrepidity of Nicias, and the more hasty courage of Demosthenes, yet the good fortune of Syracuse prevailed; and, after a campaign of two years of bloodshed, the fleets of Athens were totally ruined, and the few soldiers that survived the destructive siege made prisoners of war. So fatal a blow threw the people of Attica into consternation and despair, and while they sought for resources at home, they severely felt themselves deprived of support abroad; their allies were alienated by the intrigues of the enemy, and rebellion was fomented in their dependant states and colonies on the Asiatic coast. The threatened ruin, however, was timely averted, and Alcibiades, who had been treated with cruelty by his countrymen, and who had for some time resided in Sparta and directed her military operations, now exerted himself to defeat the designs of the con-

federates, by inducing the Persians to espouse the cause of his country. But a short time after, the internal tranquillity of Athens was disturbed, and Alcibiades, by wishing to abolish the democracy, called away the attention of his fellow-citizens from the prosecution of a war which had already cost them so much blood. This, however, was but momentary; the Athenians soon after obtained a naval victory, and the Peloponnesian fleet was defeated by Alcibiades. The Athenians beheld with rapture the success of their arms; but when their fleet, in the absence of Alcibiades, had been defeated and destroyed near Andros by Lysander the Lacedæmonian admiral, they showed their discontent and mortification by eagerly listening to the accusations which were brought against their naval leader, to whom they gratefully had acknowledged themselves indebted for their former victories. Alcibiades was disgraced in the public assembly, and ten commanders were appointed to succeed him in the management of the republic. This change of admirals, and the appointment of Callicratidas to succeed Lysander, whose office had expired with the revolving year, produced new operations. The Athenians fitted out a fleet and the two nations decided their superiority near Arginusæ in a naval battle. Callicratidas was killed, and the Lacedæmonians conquered; but the rejoicings which the intelligence of this victory occasioned were soon stopped, when it was known that the wrecks of some of the disabled ships of the Athenians, and the bodies of the slain, had not been saved from the sea. The admirals were accused in the tumultuous assembly, and immediately condemned. Their successors in office were not so prudent, but they were more unfortunate in their operations. Lysander was again placed at the head of the Peloponnesian forces, instead of Eteonicus, who had succeeded to the command at the death of Callicratidas. The age and the experience of this general seemed to promise something decisive, and indeed an opportunity was not long wanting for the display of his military character. The superiority of the Athenians over that of the Peloponnesians rendered the former insolent, proud, and negligent; and, when they had imprudently forsaken their ships to indulge their idleness or pursue their amusements on the sea-shore at Ægospotamos, Lysander attacked their fleet, and his victory was complete. Of one hundred and eighty sail, only nine escaped, eight of which fled, under the command of Conon, to the island of Cyprus, and the other carried to Athens the melancholy news of the defeat. The Athenian prisoners were all massacred; and when the Peloponnesian conquerors had extended their dominion over the states and communities of Europe and Asia which formerly acknowledged the power of Athens, they returned home to finish the war by the reduction of the capital of Attica. The siege was carried on with vigour and supported with firmness, and the first Athenian who mentioned capitulation to his countrymen was instantly sacrificed to the

fury and the indignation of the populace, and all the citizens unanimously declared, that the same moment would terminate their independence and their lives. This animated language, however, was not long continued; the spirit of faction was not yet extinguished at Athens, and it proved, perhaps, more destructive to the public liberty than the operations and assaults of the Peloponnesian besiegers. During four months, negotiations were carried on with the Spartans by the aristocratical part of the Athenians, and at last it was agreed that, to establish the peace, the fortifications of the Athenian harbours must be demolished, together with the long walls which joined them to the city; all their ships, except 12, were to be surrendered to the enemy: they were to resign every pretension to their ancient dominions abroad; to recall from banishment all the members of the late aristocracy; to follow the Spartans in war, and in the time of peace, to frame their constitution according to the will and the prescriptions of their Peloponnesian conquerors. The terms were accepted, and the enemy entered the harbour, and took possession of the city that very day on which the Athenians had been accustomed to celebrate the anniversary of the immortal victory which their ancestors had obtained over the Persians about 76 years before, near the island of Salamis. The walls and fortifications were instantly levelled with the ground; and the conquerors observed, that in the demolition of Athens, succeeding ages would fix the era of Grecian freedom. The day was concluded with a festival, and the recitation of one of the tragedies of Euripides, in which the misfortunes of the daughter of Agamemnon, who was reduced to misery, and banished from her father's kingdom, excited a kindred sympathy in the bosom of the audience, who melted into tears at the recollection that one moment had likewise reduced to misery and servitude the capital of Attica, which was once called the common patroness of Greece and the scourge of Persia. This memorable event happened about 404 years before the Christian era, and 30 tyrants were appointed by Lysander over the government of the city. *Xen. Græc. Hist.—Plut. in Lys. Per. Alcib. Nec. & Ages.—Diod. 11, &c.—Aristophan.—Thucyd.—Plato.—Arist.—Lysias.—Isocrates.—C. Nep. in Lys. Alcib. &c.—Cic. in off. 1, 24.*

PELOPONNESUS, a celebrated peninsula which comprehends the most southern parts of Greece. [It was called Peloponnesus from Πελοπος νησος, the island of Pelops who settled there, and it would be an island were it not for the isthmus of Corinth which connects it with Græcia Propria. It was most anciently called Ægialea, from Ægialeus, Apia from Apis, Pelasgia from the Pelasgi. *vid. Pelasgi.*] In its form, it has been observed by the moderns highly to resemble the leaf of the plane-tree. Its present name is *Morea*, which seems to be derived either from the Greek word *μορεα*, or the Latin

morus, which signifies a mulberry tree, which is found there in great abundance, [and which trees were introduced for the purpose of supplying the silk-worms with food.] The ancient Peloponnesus was divided into six different provinces, Messenia, Laconia, Elis, Arcadia, Achaia Propria, and Argolis, to which some add Sicyon. These provinces all bordered on the sea-shore, except Arcadia. The Peloponnesus was conquered, some time after the Trojan war, by the Heraclidæ or descendants of Hercules, who had been forcibly expelled from it. The inhabitants of this peninsula rendered themselves illustrious, like the rest of the Greeks, by their genius, their fondness for the fine arts, the cultivation of learning, and the profession of arms, but in nothing more than by a celebrated war which they carried on against Athens and her allies for 27 years, and which from them received the name of the Peloponnesian war. [*vid. Peloponnesiacum bellum.*] The Peloponnesus scarce extended 200 miles in length and 140 in breadth, and about 563 miles in circumference. It was separated from Greece by the narrow isthmus of Corinth, which, as being only five miles broad, Demetrius, Cæsar, Nero, and some others attempted in vain to cut, to make a communication between the bay of Corinth and the Saronicus Sinus. [*vid. Corinthi Isthmus.*] *Strab. 8.—Thucyd.—Diod. 12, &c.—Paus. 3, c. 21, l. 8, c. 1.—Mela, 2, c. 3.—Plin. 4, c. 6.—Herodot. 8, c. 40.*

PELOPÆA MÆNIA, is applied to the cities of Greece, but more particularly to Mycenæ and Argos, where the descendants of Pelops reigned. *Virg. Æn. 2, v. 193.*

PELOPS, a celebrated prince, son of Tantalus king of Phrygia. His mother's name was Euryanassa, or, according to others, Euprytone, or Eurystemista, or Dione. He was murdered by his father, who wished to try the divinity of the gods who had visited Phrygia, by placing on their tables the limbs of his son. The gods perceived his perfidious cruelty, and they refused to touch the meat, except Ceres, whom the recent loss of her daughter had rendered melancholy and inattentive. She ate one of the shoulders of Pelops, and therefore, when Jupiter had compassion on his fate, and restored him to life, he placed a shoulder of ivory instead of that which Ceres had devoured. This shoulder had an uncommon power, and it could heal by its very touch, every complaint, and remove every disorder. Some time after, the kingdom of Tantalus was invaded by Tros, king of Troy, on pretence that he had carried away his son Ganymedes. [*vid. Ganymedes, and the remarks under that article.*] This rape had been committed by Jupiter himself; the war, nevertheless, was carried on, and Tantalus, defeated and ruined, was obliged to fly with his son Pelops, and to seek a shelter in Greece. [*vid. Troja, and the remarks under that article, as to the true cause of the Trojan war.*] Pelops came to Piseo, where he became one of the suitors of Hippodamia, the daughter of king Enomaus.

and he entered the lists against the father, who promised his daughter only to him who could outrun him in a chariot race. Pelops was not terrified at the fate of the 13 lovers, who before him had entered the course against Œnomaus, and had, according to the conditions proposed, been put to death when conquered. He previously bribed Myrtilus, the charioteer of Œnomaus, and therefore he easily obtained the victory. [*vid.* Œnomaus.] He married Hippodamia, and threw headlong into the sea Myrtilus, when he claimed the reward of his perfidy. According to some authors, Pelops had received some winged horses from Neptune, with which he was enabled to outrun Œnomaus. When he had established himself on the throne of Pisa, Hippodamia's possession, he extended his conquests over the neighbouring countries, and from him the peninsula, of which he was one of the monarchs, received the name of Peloponnesus. Pelops, after death, received divine honours, and he was as much revered above all the other heroes of Greece as Jupiter was above the rest of the gods. He had a temple at Olympia, near that of Jupiter, where Hercules consecrated to him a small portion of land, and offered to him a sacrifice. The place where this sacrifice had been offered, was religiously observed, and the magistrates of the country yearly, on coming into office, made there an offering of a black ram. During the sacrifice, the soothsayer was not allowed, as at other times, to have a share of the victim, but he alone who furnished the wood, was permitted to take the neck. The wood for sacrifices, it may be observed, was always furnished by some of the priests, to all such as offered victims, and they received a price equivalent to what they gave. The white poplar was generally used in the sacrifices made to Jupiter and to Pelops. The children of Pelops by Hippodamia were, Pitheus, Trœzene, Atreus, Thyestes, &c. besides some by concubines. The time of his death is unknown, though it is universally agreed, that he survived some time Hippodamia. Some suppose that the Palladium of the Trojans was made with the bones of Pelops. His descendants were called *Pelopidae*. Pindar, who in his first Olympic speaks of Pelops, confutes the traditions of his ivory shoulder, and says that Neptune took him up to heaven to become the cup-bearer to the gods, from which he was expelled, when the impiety of Tantalus wished to make mankind partake of the nectar and the entertainments of the gods. Some suppose that Pelops first instituted the Olympic games in honour of Jupiter, and to commemorate the victory which he had obtained over Œnomaus. *Paus.* 5, c. 1, &c.—*Apolod.* 2, c. 5.—*Eurip. in Iphig.*—*Diod.* 3.—*Strab.* 8.—*Mela*, 1, c. 18.—*Pindar. Od.* 1.—*Virg. G.* 3, v. 7.—*Ovid. Met.* 6, v. 404, &c.—*Hygin.* fab. 9, 82 and 83.

PELORIA, a festival observed by the Thesalians, in commemoration of the news

which they received by one Pelorius, that the mountains of Tempe had been separated by an earthquake, and that the waters of the lake which lay there stagnated, had found a passage into the Alpheus, and left behind a vast, pleasant, and most delightful plain, &c. *Athen.* 3.

PELŌRUS, (*v. is-dis, v. ias-iados*), now Cape Faro, one of the three great promontories of Sicily, on whose top was erected a tower to direct the sailor on his voyage. It lies near the coast of Italy, and received its name from Pelorus, the pilot of the ship which carried away Annibal from Italy. This celebrated general, as it is reported, was carried by the tides into the straits of Charybdis; and as he was ignorant of the coast, he asked the pilot of his ship the name of the promontory which appeared at a distance. The pilot told him it was one of the capes of Sicily, but Annibal gave no credit to his information, and murdered him on the spot on the apprehension that he would betray him into the hands of the Romans. He was, however, soon convinced of his error, and found that the pilot had spoken with great fidelity; and, therefore, to pay honour to his memory, and to atone for his cruelty, he gave him a magnificent funeral, and ordered that the promontory should bear his name, and from that time it was called Pelorum. Some suppose that this account is false, and they observe, that it bore that name before the age of Annibal. *Val. Max.* 9, c. 8.—*Mela*, 2, c. 7.—*Strab.* 5.—*Virg. Æn.* 3, v. 411 and 687.—*Ovid. Met.* 5, v. 350, l. 13, v. 727, l. 15, v. 706.

PELTÆ, a town of Phrygia, [south-east of Cotyæum.]

PELŪSIUM, now *Tineh*, a town of Egypt, situate at the entrance of one of the mouths of the Nile, called from it Pelusian. It is about 20 stadia from the sea, and it has received the name of *Pelusium* from the lakes and marshes which are in its neighbourhood. [Its name is derived from the Greek term πηλος, *mud*. Its Hebrew name *Sin*, by which the prophet Ezekiel denominates it, as well as its Arabian name *Thinah*, have the same import as the Greek.] It was the key of Egypt on the side of Phœnicia, as it was impossible to enter the Egyptian territories without passing by Pelusium, and therefore, on that account it was always well fortified and garrisoned, as it was of such importance for the security of the country. It produced lentils, and was celebrated for the linen stuffs made there. It is now in ruins. *Mela*, 2, c. 9.—*Colum.* 5, c. 10.—*Sil. It.* 3, v. 25.—*Lucan.* 8, v. 466, l. 9, v. 83, l. 10, v. 53.—*Liv.* 44, c. 19, l. 45, c. 11.—*Strab.* 17.—*Virg. G.* 1, v. 228.

PENĀTES, certain inferior deities among the Romans, who presided over houses and the domestic affairs of families. They were called *Penates*, because they were generally placed in the innermost and most secret parts of the house, *in penatissimâ ædium parte, quod*, as Cicero says, *penitus insident*. The place where they stood was afterwards call-

ed penetralia, and they themselves received the name of *Penetrales*. It was in the option of every master of a family to choose his Penates, and therefore Jupiter and some of the superior gods are often invoked as patrons of domestic affairs. According to some, the gods Penates were divided into four classes; the first comprehended all the celestial, the second the sea gods, the third the gods of hell, and the last all such heroes as had received divine honours after death. The statues of the Penates were generally made with wax, ivory, silver, or earth, according to the affluence of the worshipper, and the only offerings they received were wine, incense, fruits, and sometimes the sacrifice of lambs, sheep, goats, &c. In the early ages of Rome, human sacrifices were offered to them; but Brutus, who expelled the Tarquins, abolished this unnatural custom. When offerings were made to them, their statues were crowned with garlands, poppies, or garlic, and besides the monthly day that was set apart for their worship, their festivals were celebrated during the Saturnalia. Some have confounded the Lares and the Penates, but they were different. [The Penates were of divine origin, the Lares of human. Certain persons were admitted to the worship of the Lares who were not to that of the Penates. The Penates were worshipped only in the innermost parts of the house, the Lares also in the public roads, in the camp, and on sea.] *Cic. de Nat. D.* 2, c. 27, *Ver.* 2.—*Dionys.* 1.

PENÉLOPE, a celebrated princess of Greece, daughter of Icarus, and wife of Ulysses, king of Ithaca. Her marriage with Ulysses was celebrated about the same time that Menelaus married Helen, and she retired with her husband to Ithaca, against the inclination of her father, who wished to detain her at Sparta, her native country. She soon after became mother of Telemachus, and was obliged to part with great reluctance from her husband, whom the Greeks obliged to go to the Trojan war. [*vid.* Palamedes.] The continuation of hostilities for ten years made her sad and melancholy; but when Ulysses did not return like the other princes of Greece, at the conclusion of the war, her fears and her anxieties were increased. As she received no intelligence of his situation, she was soon beset by a number of importuning suitors, who wished her to believe that her husband was shipwrecked, and that therefore she ought not longer to expect his return, but forget his loss, and fix her choice and affections on one of her numerous admirers. She received their addresses with coldness and disdain; but as she was destitute of power, and a prisoner as it were in their hands, she yet flattered them with hopes and promises, and declared that she would make choice of one of them, as soon as she had finished a piece of tapestry on which she was employed. The work was done in a dilatory manner, and she baffled their eager expectations, by undoing in the night what she had done in the day-time. This artifice of

Penelope has given rise to the proverb of *Penelope's web*, which is applied to whatever labour can never be ended. The return of Ulysses, after an absence of twenty years, however, delivered her from fears and from her dangerous suitors. Penelope is described by Homer as a model of female virtue and chastity, but some more modern writers dispute her claims to modesty and continence, and they represent her as the most debauched and voluptuous of her sex. According to their opinions, therefore, she liberally gratified the desires of her suitors, in the absence of her husband, and had a son whom she called Pan, as it to show that he was the offspring of all her admirers. Some, however, suppose that Pan was son of Penelope by Mercury, and that he was born before his mother's marriage with Ulysses. The god, as it is said, deceived Penelope, under the form of a beautiful goat, as she was tending her father's flocks on one of the mountains of Arcadia. After the return of Ulysses, Penelope had a daughter, who was called Ptoliporthé; but if we believe the traditions that were long preserved at Mantinea, Ulysses repudiated his wife for her incontinence during his absence, and Penelope fled to Sparta, and afterwards to Mantinea, where she died and was buried. After the death of Ulysses, according to Hyginus, she married Telegonus, her husband's son by Circe, by order of the goddess Minerva. Some say that her original name was Arnea, or Amirace, and that she was called Penelope, when some river birds, called Penelopes, had saved her from the waves of the sea when her father had exposed her. Icarus had attempted to destroy her, because the oracles had told him that his daughter by Peribœa would be the most dissolute of her sex and a disgrace to his family. *Apollod.* 3, c. 10.—*Paus.* 3, c. 12.—*Homer. Il. & Od.*—*Ovid. Heroid.* 1, *Mel.*—*Aristot. Hist. anim.* 8.—*Hygin.* fab. 127.—*Aristoph. in Avib.*—*Plin.* 37.

PENEUS, a river of Thessaly, rising on Mount Pindus, and falling into the Thermean gulf, after a wandering course between Mount Ossa and Olympus, through the plains of Tempe. It received its name from Peneus, a son of Oceanus and Tethys. The Peneus anciently inundated the plains of Thessaly, till an earthquake separated the mountains Ossa and Olympus, and formed the beautiful vale of Tempe, where the waters formerly stagnated. From this circumstance, therefore, it obtained the name of Araxes, *ἀραξου, σκινδο*. [*vid.* Deucalion.] Daphne, the daughter of the Peneus, according to the fables of the mythologists, was changed into a laurel on the banks of this river. This tradition arises from the quantity of laurels which grew near the Peneus. [The Peneus is now called the *Salampria*. This name is evidently of ancient origin, since, according to Eustathius, the river was in his time called Salimprias, a name of Greek origin, as, according to Hesychius, *σαλαμειν* signifies *an opening of gates*.] *Ovid. Met.* 1, v. 452, &c.—*Strab.* 9. *Mela*, 2, c. 3.—*Virg. G.* 4, v. 317.—*Diod.*

4.—Also a small river of Elis in Peloponnesus, better known under the name of Araxes. *Paus.* 6, c. 24.—*Strab.* 8 and 11.

PENNINÆ ALPES, a certain part of the Alps, [now *Great St. Bernard*. The name is derived from Pen, a summit. *vid.* *Alpes.*] *Liv.* 21, c. 28.

PENTAPOLIS, a town of India, [placed by Mannert in the north-eastern angle of the Sinus Gangeticus, or *Bay of Bengal*.]—[A name given to Cyrenaica in Africa, from its five cities.] *Plin.* 5, c. 5.—Also a part of Palestine, containing the five cities of Gaza, Gath, Ascalon, Azotus, and Ekron.—[Also a name applied to Doris in Asia Minor, after Halicarnassus had been excluded from the Doric confederacy. *vid.* *Doris.*]

PENTELICUS, [a mountain of Attica, where were found quarries of beautiful marble. "Mount Pentelicus," observes Hobhouse, "at this day called *Pendele*, and sometimes *Mendele*, must be, I should think, one third higher than Hymettus, and its height is the more apparent, as it rises with a peaked summit into the clouds. The range of Pentelicus runs from about north-west to south-east, at no great distance from the eastern shore of Attica, overhanging the plain of Marathon, and mixing imperceptibly, at its northern extremity, with the hills of Brilessus, now called, as well as part of Mount Parnes, *Ozea*." The same writer then proceeds to relate an interesting visit to the quarries of Pentelicus. *vid.* *Hobhouse's Journey*, vol. 1, p. 325-7.] *Strab.* 9.—*Paus.* 1, c. 32.

PENTHESILĒA, a queen of the Amazons, daughter of Mars, by Otrera, or Orithya. She came to assist Priam in the last years of the Trojan war, and fought against Achilles, by whom she was slain. The hero was so struck with the beauty of Pentesilea, when he stripped her of her arms, that he even shed tears for having too violently sacrificed her to his fury. Thersites laughed at the partiality of the hero, for which ridicule he was instantly killed. Lycophron says, that Achilles slew Thersites because he had put out the eyes of Pentesilea when she was yet alive. The scholiast of Lycophron differs from that opinion, and declares, that it was commonly believed that Achilles offered violence to the body of Pentesilea when she was dead, and that Thersites was killed because he had reproached the hero for this infamous action in the presence of all the Greeks. The death of Thersites so offended Diomedes that he dragged the body of Pentesilea out of the camp, and threw it into the Scamander. It is generally supposed that Achilles was enamoured of the Amazon before he fought with her, and that she had by him a son called Cayster. *Dictys. Cret.* 3 and 4.—*Paus.* 10, c. 31.—*Q. Calab.* 1.—*Virg. Æn.* 1, v. 495, l. 11, v. 662.—*Dares. Phryg.*—*Lycophr.* in *Cass.* 995, &c.—*Hygin.* fab. i12.

PENTHEUS, son of Echion and Agave, was king of Thebes in Bœotia. His refusal to acknowledge the divinity of Bacchus was attended with the most fatal consequences. He for-

bad his subjects to pay adoration to this new god; and when the Theban women had gone out of the city to celebrate the orgies of Bacchus, Pentheus, apprised of the debauchery which attended the solemnity, ordered the god himself, who conducted the religious multitude, to be seized. His orders were obeyed with reluctance, but when the doors of the prison in which Bacchus had been confined, opened of their own accord, Pentheus became more irritated, and commanded his soldiers to destroy the whole band of the bacchanals. This, however, was not executed, for Bacchus inspired the monarch with the ardent desire of seeing the celebration of the orgies. Accordingly he hid himself in a wood on Mount Citharon, from whence he could see all the ceremonies unperceived. But here his curiosity soon proved fatal, he was descried by the bacchanals, and they all rushed upon him. His mother was the first who attacked him, and her example was instantly followed by her two sisters, Ino and Autonoe, and his body was torn to pieces. Euripides introduces Bacchus among his priestesses, when Pentheus was put to death; but Ovid, who relates the whole in the same manner, differs from the Greek poet only in saying, that not Bacchus himself, but one of his priests, was present. The tree on which the bacchanals found Pentheus was cut down by the Corinthians, by order of the oracle, and with it two statues of the god of wine were made, and placed in the forum. *Hygin.* fab. 184.—*Theocrit.* 26.—*Ovid. Met.* 3, fab. 7, 8 and 9.—*Virg. Æn.* 4, v. 469.—*Paus.* 2, c. 5.—*Apollod.* 3, c. 5.—*Euripid.* in *Bacch.*—*Senec.*—*Phœnis.* & *Hipp.*

PENTHÛLUS, a prince of Paphos, who assisted Xerxes with 12 ships. He was seized by the Greeks, to whom he communicated many important things concerning the situation of the Persians, &c. *Herodot.* 7, c. 195.

PEPĀRĒTHOS, a small island of the Ægean Sea, on the coast of Macedonia, about 20 miles in circumference. It abounded in olives, and its wines have always been reckoned excellent. They were not, however, palatable before they were seven years old. *Plin.* 4, c. 12.—*Ovid. Met.* 7, v. 470.—*Liv.* 28, c. 5, l. 31, c. 23.

PERĒA, [a name given by the Greeks to that part of Judea which lay east of Jordan, and between the two lakes. The term is thought to be derived from *περὰν*, "beyond."] *Plin.* 5, c. 14.—A part of Caria, opposite to Rhodes. *Liv.* 32, c. 33.

PERCÔPE, a city which assisted Priam during the Trojan war. *vid.* *Percote*.

PERCÔTE, a town on the Hellespont, between Abydos and Lampascus, near the seashore. Artaxerxes gave it to Themistocles, to maintain his wardrobe. It is sometimes called Percope. *Herodot.* 1, c. 117.—*Hom.*

PERDICCAS, the fourth king of Macedonia, B. C. 729, was descended from Temenus. He increased his dominions by conquest, and in the latter part of his life, he showed his son Argeus where he wished to be buried,

and told him that as long as the bones of his descendants and successors on the throne of Macedonia were laid in the same grave, so long would the crown remain in their family. These injunctions were observed till the time of Alexander, who was buried out of Macedonia. *Herodot.* 7 and 8.—*Justin.* 7, c. 2.—Another, king of Macedonia, son of Alexander. He reigned during the Peloponnesian war, and assisted the Lacedæmonians against Athens. He behaved with great courage on the throne, and died B. C. 413, after a long reign of glory and independence, during which he had subdued some of his barbarian neighbours.—Another, king of Macedonia, who was supported on his throne by Iphicrates the Athenian, against the intrusions of Pausanias. He was killed in a war against the Illyrians, B. C. 360. *Justin.* 7, &c.—One of the friends and favourites of Alexander the Great. At the king's death he wished to make himself absolute; and the ring which he had received from the hand of the dying Alexander, seemed in some measure to favour his pretensions. The better to support his claims to the throne, he married Cleopatra, the sister of Alexander, and strengthened himself by making a league with Eumenes. His ambitious views were easily discovered by Antigonus and the rest of the generals of Alexander, who all wished, like Perdiccas, to succeed to the kingdom and honours of the deceased monarch. Antipater, Craterus, and Ptolemy, leagued with Antigonus against him, and after much bloodshed on both sides, Perdiccas was totally ruined, and at last assassinated in his tent in Egypt by his own officers, about 321 years before the Christian era. Perdiccas had not the prudence and the address which were necessary to conciliate the esteem and gain the attachment of his fellow-soldiers: and this impropriety of his conduct alienated the hearts of his friends, and at last proved his destruction. *Plut. in Alex.*—*Diod.* 17 and 18.—*Curt.* 10.—*C. Nep. Eum.*—*Ælian.* V. H. 12.

PERDIX, a young Athenian, son of the sister of Dædalus. He invented the saw, and seemed to promise to become a greater artist than had ever been known. His uncle was jealous of his rising fame, and he threw him down from the top of a tower, and put him to death. Perdix was changed into a bird which bears his name. *Hygin.* fab. 39 and 274.—*Apollod.* 3, c. 15.—*Ovid. Met.* 8, v. 220, &c.

PERENNA. *vid.* Anna.

PERENNIS, a favourite of the emperor Commodus. He is described by some as a virtuous and impartial magistrate, while others paint him as a cruel, violent, and oppressive tyrant who committed the greatest barbarities to enrich himself. He was put to death for aspiring to the empire. *Herodian.*

PERGA, a town of Pamphylia. *vid.* Perge. *Liv.* 38, c. 57.

PERGĀMUS, *Pergamæ*, (*plur.*) the citadel of the city of Troy. The word is often used for Troy. It was situated in the most elevat-

ed part of the town, on the shores of the river Scamander. Xerxes mounted to the top of this citadel when he reviewed his troops as he marched to invade Greece. [*vid.* Troja.] *Herodot.* 7, c. 43.—*Virg. Æn.* 1, v. 466, &c.

PERGĀMUS, now *Bergamo*, a town of Mysia, on the banks of the Caycus. It was the capital of a celebrated empire called the kingdom of Pergamus, which was founded by Philæterus, an eunuch, whom Lysimachus, after the battle of Ipsus, had intrusted with the treasures which he had obtained in the war. Philæterus made himself master of the treasures and of Pergamus in which they were deposited, B. C. 263, and laid the foundations of an empire, over which he himself presided for 20 years. His successors began to reign in the following order: His nephew Eumenes ascended the throne 263 B. C.; Attalus 241; Eumenes the second, 197; Attalus Philadelphus, 159; Attalus Philomater, 138, who, B. C. 133, left the Roman people heirs to his kingdom as he had no children. The right of the Romans, however, was disputed by an usurper, who claimed the empire as his own; and Aquilius, the Roman general, was obliged to conquer the different cities one by one, and to gain their submission by poisoning the waters which were conveyed to their houses, till the whole was reduced into the form of a dependent province. The capital of the kingdom of Pergamus was famous for a library of 200,000 volumes, which had been collected by the different monarchs who had reigned there. This noble collection was afterwards transported to Egypt by Cleopatra, with the permission of Antony, and it adorned and enriched the Alexandrian library till it was most fatally destroyed by the Saracens, A. D. 642. Parchment was first invented and made use of at Pergamus, to transcribe books, as Ptolemy king of Egypt had forbidden the exportation of papyrus from his kingdom, in order to prevent Eumenes from making a library as valuable and as choice as that of Alexandria. From this circumstance parchment has been called *charta pergamena*. Galenus the physician, and Apollodorus the mythologist were born there. Æsculapius was the chief deity of the country. *Plin.* 5 and 15.—*Isid.* 6, c. 11.—*Strab.* 13.—*Liv.* 29, c. 11, l. 31, c. 46.—*Plin.* 10, c. 21, l. 13, c. 11.—A son of Neoptolemus and Andromache, who, as some suppose, founded Pergamus in Asia. *Paus.* 1, c. 11.

PERGE, a town of Pamphylia, [on the river Cestrus, near its mouth,] where Diana had a magnificent temple, whence her surname of Pergæa. Apollonius, the geometrician, was born there. [It is now called *Karahisar*, or the Black Castle.] *Mela*, 1, c. 14.—*Strab.* 14.

PERGUS, a lake of Sicily near Enna, where Proserpine was carried away by Pluto. *Ovid.* 5, v. 386.

PERIANDER, a tyrant of Corinth, son of Cypselus. The first years of his government were mild and popular, but he soon learnt to

become oppressive when he had consulted the tyrant of Sicily about the surest way of reigning. He received no other answer but whatever explanation he wished to take place on the Sicilian tyrant's having, in the presence of his messenger, plucked in a field all the ears of corn which seemed to tower above the rest. Periander understood the meaning of this answer. He immediately surrounded himself with a numerous guard, and put to death the richest and most powerful citizens of Corinth. He was not only cruel to his subjects, but his family also were objects of his vengeance. He committed incest with his mother, and put to death his wife Melissa, upon false accusation. He also banished his son Lycophron to the island of Corcyra, because the youth pitied and wept at the miserable end of his mother, and detested the barbarities of his father. Periander died about 585 years before the Christian era, in his 80th year, and by the meanness of his flatterers he was reckoned one of the seven wise men of Greece. Though he was tyrannical, yet he patronized the fine arts; he was fond of peace, and he showed himself the friend and protector of genius and of learning. He used to say, that a man ought solemnly to keep his word, but not to hesitate to break it if ever it clashed with his interest. He said also that not only crimes ought to be punished, but also every wicked and corrupted thought. *Diog. in vitâ.—Arist. 5, Polit.—Paus. 2.—*A tyrant of Ambracia, whom some rank with the seven wise men of Greece, and not the tyrant of Corinth.

PERIBŒA, a daughter of Alcæthous, sold by her father on suspicion that she was courted by Telamon, son of Æacus, king of Ægina. She was carried to Cyprus, where Telamon the founder of Salamis married her, and she became mother of Ajax. She also married Theseus, according to some. She is also called Eribœa. *Paus. 1, c. 17 and 42.—Hygin. 97.—*The wife of Polybus, king of Corinth, who educated Œdipus as her own child.

PERICLES, an Athenian of a noble family, son of Xanthippus and Agariste. He was naturally endowed with great powers, which he improved by attending the lectures of Damon, of Zeno, and of Anaxagoras. Under these celebrated masters he became a commander, a statesman, and an orator, and gained the affections of the people by his uncommon address and well directed liberality. When he took a share in the administration of public affairs, he rendered himself popular by opposing Cimon, who was the favourite of the nobility, and to remove every obstacle which stood in the way of his ambition, he lessened the dignity and the power of the court of the Areopagus, which the people had been taught for ages to respect and to venerate. He also attacked Cimon, and caused him to be banished by the ostracism. Thucydides also, who had succeeded Cimon on his banishment, shared the same fate, and

Pericles remained for 15 years the sole minister, and, as it may be said, the absolute sovereign of a republic which always showed itself so jealous of its liberties, and which distrusted so much the honesty of her magistrates. In his ministerial capacity Pericles did not enrich himself, but the prosperity of Athens was the object of his administration. He made war against the Lacedæmonians, and restored the temple of Delphi to the care of the Phocians, who had been illegally deprived of that honourable trust. He obtained a victory over the Sicyonians near Nemæa, and waged a deceitful war against the inhabitants of Samos at the request of his favourite mistress Aspasia. The Peloponnesian war was fomented by his ambitious views. (*vid. Peloponnesiacum bellum.*) and when he had warmly represented the flourishing state, the opulence, and actual power of his country, the Athenians did not hesitate a moment to undertake a war against the most powerful republics of Greece, a war which continued for 27 years, and which was concluded by the destruction of their empire and the demolition of their walls. The arms of the Athenians were for some time crowned with success; but an unfortunate expedition raised clamours against Pericles, and the enraged populace attributed all their losses to him, and to make atonement for their ill success, they condemned him to pay 50 talents. This loss of popular favour by republican caprice did not so much affect Pericles as the recent death of all his children; and, when the tide of unpopularity was passed by, he condescended to come into the public assembly, and to view with secret pride the contrition of his fellow-citizens, who universally begged his forgiveness for the violence which they had offered to his ministerial character. He was again restored to all his honours, and, if possible, invested with more power and more authority than before; but the dreadful pestilence which had diminished the number of his family proved fatal to him, and about 429 years before Christ, in his 70th year, he fell a sacrifice to that terrible malady which robbed Athens of so many of her citizens. Pericles was for 40 years at the head of the administration, 25 years with others, and 15 alone, and the flourishing state of the empire during his government gave occasion to the Athenians publicly to lament his loss, and venerate his memory. As he was expiring, and seemingly senseless, his friends that stood around his bed expatiated with warmth on the most glorious actions of his life, and the victories which he had won, when he suddenly interrupted their tears and conversation, by saying, that in mentioning the exploits that he had achieved, and which were common to him with all generals, they had forgot to mention a circumstance which reflected far greater glory upon him as a minister, a general, and above all, as a man. It is, says he, that not a citizen in Athens has been obliged to put on mourning on my account. The Athenians were so pleased with his eloquence that they compared it to thunder and

lightning, and, as to another father of the gods, they gave him the surname of Olympian. The poets, his flatterers, said that the goddess of persuasion, with all her charms and attractions, dwelt upon his tongue. When he marched at the head of the Athenian armies, Pericles observed that he had the command of a free nation that were Greeks and citizens of Athens. He also declared that not only the hand of a magistrate, but also his eyes and his tongue should be pure and undefiled. Yet great and venerable as this character may appear, we must not forget the follies of Pericles. His vicious partiality for the celebrated courtesan Aspasia, subjected him to the ridicule and the censure of his fellow-citizens; but if he triumphed over satire and malevolent remarks, the Athenians had occasion to execrate the memory of a man who by his example corrupted the purity and innocence of their morals, and who made licentiousness respectable, and the indulgence of every impure desire the qualification of the soldier as well as of the senator. Pericles lost all his legitimate children by the pestilence, and to call a natural son by his own name, he was obliged to repeal a law which he had made against spurious children, and which he had enforced with great severity. This son, called Pericles, became one of the ten generals who succeeded Alcibiades in the administration of affairs, and, like his colleagues, he was condemned to death by the Athenians, after the unfortunate battle of Arginusæ. *Paus.* 1, c. 25.—*Plut. in vitâ.*—*Quintil.* 12, c. 9.—*Cic. de Orat.* 3.—*Ælian.* V. H. 4, c. 10.—*Xenoph. Hist. G.*—*Thucyd.*

PERICLYMÉNUS, one of the twelve sons of Neleus, brother to Nestor, killed by Hercules. He was one of the Argonauts, and had received from Neptune his grandfather the power of changing himself into whatever shape he pleased. *Apollod.*—*Ovid. Met.* 12, v. 557.

PERIEGÈTES DIONYSIUS, a poet. [*vid.* Dionysius.]

PERILLA, a daughter of Ovid the poet. She was extremely fond of poetry and literature. *Ovid. Fast.* 5, el. 7, v. 1.

PERILLUS, an ingenious artist at Athens who made a brazen bull for Phalaris, tyrant of Agrigentum. This machine was fabricated to put criminals to death by burning them alive, and it was such that their cries were like the roaring of a bull. When Perillus gave it Phalaris, the tyrant made the first experiment upon the donor, and cruelly put him to death by lighting a slow fire under the belly of the bull. *Plin.* 34, c. 8.—*Ovid. in Art.* *Am.* 1, v. 653, *in Ib.* 439.

PERIMÉLA, c. daughter of Hippodamas, thrown into the sea for receiving the addresses of the Achelous. She was changed into an island in the Ionian Sea, and became one of the Echinades. *Ovid. Met.* 9, v. 790.

PERINTHUS, a town of Thrace, on the Propontis, anciently surnamed *Mygdonica*. It was afterwards called *Heraclea*, in honour of Hercules, and now *Erekli*. [From this city

a wall, called *Μακρον τευχος*, was built across to the Euxine by the emperor Anastasius.] *Mela*, 2, c. 2.—*Paus.* 1, c. 29.—*Plin.* 4, c. 11.—*Liv.* 33, c. 30.

PERIPATETICI, a sect of philosophers at Athens, disciples of Aristotle. They received this name from the place where they were taught, called *Peripaton*, in the Lyceum, or because they received the philosopher's lectures as they walked (*περιπατουντες*). [Cicero tells us that Plato left two excellent disciples, Xenocrates and Aristotle, who founded two sects which only differed in name, the former taking the appellation of Academics, who were those that continued to hold their conferences in the Academy as Plato had done before; the others, followers of Aristotle.] The Peripatetics acknowledged the dignity of human nature, and placed their *summum bonum*, not in the pleasures of passive sensation, but in the due exercise of the moral and intellectual faculties. The habit of this exercise, when guided by reason, constituted the highest excellence of man. The philosopher contended that our own happiness chiefly depends upon ourselves, and though he did not require in his followers that self-command to which others pretended, yet he allowed a moderate degree of perturbation, as becoming human nature, and he considered a certain sensibility of passion totally necessary, as by resentment we are enabled to repel injuries, and the smart which past calamities have inflicted renders us careful to avoid the repetition. [Aristotle is said to have borrowed the greatest and best part of his philosophy from his master Plato. Serranus affirms confidently, and says he is able to demonstrate, that there is nothing exquisite in any part of Aristotle's philosophy, dialectics, ethics, politics, physics, or metaphysics, but what is found in Plato; and of this opinion are many ancient authors, Clemens, Alexandrinus, &c.] *Cic. Acad.* 2, &c.

PERMESSUS, a river of Bœotia, rising in Mount Helicon, and flowing all round it. It received its name from Permessus, the father of a nymph called Aganippe, who also gave her name to one of the fountains of Helicon. The river Permessus, as well as the fountain Aganippe, were sacred to the muses. *Strab.* 8.—*Propert.* 2, el. 8.

PERO, or **PERONE**, a daughter of Neleus, king of Pylos, by Chloris. Her beauty drew many admirers, but she married Bias, son of Amythaon, because he had, by the assistance of his brother Melampus, [*vid.* Melampus.] and according to her father's desire, recovered some oxen which Hercules had stolen away, and she became mother of Talauus. *Homer. Od.* 11, v. 284.—*Propert.* 2, el. 2, v. 17.—*Paus.* 4, c. 36.—A daughter of Cimon, remarkable for her filial affection. When her father had been sent to prison, where his judges had condemned him to starve, she supported his life by giving him the milk of her breasts as her own child. *Val. Max.* 5, c. 4.

PERÔE, a fountain of Bœotia called after

Perce, a daughter of the Asopus. *Paus.* 9, c. 4.

PERPENNA, M. a Roman who conquered Aristonicus in Asia, and took him prisoner. He died B. C. 130.—Another, who joined the rebellion of Sertorius, and opposed Pompey. He was defeated by Metellus, and some time after he had the meanness to assassinate Sertorius, whom he had invited to his house. He fell into the hands of Pompey who ordered him to be put to death. *Plut. in Sert.*—*Paterc.* 2, c. 30.

PERPERENE, a place of Phrygia, where, as some suppose, Paris adjudged the prize of beauty to Venus. *Strab.* 5.

PERRHÆBIA, a part of Thessaly situate north of the Peneus. The inhabitants were driven from their possessions by the Lapithæ, and retired into Ætolia, where part of the country received the name of *Perrhæbia*. *Propert.* 2, el. 5, v. 33.—*Strab.* 9.—*Liv.* 33, c. 24, l. 39, c. 34.

PERSÆ, the inhabitants of Persia. *vid.* Persia.

PERSÆUS, a philosopher intimate with Antigonus, by whom he was appointed over the Acrocorinth. He flourished B. C. 274. *Diog.*—*Laert. in Zenon.*

PERSËPHONE, a daughter of Jupiter and Ceres, called also Proserpina. [*vid.* Proserpina.]

PERSËPÔLIS, a celebrated city, the capital of the Persian empire. It was laid in ruins by Alexander after the conquest of Darius. The reason of this is unknown. Diodorus says that the sight of about 800 Greeks, whom the Persians had shamefully mutilated, so irritated Alexander, that he resolved to punish the barbarity of the inhabitants of Persepolis and of the neighbouring country, by permitting his soldiers to plunder their capital. Others suppose that Alexander set it on fire at the instigation of Thais, one of his courtezans, when he had passed the day in drinking, and in riot and debauchery. The ruins of Persepolis, now *Estaker*, or *Shehel-Minar*, still astonish the modern traveller by their grandeur and magnificence. [Persepolis, according to the best authorities, was not destroyed by Alexander, for he put a stop to the work of destruction almost the very instant after it had commenced. This is also proved by the fact of Peucestes, the satrap of Persis, having given in this very city, only a few years after, a splendid feast to the whole army. Persepolis is mentioned also by subsequent writers, and even under the dynasty of Mahometan princes this city, with its name changed to *Istakhar*, was their usual place of residence. Its destruction was owing to the fanatic Arabs, as is shown by M. Langlès, in a memoir contained in his *Collection of Travels*, vol. 3, p. 199. The fullest account of the ruins of Persepolis is to be found in the *Travels of Sir Robert Ker Porter*. The most remarkable part of these ruins is the *Shehel-Minar*, or "Forty Columns." The general impression produced by this part of the ruins, is said to be the strong resemblance which

they bear to the architectural taste of Egypt. This has already been alluded to in the remarks under the article Memnonium, and may farther be accounted for by the early hostile intercourse between the two countries, and their interchange of inhabitants by captivity. Hence the efforts of Egyptian workmen would be employed in embellishing Persepolis and other cities of the east.] *Curt.* 5, c. 7.—*Diod.* 17, &c.—*Arrian.*—*Plut. in Alex.*—*Justin.* 11, c. 14.

PERSES, a son of Perseus and Andromeda. From him the Persians, who were originally called *Cephene*s, received their name. *Herodot.* 7, c. 61.—A king of Macedonia. *vid.* Perseus.

PERSEUS, a son of Jupiter and Danae, the daughter of Acrisius. As Acrisius had confined his daughter in a brazen tower to prevent her becoming a mother, because he was to perish, according to the words of an oracle, by the hands of his daughter's son, Perseus was no sooner born, [*vid.* Danae,] than he was thrown into the sea with his mother Danae. The hopes of Acrisius were frustrated; the slender boat which carried Danae and her son was driven by the winds upon the coasts of the island of Seriphos, one of the Cyclades, where they were found by a fisherman called Dictys, and carried to Polydectes, the king of the place. They were treated with great humanity, and Perseus was intrusted to the care of the priests of Minerva's temple. His rising genius and manly courage, however, soon displeased Polydectes, and the monarch, who wished to offer violence to Danae, feared the resentment of her son. Yet Polydectes resolved to remove every obstacle. He invited all his friends to a sumptuous entertainment, and it was requisite that all such as came should present the monarch with a beautiful horse. Perseus was in the number of the invited, and more particularly so, as Polydectes knew that he could not receive from him the present which he expected from all the rest. Nevertheless, Perseus, who wished not to appear inferior to the others in magnificence, told the king that as he could not give him a horse, he would bring him the head of Medusa, the only one of the Gorgons who was subject to mortality. The offer was doubly agreeable to Polydectes, as it would remove Perseus from Seriphos, and, on account of its seeming impossibility, the attempt might perhaps end in his ruin. But the innocence of Perseus was patronized by the gods. Pluto lent him his helmet, which had the wonderful power of making its bearer invisible; Minerva gave him her buckler, which was as resplendent as glass; and he received from Mercury wings and the talaria, with a short dagger made of diamonds, and called *herpe*. According to some, it was from Vulcan, and not from Mercury, that he received the *herpe*, which was in form like a scythe. With these arms Perseus began his expedition, and traversed the air, conducted by the goddess Minerva. He went to the Graiæ, the sisters of the Gorgons, who, according to the poets, had wings

like the Gorgons, but only one eye and one tooth between them all, of which they made use each in her turn. They were three in number, according to Æschylus and Apollodorus; or only two, according to Ovid and Hesiod. With Pluto's helmet, which rendered him invisible, Perseus was enabled to steal their eye and their tooth while they were asleep, and he returned them only when they had informed him where their sisters the Gorgons resided. When he had received every necessary information, Perseus flew to the habitation of the Gorgons, which was situate beyond the western ocean, according to Hesiod and Apollodorus; or in Libya, according to Ovid and Lucan, or in the deserts of Asiatic Scythia, according to Æschylus. He found these monsters asleep, and as he knew that if he fixed his eyes upon them he should be instantly changed into a stone, he continually looked on his shield, which reflected all the objects as clearly as the best of glasses. He approached them, and with a courage which the goddess Minerva supported, he cut off Medusa's head with one blow. The noise awoke the two immortal sisters, but Pluto's helmet rendered Perseus invisible, and the attempts of the Gorgons to revenge Medusa's death proved fruitless, the conqueror made his way through the air, and from the blood which dropped from Medusa's head, sprang all those innumerable serpents which have ever since infested the sandy deserts of Libya. Chrysaor also, with his golden sword, sprung from these drops of blood, as well as the horse Pegasus, which immediately flew through the air and stopped on Mount Helicon, where he became the favourite of the muses. [*vid. Gorgones and Pegasus, where an explanation of the fable is given.*] Meantime Perseus had continued his journey across the deserts of Libya, but the approach of night obliged him to alight in the territories of Atlas, king of Mauritania. He went to the monarch's palace, where he hoped to find a kind reception, by announcing himself as the son of Jupiter, but in this he was disappointed. Atlas recollected that, according to an ancient oracle, his gardens were to be robbed of their fruit by one of the sons of Jupiter, and therefore he not only refused Perseus the hospitality he demanded, but he even offered violence to his person. Perseus, finding himself inferior to his powerful enemy, showed him Medusa's head, and instantly Atlas was changed into a large mountain which bore the same name in the deserts of Africa. On the morrow Perseus continued his flight, and as he passed across the territories of Libya, he discovered, on the coasts of Æthiopia, the naked Andromeda exposed to a sea-monster. He was struck at the sight, and offered her father Cepheus to deliver her from instant death if he obtained her in marriage as a reward of his labours. Cepheus consented, and immediately Perseus, raising himself in the air, flew towards the monster, which was advancing to devour Andromeda, and he plunged his dagger in his right shoulder, and de-

stroyed it. This happy event was attended with the greatest rejoicings. Perseus raised three altars to Mercury, Jupiter, and Pallas, and after he had offered the sacrifice of a calf, a bullock, and a heifer, the nuptials were celebrated with the greatest festivity. The universal joy, however, was soon disturbed. Phineus, Andromeda's uncle, entered the palace with a number of armed men, and attempted to carry away the bride whom he had courted and admired long before the arrival of Perseus. The father and mother of Andromeda interfered, but in vain; a bloody battle ensued, and Perseus must have fallen a victim to the rage of Phineus, had not he defended himself at last with the same arms which proved fatal to Atlas. He showed the Gorgon's head to his adversaries, and they were instantly turned to stone, each in the posture and attitude in which he then stood. The friends of Cepheus, and such as supported Perseus, shared not the fate of Phineus, as the hero had previously warned them of the power of Medusa's head, and of the services which he received from it. Soon after this memorable adventure Perseus retired to Seriphos, at the very moment that his mother Danae fled to the altar of Minerva to avoid the pursuit of Polydectes, who attempted to offer her violence. Dictys, who had saved her from the sea, and who, as some say, was the brother of Polydectes, defended her against the attempts of her enemies, and therefore Perseus, sensible of his merit and of his humanity, placed him on the throne of Seriphos, after he had with Medusa's head turned into stones the wicked Polydectes and the officers who were the associates of his guilt. He afterwards restored to Mercury his talaria and his wings, to Pluto his helmet, to Vulcan his sword, and to Minerva her shield; but as he was more particularly indebted to the goddess of wisdom for her assistance and protection, he placed the Gorgon's head on her shield, or rather, according to the more received opinion, on her ægis. After he had finished these celebrated exploits, Perseus expressed a wish to return to his native country, and accordingly he embarked for the Peloponnesus with his mother and Andromeda. When he reached the Peloponnesian coasts he was informed that Teutamias, king of Larissa, was then celebrating funeral games in honour of his father. This intelligence drew him to Larissa to signalize himself in throwing the quoit, of which, according to some, he was the inventor. But here he was attended by an evil fate, and had the misfortune to kill a man with a quoit which he had thrown in the air. This was no other than his grandfather Acrisius, who, on the first intelligence that his grandson had reached the Peloponnesus, fled from his kingdom of Argos to the court of his friend and ally Teutamias, to prevent the fulfilling of the oracle which had obliged him to treat his daughter with so much barbarity. Some suppose with Pausanias, that Acrisius had gone to Larissa to be reconciled to his grand-

son, whose fame had been spread in every city of Greece; and Ovid maintains that the grandfather was under the strongest obligations to his son-in-law, as through him he had received his kingdom, from which he had been forcibly driven by the sons of his brother Prætus. This unfortunate murder greatly depressed the spirits of Perseus; by the death of Acrisius he was entitled to the throne of Argos, but he refused to reign there; and to remove himself from a place which reminded him of the parricide he had unfortunately committed, he exchanged his kingdom for that of Tirynthus, and the maritime coast of Argolis, where Megapenthes, the son of Prætus, then reigned. When he had finally settled in this part of the Peloponnesus, he determined to lay the foundations of a new city, which he made the capital of his dominions, and which he called *Mycenæ*, because the pommel of his sword, called by the Greeks *myces*, had fallen there. The time of his death is unknown, yet it is universally agreed that he received divine honours like the rest of the ancient heroes. He had statues at Mycenæ and in the island of Seriphos, and the Athenians raised him a temple in which they consecrated an altar in honour of Dictys, who had treated Danae and her infant son with so much paternal tenderness. The Egyptians also paid particular honour to his memory, and asserted that he often appeared among them wearing shoes two cubits long, which was always interpreted as a sign of fertility. Perseus had by Andromeda Alceus, Sthenelus, Nestor, Electryon, and Gorgophone, and after death, according to some mythologists, he became a constellation in the heavens. *Herodot.* 2, c. 91.—*Apollod.* 2, c. 4, &c.—*Paus.* 2, c. 16 and 18, l. 3, c. 17, &c.—*Apollon. Arg.* 4, v. 1509.—*Ital.* 9, v. 442.—*Ovid. Met.* 4, fab. 16, l. 5, fab. 1, &c.—*Lucan.* 9, v. 668.—*Hygin.* fab. 64.—*Hesiod. Theog.* 270, & *Scut. Herc.*—*Pind. Pyth.* 7, & *Olymp.* 3.—*Ital.* 9.—*Athen.* 13.—*Hom. Il.* 14.—*Tzet. in Lycoph.* 17.—A son of Nestor and Anaxibia. *Apollod.* 1, c. 9.—A writer who published a treatise on the republic of Sparta.—A philosopher, disciple to Zeno. *vid.* *Persæus*.

PERSEUS, or **PERSES**, a son of Philip king of Macedonia. He distinguished himself like his father, by his enmity to the Romans, and when he had made sufficient preparations, he declared war against them. His operations, however, were slow and injudicious; he wanted courage and resolution, and though he at first obtained some advantages over the Roman armies, yet his avarice and his timidity proved destructive to his cause. When Paulus was appointed to the command of the Roman armies in Macedonia, Perseus showed his inferiority by his imprudent encampments, and when he had at last yielded to the advice of his officers, who recommended a general engagement, and drawn up his forces near the walls of Pydna, B. C. 168, he was the first who ruined his own cause, and, by flying as soon as the bat-

tle was begun, he left the enemy masters of the field. From Pydna, Perseus fled to Samothrace, but he was soon discovered in his obscure retreat, and brought into the presence of the Roman conqueror, where the meanness of his behaviour exposed him to ridicule and not to mercy. He was carried to Rome, and dragged along the streets of the city to adorn the triumph of the conqueror. His family were also exposed to the sight of the Roman populace, who shed tears on viewing in their streets, dragged like a slave, a monarch who had once defeated their armies, and spread alarm all over Italy by the greatness of his military preparations, and by his bold undertakings. Perseus died in prison, or, according to some, he was put to a shameful death the first year of his captivity. He had two sons, Philip and Alexander, and one daughter, whose name is not known. Alexander, the younger of these, was hired to a Roman carpenter, and led the greatest part of his life in obscurity till his ingenuity raised him to notice. He was afterwards made secretary to the senate. *Liv.* 40, &c.—*Justin.* 33, c. 1, &c.—*Plut. in Paulo.*—*Flor.* 2, c. 12.—*Propert.* 4, el. 12, v. 39.

PERSIA, a celebrated kingdom of Asia, which in its ancient state extended from the Hellespont to the Indus, above 2800 miles, and from Pontus to the shores of Arabia above 2000 miles. [The ancient name of Persia was *Elam* or *Elymais*, and its inhabitants were denominated *Elamites*, as the descendants of *Elam* the son of *Shem*, and under this appellation they formed about the time of *Abraham* in the 18th or 19th century B. C. a powerful state. The name of Persia is derived from the oriental term *Pares*, and, originating with the province *Pars* or *Fars*, it at length comprehended the whole mighty empire. The province of *Persis* or *Persia Proper* is now *Fars*.] As a province, Persia was but small; and, according to the description of *Plotemy*, it was bounded on the north by *Media*, west by *Susiana*, south by the *Persian Gulf*, and east by *Carmania*. The empire of Persia, or the Persian monarchy, was first founded by *Cyrus the Great*, about 559 years before the Christian era, and under the succeeding monarchs it became one of the most considerable and powerful kingdoms of the earth. The kings of Persia began to reign in the following order: *Cyrus*, B. C. 559; *Cambyses*, 529; and after the usurpation of *Smerdis* for 7 months, *Darius* 521; *Xerxes the Great* 485; *Artabanus* 7 months, and *Artaxerxes Longimanus* 464; *Xerxes II.* 425; *Sogdianus* 7 months, 424; *Darius II.* or *Nothus* 423; *Artaxerxes II.* or *Memnon* 404; *Artaxerxes III.* or *Ochus* 358; *Arses* or *Arogus* 337, and *Darius III.* or *Codomanus*, 335, who was conquered by *Alexander the Great* 331. The destruction of the Persian monarchy by the Macedonians was easily effected, and from that time Persia became tributary to the Greeks. After the death of *Alexander*, when the Macedonian empire was divided among the officers of the deceased

conqueror, Seleucus Nicator made himself master of the Persian provinces, till the revolt of the Parthians introduced new revolutions in the east. Persia was partly re-conquered from the Greeks, and remained tributary to the Parthians for near 500 years. After this the sovereignty was again placed into the hands of the Persians by the revolt of Artaxerxes, a common soldier, A. D. 229, who became the founder of the second Persian monarchy, which proved so inimical to the power of the Roman emperors. In their national character the Persians were warlike, they were early taught to ride, and to handle the bow, and by the manly exercises of hunting, they were inured to bear the toils and fatigues of a military life. Their national valour, however, soon degenerated, and their want of employment at home soon rendered them unfit for war. In the reign of Xerxes, when the empire of Persia was in its most flourishing state, a small number of Greeks were enabled repeatedly to repel, for three successive days, an almost innumerable army. This celebrated action, which happened at Thermopylæ, shows in a strong light the superiority of the Grecian soldiers over the Persians; and the battles that before, and a short time after, were fought between the two nations at Marathon, Salamis, Plataea, and Mycale, are again an incontestible proof that these Asiatics had more reliance upon their numbers and upon the splendour and richness of their arms, than upon the valour and discipline of their troops. Their custom, too prevalent among eastern nations, of introducing luxury into the camp, proved also in some measure destructive to their military reputation; and the view which the ancients give us of the army of Xerxes, of his cooks, stage-dancers, concubines, musicians, and perfumers, is no very favourable sign of the sagacity of a monarch, who by his nod could command millions of men to flock to his standard. In their religion the Persians were very superstitious; they paid the greatest veneration to the sun, the moon, and the stars, and they offered sacrifices to fire, but the supreme deity was never represented by statues among them. They permitted polygamy, and it was no incest among them to marry a sister or a mother. In their punishments they were extremely severe, even to barbarity. The monarch always appeared with the greatest pomp and dignity; his person was attended by a guard of 15,000 men, and he had, besides, a body of 10,000 chosen horsemen, called *immortal*. He styled himself, like the rest of the eastern monarchs, the king of kings, as expressive of his greatness and his power. The Persians were formerly called *Cephenes*, *Achæmenians*, and *Artæi*, and they are often confounded with the Parthians by the ancient poets. They received the name of Persians from Perses the son of Perseus and Andromeda, who is supposed to have settled among them. Persepolis was the capital of the country. *Curt.* 4, c. 14, l. 5, c. 3.—*Plut. in Artax. Alex.* &c.—*Mela*, 1, &c.—*Strab.* 2,

15.—*Xenoph. Cyrop.*—*Herodot.* 1, c. 125, &c.—*Apollod.* 2.—*Marcel.* 23.

PERSICUM MARE, or PERSICUS SINUS, a part of the Indian ocean on the coast of Persia and Arabia, now called the gulf of *Balgora*.

PERSIS, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian gulf. It is often taken for Persia itself. [It is what geographers usually term Persia Proper, and is supposed to have been the original seat of the Persians.]

AULUS PERSIUS FLACCUS, a Latin poet of Volaterræ. He was of an equestrian family, and he made himself known by his intimacy with the most illustrious Romans of the age. The early part of his life was spent in his native town, and at the age of twelve he was removed to Rome, where he studied philosophy under Cornutus, the celebrated stoic. He also received the instructions of Palæmon the grammarian, and Virginius the rhetorician. Naturally of a mild disposition, his character was unimpeached, his modesty remarkable, and his benevolence universally admired. He distinguished himself by his satirical humour, and made the faults of the orators and poets of his age the subjects of his poems. He did not even spare Nero, and the more effectually to expose the emperor to ridicule, he introduced into his satires some of his verses. The *torva mimalloneis impleverunt cornua bombis*, with the three following verses, are Nero's, according to some. But though he was so severe upon the vicious and ignorant, he did not forget his friendship for Cornutus, and he showed his regard for his character and abilities by making mention of his name with great propriety in his satires. It was by the advice of his learned preceptor that he corrected one of his poems, in which he had compared Nero to Midas, and at his representation he altered the words *Auriculas asini Mida rex habet*, into *Auriculas asini quis non habet?* Persius died in the 30th year of his age, A. D. 62, and left all his books, which consisted of seven hundred volumes, and a large sum of money, to his preceptor; but Cornutus only accepted the books, and returned the money to the sisters and friends of the deceased. [Cornutus, careful for the reputation of his pupil, advised the mother of the poet to destroy all the productions of his youth, except the Satires, which were in consequence published by Cæsius Bassus. They appeared originally as a single work and undivided into parts. The grammarians, however, of a later age, separated the Satire into five or six detached portions. The latter division has been adopted also by modern editors. These Satires are preceded by a preface of fourteen verses. The chief defect of Persius is an affected obscurity of style, which is so great and so general that there are few scholars who read these performances for the first time, whose progress is not arrested at almost every line, by some difficulty that presents itself. From the instance afforded in the line quoted above,

Auriculas asini, &c. it has been conjectured, and not without some show of reason, that one of the causes of the great obscurity of Persius is the caution with which he constantly conceals his attacks upon Nero. The scholiast moreover expressly states, with regard to several verses of the poet, that they were intended for the emperor. This may be a sufficient apology for Persius, as far as Nero is concerned, but why allow the same obscurity to pervade the rest of his poems? The Satires of Persius would, in fact, be absolutely unintelligible for us, if we had not the labours of an ancient scholiast, or rather a collection of extracts from several scholiasts, to guide us; and even with this aid we are frequently unable to comprehend the meaning of the satirist. The conclusion seems irresistible, that much of this obscurity is owing to the peculiar character of the poet's mind, to his affected conciseness, and to the show of erudition which he is so fond of exhibiting. Some critics, who condemn the negligent style of Horace, give the preference to Persius as a satirist, on account of the greater harmony of his hexameters. Melody of diction, however, cannot compensate for the want of perspicuity; besides, the style of Horace, in his satires, is purposely made to approximate to that of familiar life. It must appear surprising, that Persius is so reserved respecting the gross vices and immorality of the age in which he lived. The best way of accounting for this, is to ascribe it to the retired life led by the youthful poet in the bosom of a virtuous family, and his consequent want of experience in the excesses of the day. The best edition of the Satires of Persius is that of Koenig, Götting. 1803, 8vo. They are most commonly, however, printed together with those of Juvenal.] *Martial*.—*Quintil.* 10, c. 1.—*August. de Magist.* 9.—*Lactant.*

PERTINAX, Publius Helvius, a Roman emperor after the death of Commodus. He was descended from an obscure family, and, like his father, who was either a slave, or the son of a manumitted slave, he for some time followed the mean employment of drying wood and making charcoal. His indigence, however, did not prevent him from receiving a liberal education, and indeed he was for some time employed in teaching a number of pupils the Greek and the Roman languages in Etruria. He left this laborious profession for a military life, and by his valour and intrepidity he gradually rose to offices of the highest trust in the army, and was made consul by M. Aurelius for his eminent services. He was afterwards intrusted with the government of Mœsia, and at last he presided over the city of Rome as governor. When Commodus was murdered, Pertinax was universally selected to succeed to the imperial throne, and his refusal, and the plea of old age and increasing infirmities, did not prevent his being saluted emperor and Augustus. He acquiesced with reluctance, but his mildness, his economy, and the popularity

of his administration, convinced the senate and the people of the prudence and the justice of their choice. He forbad his name to be inscribed on such places or estates as were part of the imperial domain, and exclaimed that they belonged not to him but to the public. He melted all the silver statues which had been raised to his vicious predecessor, and he exposed to public sale all his concubines, his horses, his arms, and all the instruments of his pleasure and extravagance. With the money raised from these he enriched the empire, and was enabled to abolish all the taxes which Commodus had laid on the rivers, ports, and highways, through the empire. This patriotic administration gained him the affection of the worthiest and most discerning of his subjects, but the extravagant and luxurious raised their clamours against him; and when Pertinax attempted to introduce among the pretorian guards that discipline which was so necessary to preserve the peace and tranquillity of Rome, the flames of rebellion were kindled, and the minds of the soldiers totally alienated. Pertinax was apprised of this mutiny, but he refused to fly at the hour of danger. He scorned the advice of his friends who wished him to withdraw from the impending storm, and he unexpectedly appeared before the seditious pretorians, and without fear or concern, boldly asked them whether they, who were bound to defend the person of their prince and emperor, were come to betray him and to shed his blood. His undaunted assurance and his intrepidity would have had the desired effect, and the soldiers had already begun to retire, when one of the most seditious advanced and darted his javelin at the emperor's breast, exclaiming, *the soldiers send you this*. The rest immediately followed the example, and Pertinax, muffling up his head and calling upon Jupiter to avenge his death, remained unmoved, and was instantly dispatched. His head was cut off and carried upon the point of a spear as in triumph to the camp. This happened on the 28th of March, A. D. 193. Pertinax reigned only 87 days, and his death was the more universally lamented as it proceeded from a seditious tumult, and robbed the Roman empire of a wise, virtuous, and benevolent emperor. *Dio*.—*Herodian*.—*Capitol*.

PERTUNDA, a goddess at Rome, who presided over the consummation of marriage. Her statue was generally placed in the bridal chamber. *Varro apud Aug. Civ. D.* 6, c. 9.

PERUSIA, now *Perugia*, [one of the most ancient and distinguished cities of Etruria, situate at the south-eastern extremity of the Lacus Thrasymenus, or *Lago di Perugia*. The era of its foundation long preceded that of Rome, though the precise period cannot be ascertained with certainty. In conjunction with the other Etrurian states it long resisted the Roman arms, but when reduced became a powerful and wealthy ally. It defied the power of Annibal, and flourished in peace and opulence until the reign

of Augustus, when it unfortunately engaged in the rebellion of L. Antonius, uncle of the triumvir. It was taken by Augustus, and reduced to ashes in consequence of one of the principal citizens communicating fire to his own house, which he designed as a funeral-pile for himself and family: the fire spread to the adjacent buildings, and the whole city was destroyed. Perusia was afterwards rebuilt, and became again flourishing and opulent. In the Gothic war, it stood a siege of seven years against the barbarians. Its situation on the summit of a mountain rendered it difficult of access.] *Strab.* 5.—*Lucan.* 1, v. 41.—*Paterc.* 2, c. 74.—*Liv.* 9, c. 37, l. 10, c. 30 and 37.

PESCENNIUS. *vid.* Niger.

PESINUS, (*untis*), [a city of Galatia, on the river Sangarius, and near the western borders. It lay west of Gordium.] It is particularly famous for a temple and a statue of the goddess Cybele, who was from thence called *Pessinuntia*. [*vid.* Dindymus.] *Strab.* 12.—*Paus.* 7, c. 17.—*Liv.* 29, c. 10 and 14.

PETELINUS LACUS, a lake near one of the gates of Rome. *Liv.* 6, c. 20.

PETEUS, a son of Orneus, and grandson of Erechtheus. He reigned in Attica, and became father of Mnesteus, who went with the Greeks to the Trojan war. He is represented by some of the ancients as a monster, half a man and half a beast. *Apollod.* 3, c. 10.—*Paus.* 10, c. 35.

PETILIA, now *Strongoli*, [a small town of Bruttium north-west of Crotona, near the coast of the Sinus Tarentinus,] built, or perhaps only repaired, by Philoctetes, who, after his return from the Trojan war, left his country Melibœa because his subjects had revolted. *Mela*, 2, c. 4.—*Liv.* 23, c. 20.—*Virg.* *Æn.* 3, v. 402.—*Strab.* 6.

PETILIUS, a prætor who persuaded the people of Rome to burn the books which had been found in Numa's tomb about 400 years after his death. His advice was followed. *Plut. in Num.*—A governor of the capitol, who stole away the treasures intrusted to his care. He was accused, but, though guilty, he was acquitted as being the friend of Augustus. [He obtained, it is said, from this circumstance, the surname of Capitulinus. This part of the story, however, is not correct. Capitulinus was an old cognomen of the gens *Petilia*.] *Horat.* 1, *Sat.* 4, v. 94.

PETOSIRIS, a celebrated astrologer of Egypt. *Juv.* 6, v. 580.

PETRA, the capital town of Arabia Petræa. *Strab.* 16.—A town of Sicily, near Hybla, whose inhabitants are called *Petrini* & *Petresenses*.—A town of Thrace. *Liv.* 40, c. 22.—Another of Pieria in Macedonia. *Liv.* 39, c. 26.—*Cic. in Verr.* 1, c. 39.—An elevated place near Dyrachium. *Lucan.* 6, v. 16 and 70.—*Cæs. Civ.* 3, c. 40.—Another in Elis.—Another near Corinth.

PETRÆA, a part of Arabia, which has Syria at the east, [Arabia Deserta on the west,] Palestine on the north, and Arabia Felix at the south. This part of Arabia was rocky,

whence it has received its name, [from the Greek *πετρα*, *rupes*.] It was for the most part also covered with barren sands, but was interspersed with some fruitful spots. Its capital was called Petra. [This country contained the southern Edomites, the Amalekites, the Cushites, who are improperly called the Ethiopians, the Hivites, &c. Their descendants are at present known by the general name of Arabians; but it is of consequence to notice the ancient inhabitants as they are mentioned in the text of Scripture.]

PETREIUS, a Roman soldier who killed his tribune during the Cimbric wars because he hesitated to attack the enemy. He was rewarded for his valour with a crown of grass. *Plin.* 22, c. 6.—A lieutenant of C. Antonius who defeated the troops of Catiline. He took the part of Pompey against Julius Cæsar. When Cæsar had been victorious in every part of the world, Petreius, who had retired into Africa, attempted to destroy himself by fighting with his friend king Juba in single combat. Juba was killed first, and Petreius obliged one of his slaves to run him through. *Sallust. Catil.*—*Appian.*—*Cæs.* 1, *Civ.*

PETRINUM, a town of Campania, [in the vicinity of Sinuessa.] *Horat.* 1, ep. 5, v. 5.

PETROCORII, the inhabitants of the modern town of *Perigord* in France. *Cæs.* 7, *B. G.* c. 75.

PETRŌNIA, the wife of Vitellius. *Tacit. Hist.* 2, c. 64.

PETRŌNIUS, a governor of Egypt, appointed to succeed Gallus. He behaved with great humanity to the Jews, and made war against Candace, queen of Ethiopia. *Strab.* 17.—Maximus, a Roman emperor. *vid.* Maximus.—Arbiter, a favourite of the emperor Nero, and one of the ministers and associates of all his pleasures and his debauchery. He was naturally fond of pleasure and effeminate, and he passed his whole nights in revels, and his days in sleep. He indulged himself in all the delights and gaieties of life, but though he was the most voluptuous of the age, yet he moderated his pleasures, and wished to appear curious and refined in luxury and extravagance. Whatever he did seemed to be performed with an air of unconcern and negligence, he was affable in his behaviour, and his witticisms and satirical remarks appeared artless and natural. He was appointed proconsul of Bithynia, and afterwards he was rewarded with the consulship; in both of which honourable employments he behaved with all the dignity which became one of the successors of a Brutus or a Scipio. With his office he laid down his artificial gravity, and gave himself up to the pursuit of pleasure, the emperor became more attached to him, and seemed fonder of his company, but he did not long enjoy the imperial favours. Tigellinus, likewise one of Nero's favourites, jealous of his fame, accused him of conspiring against the emperor's life. The accusation was credited, and Petronius immediately resolved to withdraw himself

from Nero's punishment by a voluntary death. This was performed in a manner altogether unprecedented, A. D. 66. Petronius ordered his veins to be opened, but without the eagerness of terminating his agonies he had them closed at intervals. Some time after they were opened, and, as if he wished to die in the same careless and unconcerned manner as he had lived, he passed his time in discoursing with his friends upon trifles, and listened with the greatest avidity to love verses, amusing stories, or laughable epigrams. Sometimes he manumitted his slaves or punished them with stripes. In this ludicrous manner he spent his last moments, till nature was exhausted, and before he expired he wrote an epistle to the emperor, in which he described with a masterly hand his nocturnal extravagances, and the daily impurities of his actions. This letter was carefully sealed, and after he had conveyed it privately to the emperor, Petronius broke his signet, that it might not after his death become a snare to the innocent. Petronius distinguished himself by his writings as well as by his luxury and voluptuousness. He is the author of many elegant but obscene compositions still extant, among which is a poem on the civil wars of Pompey and Cæsar, superior in some respects to the *Pharsalia* of Lucan. There is also the feast of *Trimalcion*, in which he paints with too much licentiousness the pleasures and the debaucheries of a corrupted court and of an extravagant monarch—reflections on the instability of human life—a poem on the vanity of dreams—another on the education of the Roman youth—two treatises, &c. The best editions of Petronius are those of Burman, 4to. Utr. 1709, and Reinesius, 8vo. 1731.

PEUCE, a small island at the mouth of the Danube. The inhabitants are called *Peucini*. [It is a name applied to the land insulated by the two principal arms of the Danube at its mouth. The ancient appellation still partly remains in that of *Piccina*. It was called Peuce from *πικκη*, a pine tree, with which species of tree it abounded. From this island the Peucini, who dwell in and adjacent to it, derived their name. We find them re-appearing in the Lower Empire under the names of *Picciniges*, and *Patzinacites*.] *Strab.* 7.—*Lucan.* 3, v. 202.—*Plin.* 4, c. 12.

PEUCESTES, a Macedonian set over Egypt by Alexander. He received Persia at the general division of the Macedonian empire at the king's death. He behaved with great cowardice after he had joined himself to Eumenes. *C. Nep. in Eum.*—*Plut.*—*Curt.* 4, c. 8.—An island which was visited by the Argonauts at their return from the conquest of the golden fleece.

PEUCËTIA, [a district in the southern part of Apulia. *vid. Apulia.*] *Strab.* 6.—*Plin.* 3, c. 11.—*Ovid. Met.* 14, v. 513.—*Paus.* 10, c. 13.

PEUCINI. [*vid. Peuce.*] *Tacit. de Germ.* 46.

PHACŪSA, a town of Egypt, [north-east of

Bubastus, on the Pelusiac branch of the Nile.]

PHÆA, a celebrated sow which infested the neighbourhood of Cromyon. It was destroyed by Theseus as he was travelling from Trœzene to Athens to make himself known to his father. Some supposed that the boar of Calydon sprang from this sow. Phæa, according to some authors, was no other than a woman who prostituted herself to strangers, whom she murdered and afterwards plundered. *Plut. in Thes.*—*Strab.* 8.

PHÆACIA, an island of the Ionian Sea, near the coast of Epirus, anciently called *Scheria*, and afterwards *Corcyra*. [*vid. Corcyra.*] The inhabitants, called *Phæaces*, were a luxurious and dissolute people, from which reason a glutton was generally stigmatized by the epithet of *Phæax*. When Ulysses was shipwrecked on the coast of Phæacia, Alcinoüs was then king of the island, whose gardens have been greatly celebrated. *Horat.* 1, ep. 15, v. 24.—*Ovid. Met.* 13, v. 719.—*Strab.* 6 and 7.—*Propert.* 3, el. 2, v. 13.

PHÆAX, an inhabitant of the island of Phæacia. (*vid. Phæacia.*)

PHÆCASSIA, one of the Sporades in the Ægean. *Plin.* 4, c. 12.

PHÆDON, an Athenian put to death by the 30 tyrants. His daughters, to escape the oppressors and preserve their chastity, threw themselves together into a well.—A disciple of Socrates. He had been seized by pirates in his younger days, and the philosopher, who seemed to discover something uncommon and promising in his countenance, bought his liberty for a sum of money, and ever after esteemed him. Phædon, after the death of Socrates, returned to Elis, where he founded a sect of philosophers called *Eliac*. The name of Phædon is affixed to one of the dialogues of Plato. [*vid. Menedemus.*] *Macrob. Sat.* 1, c. 11.—*Diog.*—An archon at Athens, when the Athenians were directed by the oracle to remove the bones of Theseus to Attica. *Plut. in Thes.*

PHÆDRA, a daughter of Minos and Pasiphaë, who married Theseus, by whom she became mother of Acamas and Demophoon. They had already lived for some time in conjugal felicity, when Venus, who hated all the descendants of Apollo, because that god had discovered her amours with Mars, inspired Phædra with an unconquerable passion for Hippolytus, the son of Theseus by the amazon Hippolyte. This shameful passion Phædra long attempted to stifle, but in vain; and therefore, in the absence of Theseus, she addressed Hippolytus with all the impatience of a desponding lover. Hippolytus rejected her with horror and disdain; but Phædra, incensed on account of the reception she had met, resolved to punish his coldness and refusal. At the return of Theseus she accused Hippolytus of attempts upon her virtue. The credulous father listened to the accusation, and without hearing the defence of Hippolytus, he banished him from his kingdom, and implored Neptune, who had promised to grant three of his

requests, to punish him in some exemplary manner. As Hippolytus fled from Athens, his horses were suddenly terrified by a huge sea-monster which Neptune had sent on the shore. He was dragged through precipices and over rocks, and he was trampled under the feet of his horses, and crushed under the wheels of his chariot. When the tragical end of Hippolytus was known at Athens, Phædra confessed her crime, and hung herself in despair, unable to survive one whose death her wickedness and guilt had occasioned. The death of Hippolytus, and the infamous passion of Phædra, are the subject of one of the tragedies of Euripides and of Seneca. Phædra was buried at Træzene, where her tomb was still seen in the age of the geographer Pausanias, near the temple of Venus, which she had built to render the goddess favourable to her incestuous passion. There was near her tomb a myrtle, whose leaves were all full of small holes, and it was reported, that Phædra had done this with a hair pin, when the vehemence of her passion had rendered her melancholy and almost desperate. She was represented in a painting in Apollo's temple at Delphi as suspended by a cord, and balancing herself in the air, while her sister Ariadne stood near to her, and fixed her eyes upon her : a delicate idea, by which the genius of the artist intimated her melancholy end. *Plut. in Thes.—Paus. 1, c. 22. l. 2, c. 32.—Diod. 4.—Hygin. fab. 47 and 243.—Eurip. in Senec. & in Hippol.—Virg. Æn. 6, v. 445.—Ovid. Heroid. 4.*

PHÆDRUS, one of the disciples of Socrates. *Cic. de Nat. D. 1.*—An Epicurean philosopher.—A Thracian who became one of the freedmen of the emperor Augustus. He translated into iambic verses, the fables of Æsop, in the reign of the emperor Tiberius. They are divided into five books, valuable for their precision, purity, elegance, and simplicity. [The matter of these fables is generally borrowed from Æsop, but Phædrus occasionally intermixes stories or historical pieces of his own. This work appears to have been little known in his own time, for no extant writer of antiquity alludes to it. This circumstance, together with the assertion of Seneca, "that the Romans had not attempted fables or Æsopian compositions," might throw suspicion on the genuineness of the work, did not its style and manner refer it to the best age of Roman literature.] They remained long buried in oblivion, till they were discovered in the library of St. Remi at Rheims, and published by Peter Pithou, a Frenchman, at the end of the 16th century. [Two manuscripts of Phædrus are said to exist, both of which are not only imperfect, but, being transcribed from the same copy very carelessly, are full of errors ; hence, few ancient works have given more trouble and room for critical conjecture.] Phædrus was for some time persecuted by Sejanus, because this corrupt minister believed that he was satirized and abused in the encomiums which the poet every where pays to virtue. The best editions of Phædrus are those of Burman, 4to. Leyd.

1727 ; Hoogstraten, 4to. Amst. 1701, Barbou, 12mo. Paris, 1754, [and Tzschucke, Misen. 1790, 12mo.]

PHÆDYMA, a daughter of Otaues, who first discovered that Smerdis, who had ascended the throne of Persia at the death of Cambyzes, was an impostor. [*vid. Smerdis*, where an account is given of the manner in which the discovery was made.] *Herodot. 3, c. 69.*

PHÆNARÈTE, the mother of the philosopher Socrates. She was a midwife by profession.

PHENIAS, a peripatetic philosopher, disciple of Aristotle. He wrote an history of tyrants. *Diog. Laert.*

PHENNA, one of the two Graces worshipped at Sparta, together with her sister Clita. Lacedæmon first paid them particular honour. *Paus. 9, c. 34.*

PHENNIS, a famous prophetess in the age of Antiochus. *Paus. 10, c. 15.*

PHÆTON, a son of the sun, or Phœbus, and Clymene, one of the Oceanides. [*vid. remarks below.*] He was son of Cephalus and Aurora, according to Hesiod and Pausanias, or of Tithonus and Aurora, according to Apollodorus. He is, however, more generally acknowledged to be the son of Phœbus and Clymene. Phæton was naturally of a lively disposition, and a handsome figure. Venus became enamoured of him, and intrusted him with the care of one of her temples. This distinguished favour of the goddess rendered him vain and aspiring ; and when Epaphus, the son of Io, had told him, to check his pride, that he was not the son of Phœbus, Phæton resolved to know his true origin, and, at the instigation of his mother, he visited the palace of the sun. He begged Phœbus, that if he really were his father, he would give him incontestible proofs of his paternal tenderness, and convince the world of his legitimacy. Phœbus swore by the Styx, that he would grant him whatever he required, and no sooner was the oath uttered, than Phæton demanded of him to drive his chariot for one day. Phœbus represented the impropriety of such a request and the dangers to which it would expose him, but in vain ; and, as the oath was inviolable, and Phæton unmoved, the father instructed his son how he was to proceed in his way through the regions of the air. His explicit directions were forgotten or little attended to ; and no sooner had Phæton received the reins from his father, than he betrayed his ignorance and incapacity to guide the chariot. The flying horses became sensible of the confusion of their driver, and immediately departed from the usual track. Phæton repented too late of his rashness, and already heaven and earth were threatened with an universal conflagration, when Jupiter, who had perceived the disorder of the horses of the sun, struck the rider with one of his thunderbolts, and hurled him headlong from heaven into the river Po. His body, consumed with fire, was found by the nymphs of the place, and honoured with a decent burial. His sisters mourned his un-

happy end, and were changed into poplars by Jupiter. (*vid.* Phaetontides.) According to the poets, while Phaëton was unskillfully driving the chariot of his father, the blood of the Æthiopians was dried up, and their skins became black, a colour which is still preserved among the greatest part of the inhabitants of the torrid zone. The territories of Libya were also parched up, according to the same tradition, on account of their too great vicinity to the sun; and ever since, Africa, unable to recover her original verdure and fruitfulness, has exhibited a sandy country, and uncultivated waste. According to those who explain this poetical fable, Phaëton was a Ligurian prince, who studied astronomy, and in whose age the neighbourhood of the Po was visited with uncommon heats. The horses of the sun are called *Phaetontis equi*, either because they were guided by Phaëton, or from the Greek word (φαιτων), which expresses the splendour and lustre of that luminary. [The fable of Phaëton evidently alludes to some extraordinary heats which prevailed in a very remote period, and of which only a confused tradition descended to later times. Aristotle states, upon the authority of some of the ancient writers, that in the time of Phaëton, there fell from heaven flames that consumed several countries; and Eusebius places this deluge of fire in the same age with that of Deucalion. The name Phaëton itself, seems in some degree to confirm this assertion, since it, or rather what closely resembles it, φαειτων, is frequently applied by the ancient poets as an epithet of the sun, in the sense of *bright, shining*. The most curious circumstance connected with the story of Phaëton, is the fact that the name Eridanus, of the river into which he is said to have fallen, belongs properly to the *Rodanus*, a small stream in the north of Europe, running near *Dantzic*. (*vid.* *Eridanus*.) The poets fabled that the tears shed by Phaëton's sisters were converted into amber; and, what is very remarkable, there was no amber ever found in the vicinity of the Po; whereas the Phœnicians drew their main supply from the shores of the Baltic, and from the immediate vicinity of the true Eridanus itself. Was the scene then of the catastrophe of Phaëton laid in so northern a latitude? There is nothing at all absurd in this supposition, since an extraordinary heat might have prevailed for a certain time as well in a northern as in any other latitude. But the difficulty seems to be, to find physical proofs of such a phenomenon having once taken place. Perhaps an argument in favour of a very elevated temperature having once prevailed in the environs of the Baltic, may be drawn from the great quantities of *amber* that are found there. The best naturalists regard this fossil as a juice which once flowed from a tree, and which, buried in the earth by some natural convulsion, would be impregnated with mineral vapours, and acquire a certain degree of consistency. As, however, the copal, the only kind of known

gum which resembles amber, is brought to us from Africa and the East Indies, it would appear, that the forests in which amber was produced, could not have existed in the vicinity of the Baltic, unless the temperature of the atmosphere in that quarter had been very elevated. Whether the fable of Phaëton has reference to a sudden and vast accession of heat to this already elevated state of the climate, or be merely a creation of the poet's fancy, is all conjecture; although it is rather remarkable that Ovid, in describing the effects of Phaëton's rash act, speaks of the heat being sensibly felt even by the northern regions of the earth:

*Tum primum radiis gelidi caluere Triones,
Et vetito frustra tentarunt equore tingi.*

*Quæque polo posita est glaciale proxima
serpens,*

*Frigure pigra prius, nec formidabilis ulli;
Incaluit: sumpsitque novas fervoribus iras.*

This, however, may be, after all, mere poetic embellishment. It is difficult to say whether a circumstance mentioned by Herodotus may not have some connection with the present subject of enquiry. The historian states (2, c. 142,) that the priests of Egypt informed him that the sun had *four times altered his regular course*, having been twice observed to rise where he now sets, and to go down twice where he now rises. Marsham, in his *Chronicon. Canon. Ægyptiac.* p. 252, attributes this to the defect of the solar year. Larcher thinks it one of the extravagant inventions of the priests, in order to show the antiquity of their nation. Horne, in his "Introduction to the critical study of the Scriptures," refers it to the narrative in Joshua, ch. 10, 12, and to the fact related of Hezekiah, in Isaiah, ch. 38. To the same effect is the learned dissertation of Goguet, (*Origin of Laws, vol. 3. Diss. 4.*) It should also be stated that Herodotus is not the only ancient writer in whose pages we find an allusion to this remarkable event. Plato informs us (*Polit. part. 2, vol. 2, p. 272, ed. Bekker.*) that in the time of Atreus, the motion of the firmament had changed in such a manner that the sun and all the stars had begun to rise where formerly they had set, and to set where they had been accustomed to rise; in a word, the machine of the world was moved in a way contrary to that in which it had been before. It is evident from the several parts of his relation that he speaks of a confused and perplexed, and consequently, a very ancient tradition. In his *Timæus*, however, he makes the Athenians to have first learned it from Solon; which would seem to favour the idea that the latter had, like Herodotus, received it from the priests of Egypt. Pomponius Mela, (1, c. 9.) speaks of the same tradition, as also Plutarch (*De Placit. Phil. Lib. 2, c. 24.*—Achilles Tatius, (*De Arat. Phœnom. c. 24.*—Solinus (c. 32.) and many other writers. Astronomers, however, insist that the idea of such an interruption of the regular motion of the earth as this phenomenon would have required, is not

for a moment to be entertained; and that if it had taken place it would have left physical traces behind: besides, the figure of the earth shows, they maintain, that its revolutions have been uniform since the flood. We leave the present subject with them and the ancients.] *Virg. Æn.* 5, v. 105.—*Hesiod. Theog.* 985.—*Ovid. Met.* 1, fab. 17, l. 2, fab. 1, &c.—*Apollon.* 4, *Arg.*—*Horat.* 4, od. 11.—*Senec. in Mæda.*—*Apollod.*—*Hygin.* fab. 156.

PHAETONTIÄDES, or PHAETONTIDES, the sisters of Phæton who were changed into poplars by Jupiter. *Ovid. Met.* 2, v. 346. *vid. Heliades.*

PHAETŪSA, one of the Heliades changed into poplars after the death of their brother Phæton. *Ovid. Met.* 2, v. 346.

PHAGESIA, a festival among the Greeks, observed during the celebration of the Dionysia. It received its name from the good eating and living that then universally prevailed, φαγεῖν.

PHALACRINE, a village of the Sabines where Vespasian was born. *Suet. Vesp.* 2.

PHALÆ, [or FALÆ,] wooden towers at Rome, erected in the circus. [These were seven in number, and placed near the spot whence the chariots started. They were either of an oval form, or had oval spheres on their tops, called Ova, which were raised or rather taken down to denote how many rounds the charioteers had completed, one for each round; for they usually ran seven times round the course.] *Juv.* 6, v. 589.

PHALANTUS, a Lacedæmonian, who founded Tarentum in Italy, at the head of the Parthenii. His father's name was Aracas. As he went to Italy he was shipwrecked on the coast, and carried to shore by a dolphin, and from that reason there was a dolphin placed near his statue in the temple of Apollo at Delphi. [*vid. Parthenii.*] He received divine honours after death. *Justin.* 3, c. 4.—*Paus.* 10, c. 10.—*Horat.* 5, od. 6, v. 11.—*Sil. Ital.* 11, v. 16.—A town and mountain of the same name in Arcadia. *Paus.* 8, c. 35.

PHÁLÄRIS, a tyrant of Agrigentum, who made use of the most excruciating torments to punish his subjects on the smallest suspicion. Perillus made him a brazen bull, and when he had presented it to Phalaris, the tyrant ordered the inventor to be seized, and the first experiment to be made on his body. These cruelties did not long remain unrevenged; the people of Agrigentum revolted in the tenth year of his reign, and put him to death in the same manner as he had tortured Perillus and many of his subjects after him, B. C. 552. The brazen bull of Phalaris was carried by Amilcar to Carthage; when that city was taken by Scipio, it was delivered again to the inhabitants of Agrigentum by the Romans. There are now some letters extant written by a certain Abaris to Phalaris, with their respective answers, but they are supposed by some to be spurious. [Boyle published an edition of these letters at the Oxford press in 1718. It gave rise to the celebrated discussion between him and Bentley, in which the latter obtained so

brilliant a triumph over his unequally-matched antagonist, and proved conclusively the spuriousness of the epistles of Phalaris.] *Cic. in Verr.* 4, ad *Allie.* 7, ep. 12, de *offic.* 2.—*Ovid. de Art. Am.* 1, v. 663.—*Juv.* 3, v. 81.—*Plin.* 34, c. 8.—*Diod.*

PHALARĪUM, a citadel of Syracuse, where Phalaris's bull was placed.

PHALARŪS, a river of Bœotia falling into the Cephissus. *Paus.* 9, c. 34.

PHALĒRON, or PHALERUM, or PHALERA, (*orum*), or *Phalereus portus*, an ancient harbour of Athens, about 25 stadia from the city, which, for its situation and smallness, was not very fit for the reception of many ships. ["Phalerum," says Hobhouse, "is of an elliptical form, smaller than Munychia; and the remains of the piers on each side of the narrow mouth are still to be seen. The line of its length is from east to west, that of its breadth from north to south. On the north-east side of the port the land is high and rocky until you come to the fine sweep of the bay of Phalerum, perhaps two miles in length, and terminated on the north-east by a low promontory, once that of Colias. The clay from this neighbourhood was preferred to any other for the use of the potteries."—A place of Thessaly.

PHALLĪCA, festivals observed by the Egyptians in honour of Osiris. They receive their name from φαλλος, *simulachrum ligneum membri virilis*. The institution originated in this: after the murder of Osiris, Isis was unable to recover among the other limbs the privities of her husband; and therefore, as she paid particular honour to every part of his body, she distinguished that which was lost with more honour, and paid it more attention. Its representation, called *phallus*, was made with wood, and carried during the sacred festivals which were instituted in honour of Osiris. The people held it in the greatest veneration, it was looked upon as an emblem of fecundity, and the mention of it among the ancients never conveyed any impure thought or lascivious reflection. The festivals of the *phallus* were imitated by the Greeks, and introduced into Europe by the Athenians, who made the procession of the *phallus* part of the celebration of the Dionysia of the god of wine. Those that carried the *phallus* at the end of a long pole were called *phallophori*. They generally appeared, among the Greeks, besmeared with the dregs of wine, covered with skins of lambs, and wearing on their heads a crown of ivy. *Lucian. de Deâ Syr.*—*Plut. de Isid. & Osir.*—*Paus.* 1, c. 2.

PHANĒUS, a promontory of the island of Chios, famous for its wines. It was called after a king of the same name who reigned there. *Liv.* 36, c. 43.—*Virg. G.* 2, v. 98.

PHANTASIA, a daughter of Nicarchus of Memphis in Egypt. Some have supposed that she wrote a poem on the Trojan war, and another on the return of Ulysses to Ithaca, from which compositions Homer copied the greatest part of his *Iliad* and *Odyssey*.

when he visited Memphis where they were deposited.

PHAON, a boatman of Mitylene in Lesbos. He received a small box of ointment from Venus, who had presented herself to him in the form of an old woman, to be carried over into Asia, and as soon as he had rubbed himself with what the box contained, he became one of the most beautiful men of his age. Many were captivated with the charms of Phaon, and among others, Sappho, the celebrated poetess. Phaon gave himself up to the pleasures of Sappho's company, but, however, he soon conceived a disdain for her, and Sappho, mortified at his coldness, threw herself into the sea. [*vid. Leucadia.*] Some say that Phaon was beloved by the goddess of beauty, who concealed him for some time among lettuces. *Ælian* says, that Phaon was killed by a man whose bed he was defiling. *Ælian. V. H.* 12.—*Ovid. Heroid.* 21.—*Palæphat. de in. c.* 49.—*Athen.*—*Lucian. in Sim. & Polistr.*

PHARÆ, [a town of Achaia, north-west of Trifæa, on the river Peyrus or Melas.]—[Another in Messenia, on the Sinus Messeniacus, north-west of Cardamyla. Among other divinities worshipped here were Nicomachus and Gorgazus, sons of Machaon. They had both governed this city after the death of their father, to whom, as well as themselves, was attributed the art of healing maladies.]

PHARIS, a town of Laconia, whose inhabitants are called *Pharitæ*. *Paus.* 3, c. 30.

PHARMECUSA, an island of the Ægean Sea, (south-west from Miletus,) where Julius Cæsar was seized by some pirates. *Suet. Cæs.* 4.—Another, where was shown Circe's tomb. *Strab.*

PHARNABZUS, a satrap of Persia, son of a person of the same name, B. C. 409. He assisted the Lacedæmonians against the Athenians, and gained their esteem by his friendly behaviour and support. His conduct, however, towards Alcibiades, was of the most perfidious nature, and he did not scruple to betray to his mortal enemies the man he had long honoured with his friendship. *C. Nep. in Alc.*—*Plut.*

PHARNACIA, [a town of Pontus, in Asia Minor. *vid. Cerasus.*]

PHARNACES, a son of Mithridates, king of Pontus, who favoured the Romans against his father. He revolted against Mithridates, and even caused him to be put to death, according to some accounts. In the civil wars of Julius Cæsar and Pompey, he interested himself for neither of the contending parties, upon which Cæsar turned his army against him, and conquered him. It was to express the celerity of his operations in conquering Pharnaces, that the victorious Roman made use of these words, *Veni, vidi, vici.* *Flor.* 3.—*Suet. in Cæs.* 37.—*Paterec.* 2, c. 55.—A king of Pontus who made war with Eumenes, B. C. 181.—A king of Cappadocia.—A librarian of Atticus. *Cic. ad Att.*

PHAROS, a small island in the bay of Alexandria, about seven furlongs distant from the

continent. It was joined to the Egyptian shore with a causeway, by Dexiphanes, B. C. 284, and upon it was built a celebrated tower, in the reign of Ptolemy Soter, and Philadelphus, by Sostratus, the son of Dexiphanes. This tower, which was called the tower of Pharos, and which passed for one of the seven wonders of the world, was built with white marble, and could be seen at the distance of 100 miles.

[It had several stories raised one above another, adorned with columns, balustrades, and galleries of the finest marble and workmanship. The architect had contrived to fasten some mirrors so artificially against the upper galleries that one could see in them all the ships that sailed in the sea for a great distance.] On the top, fires were constantly kept to direct sailors in the bay, which was dangerous and difficult of access. The building of this tower cost the Egyptian monarch 800 talents, which are equivalent to above 165,000*l.* English, if Attic, or if Alexandrian, double that sum. There was this inscription upon it, *King Ptolemy to the Gods the saviours, for the benefit of sailors*; but Sostratus the architect, wishing to claim all the glory, engraved his own name upon the stones, and afterwards filled the hollow with mortar, and wrote the above-mentioned inscription. When the mortar had decayed by time, Ptolemy's name disappeared, and the following inscription then became visible: *Sostratus the Cnidian, son of Dexiphanes, to the Gods the saviours, for the benefit of sailors.* The word *Pharius* is often used as Egyptian. [Instead of the noble structure here described, there is now only a kind of irregular castle without ditches or outworks of any strength, the whole being accommodated to the inequality of the ground on which it stands. Out of the midst of this clumsy building rises a tower which serves for a light-house, but which has nothing of the beauty and grandeur of the old one.] *Lucan.* 2, v. 636, l. 3, v. 260, l. 6, v. 308, l. 9, v. 1005, &c.—*Ovid. A. A.* 3, v. 635.—*Plin.* 4, c. 34 and 35, l. 36, c. 13.—*Strab.* 17.—*Mela.* 2, c. 7.—*Plin.* 13, c. 11.—*Homer. od.* 4.—*Flac.* 2.—*Stat.* 3, *Sylv.* 2, v. 102.—A watch-tower near Caprææ.—An island on the coast of Illyricum, now called *Lesina.* *Mela.* 2, c. 7.—The emperor Claudius ordered a tower to be built at the entrance of the port of Ostia for the benefit of sailors, and it likewise bore the name of *Pharos*, an appellation afterwards given to every other edifice which was raised to direct the course of sailors, either with lights or by signals. *Juv.* 11, v. 76.—*Suet.*

PHARSALUS, now *Farsa*, a town of Thessaly, [south-west of Larissa, on the river Enipeus, which falls into the Apidanus, one of the tributaries of the Peneus.] In its neighbourhood is a large plain called *Pharsalia*, famous for a battle which was fought there between Julius Cæsar and Pompey, in which the former obtained the victory. In that battle, which was fought on the 12th of May, B. C. 48, Cæsar lost about 200 men, or, according to others, 1200. Pompey's loss was

15,000, or 25,000, according to others, and 24,000 of his army were made prisoners of war by the conqueror. *Lucan. 1, &c.*—*Plut. in Pomp. & Cæs.*—*Appian. Civ. Cæsar. Civ.*—*Sueton. in Cæs.*—*Diod. Cass.*—That poem of Lucan, in which he gives an account of the civil wars of Cæsar and Pompey, bears the name of Pharsalia. *vid. Lucanus.*

PHARUSII, or **PHAURUSHI**, a people of Africa, beyond Mauritania, [situate perhaps, to the east of the Autololes, which latter people occupied the Atlantic coast of Africa, opposite to the Insulæ Fortunatæ.] *Mela, 1, c. 4.*

PHARÛBUS, a river of Macedonia falling into the Ægean Sea. It is called by some Baphyrus.

PHASËLIS, [a town of Lycia, on the eastern coast, near the confines of Pamphylia, and a short distance south of Mount Climax. It is now *Fionda.* *vid. Climax.*] *Strab. 14.*—*Lucan. 8, c. 251.*—*Cic. agr. 2, c. 19.*

PHASIANA, [a district of Armenia Major, through which the river Phasis or Araxes flows; whence the name of the region. The beautiful birds, which we call pheasants, still preserve in their name the traces of this their native country.]

PHASIAS, a patronymic given to Medea, as being born near the Phasis. *Ovid. Met. 7.*

PHASIS, a river of Colchis, rising in the mountains of Armenia, now called *Phaos*, and falling into the east of the Euxine. It is famous for the expedition of the Argonauts, who entered it after a long and perilous voyage, from which reason all dangerous voyages have been proverbially intimated by the words of sailing to the *Phocis*. There were on the banks of the Phasis a great number of large birds, of which, according to some of the ancients, the Argonauts brought some to Greece, and which were called on that account *pheasants*. The Phasis was reckoned by the ancients one of the largest rivers of Asia.—[A river of Armenia Major, the same with the Araxes.] *vid. Araxes. Plin. 10, c. 48.*—*Martial. 13, ep. 62.*—*Strab. 11.*—*Mela, 1, c. 19.*—*Apollod. 1, &c.*—*Paus. 4, c. 44.*—*Orpheus.*

PHAVORINUS, [a native of Italy, born near *Camerino*. His true name was Guarino de Favera, which he changed for Varinus Phavorinus. He studied under Politian and Lascaris. Lorenzo de Medici made him preceptor to his son John, afterwards Pope Leo 10th, and gave him the charge of his library. He afterwards entered into a monastery, and employed the leisure of a retired life in the composition of various works. He was finally made Bishop of Nocera in 1514, and retained this see until his death, which happened in 1537. His principal work is a Greek Lexicon, compiled from Hesychius, Suidas, Phrynichus, Harpocration, Eustathius, the Etymologicon Magnum, the lexicon of Philemon, which he has copied nearly entire, and various works of grammarians and scholiasts. This was certainly a useful work at the period when it was first published; but

at the present day its only merit consists in the various readings and the corrections which it affords of the authors cited in it, and in the extracts which it contains from unedited grammarians. The best edition is that of Bortoli, *Venet. 1712. fol.* The previous Venice edition of 1538 is also valuable.]

[**PHAZANIA**, a region of Africa, lying to the south of Tripolis. It is now *Fezzan*.]

PHEGËUS, or **PHLEGEUS**, a priest of Bacchus, the father of Alphisibæa, who purified Alcæon of his mother's murder, and gave him his daughter in marriage. He was afterwards put to death by the children of Alcæon by Callirhoe, because he had ordered Alcæon to be killed when he had attempted to recover a collar which he had given to his daughter. [*vid. Alcæon.*] *Ovid. Met. 9, v. 412.*

PHEMIUS, a man introduced by Homer as a musician among Penelope's suitors. Some say that he taught Homer, for which the grateful poet immortalized his name. *Homer. Od.* The word is applied by Ovid, *Am. 3, v. 7*, indiscriminately to any person who excels in music.

PHENËUS, [a city in the northern part of Arcadia, at the foot of Mount Cyllene. Near it was a lake of the same name. Mr. Gell, in his Itinerary of Greece, corrects an error in D'Anville's map of that country. The latter represents the Aroanus as flowing from the lake of Peneos, whereas, according to Gell, the Ladon receives the waters of the lakes of Orchomenus and Peneos, and the Aroanus rises at a spot not two hours-ride distant from Psophis. The waters of the lake were said to be unwholesome in the night, and wholesome in the day-time. In the city there was, among other temples, one of Ceres, and the mysteries of the goddess were celebrated here with great solemnity, and in the same manner as at Eleusis. *Cic. de Nat. D. 3, c. 22.*—*Virg. Æn. 8, v. 165.*—*Ovid. Met. 15, v. 332.*

PHERÆA, a town of Thessaly, where the tyrant Alexander reigned, whence he was called *Pheræus*. *Strab. 8.*—*Cic. 2, de offic.*—*Ovid. in Ib. 321.*—*Val. Max. 9, c. 13.*—A town of Attica.—Another of Laconia in Peloponnesus. *Liv. 35, c. 30.*

PHERËUS, a surname of Jason, as being a native of Pheræ.

PHERËCRATES, a comic poet of Athens in the age of Plato and Aristophanes. He is supposed to have written 21 comedies, of which only a few verses remain. He introduced living characters on the stage, but never abused the liberty which he had taken, either by satire or defamation. He invented a sort of verse, which from him has been called *Pheræcratic*. [The Pheræcratic verse is rather the Glyconic, deprived of the final syllable, and consists of a spondee, a choriambus, and a catalectic syllable. The first foot was sometimes a trochee or an anapæst, rarely an iambus. When this species of verse has a spondee in the first station, it may then be scanned as a dactylic trimeter.]

PHERECYDES, [a Grecian philosopher, contemporary with Terpander and Thales, who flourished about 600 B. C. and was a native of the island of Scyros. Some writers suppose that he derived his ideas of philosophy from the sacred books of the Phœnicians, but others, who have carefully examined into the matter, think that he had them from the Grecian philosophers. Josephus advances the opinion that he studied in Egypt, which is not improbable, since that country in his time was universally regarded as the seat of learning. It was pretended that he had the power of predicting future events, that he foretold the destruction of a vessel at sea, and the approach of an earthquake, and that the event in both cases justified the prophecy. He probably had, by a careful observation of those phenomena which usually precede storms and earthquakes, acquired great skill in foretelling their approach. He is said to have been the first of the Grecians who wrote concerning the nature of the gods in prose, since before his time the same subject had been treated of in verse by Orpheus, Musæus, and others.] He was acquainted with the periods of the moon, and foretold eclipses with the greatest accuracy. The doctrine of the immortality of the soul was first supported by him, as also that of the metempsychosis. [According to Cicero, he was the first philosopher in whose writings the doctrine of the immortality of the soul was advanced and inculcated.] Pythagoras was one of his disciples, remarkable for his esteem and his attachment to his learned master. When Pherecydes lay dangerously ill in the island of Delos, Pythagoras hastened to give him every assistance in his power, and when all his efforts had proved ineffectual, he buried him, and after he had paid him the last offices, he retired to Italy. Some, however, suppose that Pherecydes threw himself down from a precipice as he was going to Delphi, or, according to others, he fell a sacrifice to the lousy disease, B. C. 515, in the 85th year of his age. *Diog.*—*Lactant.*—An historian of Leros, surnamed the Athenian. He wrote an history of Attica, now lost, in the age of Darius Hystaspes.—A tragic poet.

PHEREPHATTE, a surname of Proserpine, from the production of corn. [Riener, in his Greek-German Lexicon, pronounces this appellation to be one, not of Greek but of foreign origin, and, consequently condemns all the fanciful derivations which have deduced for it through the former language.]

PHERES, a son of Cretheus and Tyro, who built Phere in Thessaly, where he reigned. He married Clymene, by whom he had Admetus and Lycurgus. *Apollod.*—A son of Medea, stoned to death by the Corinthians on account of the poisonous clothes which he had given to Glauce, Creon's daughter. [*vid.* Medea.] *Paus.* 2, c. 3.

PHERETIMA, the wife of Battus, king of Cyrene, and mother of Arcesilaus. After her son's death, she recovered the kingdom by means of Amasis, king of Egypt, and to

avenge the murder of Arcesilaus, she caused all his assassins to be crucified round the walls of Cyrene, and she cut off the breasts of their wives, and hung them up near the bodies of their husbands. It is said that she was devoured alive by worms, a punishment which, according to some of the ancients, was inflicted by Providence for her unparalleled cruelties. *Polyæn.* 9.—*Herodot.* 4, c. 204, &c.

PHERON, a king of Egypt, who succeeded Sesostris. He was blind, and he recovered his sight by washing his eyes, according to the directions of the oracle, in the urine of a woman who had never had any unlawful connections. He tried his wife first, but she appeared to have been faithless to his bed, and she was burnt with all those whose urine could not restore sight to the king. He married the woman whose urine proved beneficial. [Pheron lost his sight as a punishment for having hurled a javelin into the Nile, when that river, being at its extreme height of 18 cubits, was made impetuously to swell by a sudden wind. All the offending females above spoken of were collected by the king in a city called Erythreobolos, and destroyed with it by fire. The female, through whose means he was cured of blindness, was the wife of a gardener. This anecdote proves conclusively the great corruption of morals in Egypt, and Larcher judiciously refers to the precautions taken by Abraham in entering this country. (*Gen.* xñ. 11.)] *Herodot.* 2, c. 111.

PHIDIAS, a celebrated statuary of Athens, who died B. C. 432. He made a statue of Minerva at the request of Pericles, which was placed in the Parthenon. It was made with ivory and gold, and measured 39 feet in height. [On the convexity of the goddess's shield was represented the battle of the Amazons, and on its concave surface the battle of the gods with the giants; whilst her slippers were adorned with the fight of the Centaurs and Lapithæ. On her breast-plate was a Medusa's head. The base contained the birth of Pandora, with twenty figures of the gods. Phidias was accused of having embezzled a part of the gold employed in adorning this statue, but the artist having originally, by the advice of Pericles, put the gold on with so much skill that it could easily be taken off and weighed, was enabled thus to give a triumphant refutation to the charge. The excellence of the work, however, and the envy thence arising, was the cause of his overthrow.] His great talents raised him many enemies, and he was accused of having carved his own image and that of Pericles on the shield of the statue of the goddess, for which he was banished from Athens by the clamorous populace. He retired to Elis, where he determined to revenge the ill treatment he had received from his countrymen, by making a statue which should eclipse the fame of that of Minerva. He was successful in the attempt; and the statue he made of Jupiter Olympius was always reckoned the best of all his pieces, and has passed for one of the wonders of the

world. The people of Elis were so sensible of his merit, and of the honour he had done to their city, that they appointed his descendants to the honourable office of keeping clean that magnificent statue, and of preserving it from injury. *Paus.* 9, c. 4.—*Cic. de Orat.*—*Strab.* 8.—*Quintil.* 12, c. 10.—*Plut. in Per.*

PHIDIPPIDES, a celebrated courier who ran from Athens to Lacedæmon, about 152 English miles, in two days, to ask of the Lacedæmonians assistance against the Persians. The Athenians raised a temple to his memory. *Herodot.* 6, c. 105.—*C. Nep. in Mill.*

PHIDITIA, a public entertainment at Sparta, where much frugality was observed, as the word (*φειδῖτια* from *φειδομαι*, *parco*,) denotes. Persons of all ages were admitted; the younger frequented it as a school of temperance and sobriety, where they were trained to good manners and useful knowledge by the example and discourse of the elders. *Cic. Tus.* 5, c. 34.—*Paus.* 3, c. 10.

PHIDON, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures, and coined silver at Ægina. He died B. C. 854. *Arist.*—*Herodot.* 6, c. 127.

PHILA, the eldest daughter of Antipater, who married Craterus. She afterwards married Demetrius, and when her husband had lost the kingdom of Macedonia, she poisoned herself. *Plut.*

PHILADELPHIA, [a city of Lydia, south-east of Sardis. It was the seat of one of the seven churches mentioned in the Book of Revelations. Philadelphia, together with Sardis, and ten more of the principal cities of Asia, was overwhelmed by an earthquake in the reign of the emperor Tiberius, A. D. 17. This city is now *Alah-Shehr*. It received its ancient name from Attalus Philadelphus, brother of Eumenes.—Another in Cilicia Trachea, on the river Calycadnus.—A capital of the Ammonites, situate amid the mountains of Gilead, near the sources of the Jabook or Jobaccus. Its oriental name was Rabbath Ammon.] *Plin.* 5, c. 29.

PHILADELPHUS, a king of Paphlagonia, who followed the interest of M. Antony.—The surname of one of the Ptolemies, king of Egypt, by Antiphrasis because he destroyed all his brothers. *vid.* Ptolemæus 2d.

PHILE, a town and island of Egypt above the smaller cataract, but placed opposite Syene by *Plin.* 5, c. 9. Isis was worshipped there. *Lucan.* 10, v. 313.—*Seneca.* 2, *Nat.* 4, c. 2.—One of the Sporades. *Plin.* 4, c. 12.

PHILENI, two brothers of Carthage. When a contest arose between the Cyreneans and Carthaginians about the extent of their territories, it was mutually agreed that, at a stated hour, two men should depart from each city, and, that wherever they met, there they should fix the boundaries of their country. The Philæni accordingly departed from Carthage, and met the Cyreneans, when they had advanced far into their terri-

ories. This produced a quarrel, and the Cyreneans supported that the Philæni had left Carthage before the appointment, and that therefore they must retire, or be buried in the sand. The Philæni refused, upon which they were overpowered by the Cyreneans, and accordingly buried in the sand. The Carthaginians, to commemorate the patriotic deeds of the Philæni, who had sacrificed their lives that the extent of their country might not be diminished, raised two altars on the place where their bodies had been buried, which were called *Philænorum ara* by the Romans. These altars were the boundaries of the Carthaginian dominions, which on the other side extended as far as the columns of Hercules, which is about 2000 miles, or, according to the accurate observations of the moderns, only 1420 geographical miles. *Sallust. de bell. Jug.* 19 and 79.—*Sil. It.* 15, v. 704.

PHILAMMON, [the son of Chrythemis of Crete. He was distinguished for his musical powers, and was the second person who obtained a prize at the Pythian games. His father was the first who carried off the prize at them, and his son Thamyras, the third.]

PHILEMON, a Greek comic poet, contemporary with Menander. He obtained some poetical prizes over Menander, not so much by the merit of his composition as by the intrigues of his friends. Plautus imitated some of his comedies. [The Mercator of Plautus is professedly taken from the *Εμμοχος* of Philemon.] He lived to his 97th year, and died, as it is reported, of laughing on seeing an ass eat figs, B. C. 274. [The fragments of Philemon are usually printed together with those of Menander. The best of these conjointly is that of Meineke, Berol. 1823.] His son, who bore the same name, wrote 54 comedies, of which some few fragments remain, which do not seem to entitle him to great rank among the Greek comic writers. *Val. Max.* 9, c. 12.—*Quintil.* 10.—*Plut. de ira coh.*—*Strab.* 14.—A poor man of Phrygia. [*vid.* Baucis.]—An illegitimate son of Priam.

PHILENE, a town of Attica between Athens and Tanagra. *Sat. Theb.* 4, v. 102.

PHILETÆRUS, an eunuch made governor of Pergamus by Lysimachus. He quarrelled with Lysimachus, and made himself master of Pergamus, where he laid the foundations of a kingdom called the kingdom of Pergamus, B. C. 283. He reigned there for 20 years, and at his death he appointed his nephew Eumenes as his successor. *Strab.* 13.—*Paus.* 1, c. 8.

PHILETAS, a grammarian and poet of Cos, in the reign of king Philip, and of his son Alexander the Great. He was made preceptor to Ptolemy Philadelphus. The elegies and epigrams which he wrote have been greatly commended by the ancients, and some fragments of them are still preserved in Athenæus. He was so small and slender, according to the improbable account of Ælian, that he always carried pieces of lead

in his pockets to prevent him from being blown away by the wind. *Ælian. V. H. 9, c. 14.*—*Ovid. Fast. 1, el. 5.*—*Propert. 3, el. 1.*

PHILETIUS, a faithful steward of Ulysses, who with Eumæus assisted him in destroying the suitors who had not only insulted the queen, but wasted the property of the absent monarch. *Homer. Od. 20, &c.*

PHILINUS, a native of Agrigentum, who fought with Annibal against the Romans. He wrote a partial history of the Punic wars. *C. Nep. in Annib.—Polyb.*

PHILIPPEI, or **PHILIPPI**, certain pieces of money coined in the reign of Philip of Macedonia, and with his image. *Horat. 2, ep. 1, v. 284.*—*Liv. 34, c. 52, l. 37, c. 59, l. 39, c. 5 and 7.*

PHILIPPI, a town of Macedonia, [famous for the conflicts which took place near it between the republican forces under Brutus and Cassius and those of Antony and Augustus. *vid. Brutus.* This city lay east of Amphipolis. *vid. Dato.*] *Ovid. Met. 15, v. 284.*—*Plin. 7, c. 45.*—*Flor. 4, c. 7.*—*Patenc. 2, c. 7, &c.*—*Appian. 2, Cic. bell.*—*Plut. in Anton.*—*Virg. G. 1, v. 490.*—*Suet. Aug. 3.*

PHILIPPIDES, a comic poet in Alexander's age.

PHILIPPÖPÖLIS, [a city of Thrace, on the Hebrus, founded by Philip the father of Alexander. From its situation among hills, it acquired the Latin appellation of Trimontium. It still, however, preserves traces of its more ancient name in *Philippopoli*, or *Philiba* as the Turks abbreviate it.] *Liv. 39, c. 53.*

PHILIPPUS 1st, son of Argeus, succeeded his father on the throne of Macedonia, and reigned 38 years, B. C. 40.—The second of that name was the fourth son of Amyntas, king of Macedonia. He was sent to Thebes as an hostage by his father, where he learnt the art of war under Epaminondas, and studied with the greatest care the manners and the pursuits of the Greeks. He was recalled to Macedonia, and at the death of his brother Perdicas, he ascended the throne as guardian and protector of the youthful years of his nephew. His ambition, however, soon discovered itself, and he made himself independent. The valour of a prudent general, and the policy of an experienced statesman, seemed requisite to ensure his power. The neighbouring nations, ridiculing the youth and inexperience of the new king of Macedonia, appeared in arms, but Philip soon convinced them of their error. Unable to meet them as yet in the field of battle, he suspended their fury by presents, and soon turned his arms against Amphipolis, a colony tributary to the Athenians. Amphipolis was conquered, and added to the kingdom of Macedonia, and Philip meditated no less than the destruction of a republic which had rendered itself so formidable to the rest of Greece, and had even claimed submission from the princes of Macedonia. His designs, however, were as yet immature, and before he could make Athens an object of conquest, the Thracians and the Illyrians demanded his attention. He

made himself master of a Thracian colony, to which he gave the name of Philippi, and from which he received the greatest advantages, on account of the golden mines in the neighbourhood. In the midst of his political prosperity, Philip did not neglect the honour of his family. He married Olympias, the daughter of Neoptolemus, king of the Molossi, and when some time after he became father of Alexander, the monarch, conscious of the inestimable advantages which arise from the lessons, the example, and the conversation of a learned and virtuous preceptor, wrote a letter with his own hand to the philosopher Aristotle, and begged him to retire from his usual pursuits, and to dedicate his whole time to the instruction of the young prince. Every thing seemed now to conspire to his aggrandizement, and historians have observed, that Philip received in one day the intelligence of three things which could gratify the most unbounded ambition, and flatter the hopes of the most aspiring monarch; the birth of a son, an honourable crown at the Olympic games, and a victory over the barbarians at Illyricum. But all these increased rather than satiated his ambition; he declared his inimical sentiments against the power of Athens and the independence of all Greece by laying siege to Olynthus, a place which, on account of its situation and consequence, would prove most injurious to the interests of the Athenians, and most advantageous to the intrigues and military operations of every Macedonian Prince. The Athenians, roused by the eloquence of Demosthenes, sent 17 vessels and 2000 men to the assistance of Olynthus, but the money of Philip prevailed over all their efforts. The greatest part of the citizens suffered themselves to be bribed by the Macedonian gold, and Olynthus surrendered to the enemy and was instantly reduced to ruins. His successes were as great in every part of Greece; he was declared head of the Amphictyonic council, and was intrusted with the care of the sacred temple of Apollo at Delphi. If he was recalled to Macedonia, it was only to add fresh laurels to his crown, by victories over his enemies in Illyricum and Thessaly. By assuming the mask of a moderator and peace-maker, he gained confidence, and in attempting to protect the Peloponnesians against the encroaching power of Sparta, he rendered his cause popular, and by ridiculing the insults that were offered to his person as he passed through Corinth, he displayed to the world his moderation and philosophic virtues. In his attempts to make himself master of Eubœa, Philip was unsuccessful; and Phocion, who despised his gold as well as his meanness, obliged him to evacuate an island whose inhabitants were as insensible to the charms of money as they were unmoved at the horrors of war, and the bold efforts of a vigilant enemy. From Eubœa he turned his arms against the Scythians, but the advantages he obtained over this indigent nation were inconsiderable, and he again

made Greece an object of plunder and rapine. He advanced far into Bœotia, and a general engagement was fought at Chæronea. The fight was long and bloody, but Philip obtained the victory. His behaviour after the battle reflects great disgrace upon him as a man and a monarch. In the hour of festivity, and during the entertainment which he had given to celebrate the trophies he had won, Philip sallied from his camp, and with the inhumanity of a brute, he insulted the bodies of the slain, and exulted over the calamities of the prisoners of war. His insolence, however, was checked when Demades, one of the Athenian captives, reminded him of his meanness by exclaiming *Why do you, O king, act the part of a Thersites, when you can represent with so much dignity the elevated character of an Agamemnon.* The reproof was felt, Demades received his liberty, and Philip learned how to gain popularity even among his fallen enemies, by relieving their wants and easing their distresses. At the battle of Chæronea the independence of Greece was extinguished; and Philip, unable to find new enemies in Europe, formed new enterprises, and meditated new conquests. He was nominated general of the Greeks against the Persians, and was called upon as well from inclination as duty to revenge those injuries which Greece had suffered from the invasions of Darius and of Xerxes. But he was stopped in the midst of his warlike preparations; he was stabbed by Pausanias as he entered the theatre at the celebration of the nuptials of his daughter Cleopatra. This murder has given rise to many reflections upon the causes which produced it, and many who consider the recent repudiation of Olympias and the resentment of Alexander, are apt to investigate the causes of his death in the bosom of his family. The ridiculous honours which Olympias paid to her husband's murderer, strengthened the suspicion, yet Alexander declared that he invaded the kingdom of Persia to revenge his father's death upon the Persian satraps and princes, by whose immediate intrigues the assassination had been committed. The character of Philip is that of a sagacious, artful, prudent, and intriguing monarch; he was brave in the field of battle, eloquent and dissimulating at home, and he possessed the wonderful art of changing his conduct according to the disposition and caprice of mankind, without ever altering his purpose, or losing sight of his ambitious aims. He possessed much perseverance, and in the executions of his plans he was always vigorous. The hand of an assassin prevented him from achieving the boldest and the most extensive of his undertakings, and he might have acquired as many laurels, and conquered as many nations as his son Alexander did in the succeeding reign, and the kingdom of Persia might have been added to the Macedonian empire, perhaps with greatest moderation, with more glory, and with more lasting advantages. The private character of Philip lies open to censure, and raises indignation. The admir-

er of his virtues is disgusted to find him among the most abandoned prostitutes, and disgracing himself by the most unnatural crimes and lascivious indulgences which can make even the most debauched and the most profligate to blush. He was murdered in the 47th year of his age, and the 24th of his reign, about 336 years before the Christian era. His reign is become uncommonly interesting, and his administration a matter of instruction. He is the first monarch whose life and actions are described with peculiar accuracy and historical faithfulness. Philip was the father of Alexander the Great and of Cleopatra, by Olympias; he had also by Audaca, an Illyrian, Cyna, who married Amyntas the son of Perdiccas, Philip's elder brother; by Niacipolis, a Thessalian, Nicæa, who married Cassander; by Philinna, a Larisæan dancer, Aridæus, who reigned some time after Alexander's death; by Cleopatra, the niece of Attalus, Caranus and Europa, who were both murdered by Olympias; and Ptolemy the first, king of Egypt, by Arsinoe, who in the first month of her pregnancy was married to Lagus. *Demosth. in Phil. & Olynth.—Justin. 7, &c.—Diod. 16.—Plut. in Alex. Dem. & Apoph.—Isocrat. ad Phil.—Curt. 1, &c.—Æschines.—Paus.—Bœotic. &c.*—The last king of Macedonia, of that name, was son of Demetrius. His infancy, at the death of his father, was protected by Antigonus, one of his friends, who ascended the throne, and reigned for 12 years with the title of independent monarch. When Antigonus died, Philip recovered his father's throne, though only fifteen years of age, and he early distinguished himself by his boldness and his ambitious views. His cruelty, however, to Aratus, soon displayed his character in its true light, and to the gratification of every vice, and every extravagant propensity, he had the meanness to sacrifice this faithful and virtuous Athenian. Not satisfied with the kingdom of Macedonia, Philip aspired to become the friend of Annibal, and wished to share with him the spoils which the distressed and continual loss of the Romans seemed soon to promise. But his expectations were frustrated, the Romans discovered his intrigues, and though weakened by the valour and artifice of the Carthaginian, yet they were soon enabled to meet him in the field of battle. The consul Lævinius entered without delay the territories of Macedonia, and after he had obtained a victory over him near Apollonia and reduced his fleet to ashes, he compelled him to sue for peace. This peaceful disposition was not permanent, and when the Romans discovered that he had assisted their immortal enemy Annibal with men and money, they appointed T. Q. Flaminius to punish his perfidy, and the violation of the treaty. The Roman consul, with his usual expedition invaded Macedonia, and, in a general engagement which was fought near Cynocephale, the hostile army was totally defeated, and the monarch saved his life with difficulty by flying from

the field of battle. Destitute of resources, without friends either at home or abroad, Philip was obliged to submit to the mercy of the conqueror, and to demand peace by his ambassadors. It was granted with difficulty, the terms were humiliating, but the poverty of Philip obliged him to accept the conditions, however disadvantageous and degrading to his dignity. In the midst of these public calamities the peace of his family was disturbed; and Perseus, the eldest of his sons by a concubine, raised seditions against his brother Demetrius, whose condescension and humanity had gained popularity among the Macedonians, and who, from his residence at Rome, as an hostage, had gained the good graces of the senate, and by the modesty and innocence of his manners, had obtained forgiveness from the venerable body for the hostilities of his father. Philip listened with too much avidity to the false accusation of Perseus; and when he heard it asserted that Demetrius wished to rob him of his crown, he no longer hesitated to punish with death so unworthy and so ungrateful a son. No sooner was Demetrius sacrificed to credulity than Philip became convinced of his cruelty and rashness, and to punish the perfidy of Perseus, he attempted to make Antigonus, another son, his successor on the Macedonian throne. But he was prevented from executing his purpose by death, in the 42d year of his reign, 179 years before the Christian era. The assassin of Demetrius succeeded his father, and with the same ambition, with the same rashness and oppression, renewed the war against the Romans till his empire was destroyed, and Macedonia became a Roman province. Philip has been compared with his great ancestor of the same name; but though they possessed the same virtues, the same ambition, and were tainted with the same vices, yet the father of Alexander was most sagacious and more intriguing, and the son of Demetrius was more suspicious, more cruel, and more implacable; and according to the pretended prophecy of one of the Sibyls, Macedonia was indebted to one Philip for her rise and consequence among nations, and under another Philip she lamented the loss of her power, her empire, and her dignity. *Polyb.* 16, &c.—*Justin.* 29, &c.—*Plut. in Fam.*—*Paus.* 7, c. 8.—*Liv.* 31, &c.—*Val. Max.* 4, c. 8.—*Orosius*, 4, c. 20.—M. Julius, a Roman emperor, of an obscure family in Arabia, from whence he was surnamed *Arabian*. From the lowest rank in the army he gradually rose to the highest offices, and when he was made general of the pretorian guards he assassinated Gordian to make himself emperor. To establish himself with more certainty on the imperial throne, he left Mesopotamia a prey to the continual invasions of the Persians, and hurried to Rome, where his election was universally approved by the senate and the Roman people. Philip rendered his cause popular by his liberality and profusion, and it added much to his splendour and dignity, that the Romans during his

reign commemorated the foundation of their city, a solemnity which was observed but once every hundred years, and which was celebrated with more pomp and more magnificence than under the preceding reigns. The people were entertained with games and spectacles, the theatre of Pompey was successively crowded during three days and three nights, and 2000 gladiators bled in the circus at once, for the amusement and pleasures of a gazing populace. His usurpation, however, was short, Philip was defeated by Decius, who had proclaimed himself emperor in Pannonia, and he was assassinated by his own soldiers near Verona, in the 45th year of his age, and the 5th of his reign, A. D. 249. His son, who bore the same name, and who had shared with him the imperial dignity, was also massacred in the arms of his mother. Young Philip was then in the 12th year of his age, and the Romans lamented in him the loss of rising talents, of natural humanity, and endearing virtues. *Aurel. Victor. Zozim.*—A native of Acarnania, physician to Alexander the Great. When the monarch had been suddenly taken ill after bathing in the Cydnus, Philip undertook to remove the complaint when the rest of the physicians believed that all medical assistance would be ineffectual. But as he was preparing his medicine, Alexander received a letter from Parmenio, in which he was advised to beware of his physician Philip, as he had conspired against his life. The monarch was alarmed, and when Philip presented him the medicine, he gave him Parmenio's letter to peruse, and began to drink the potion. The serenity and composure of Philip's countenance, as he read the letter, removed every suspicion from Alexander's breast, and he pursued the directions of his physician, and in a few days recovered. *Plut. in Alex.*—*Curt.* 3.—*Arrian.* 2.—A son of Alexander the Great, murdered by order of Olympias.—A man who pretended to be the son of Perseus, that he might lay claim to the kingdom of Macedonia. He was called *Pseudophilippus*.—A son of Herod the Great, in the reign of Augustus.—A brother of Alexander the Great, called also Aridæus. *vid.* Aridæus.—A freed-man of Pompey the Great. He found his master's body deserted on the sea-shore, in Egypt, and he gave it a decent burial, with the assistance of an old Roman soldier who had fought under Pompey.—An officer made master of Parthia after the death of Alexander the Great.—A king of part of Syria, son of Antiochus Gryphus.—A son of Antipater in the army of Alexander.—A native of Pamphylia, who wrote a diffuse history from the Creation down to his own time. It was not much valued. He lived in the age of Theodosius 2d.

PHILISCUS, a famous sculptor, whose statues of Latona, Venus, Diana, the Muses, and a naked Apollo, were preserved in the portico belonging to Octavia.

PHILISTION, a comic poet of Nicæa in the age of Socrates. *Martial.* 2, ep. 41.

PHILISTUS, a musician of Miletus.—A

Syracusan, who during his banishment from his native country, wrote an history of Sicily in 12 books, which was commended by some, though condemned for inaccuracy by Pausanias. He was afterwards sent against the Syracusans by Dionysius the younger, and he killed himself when overcome by the enemy, 356 B. C. *Plut. in Dion.—Diod. 13.*

PHILO, [a learned Jewish writer who flourished in the first century, and under the reign of Caligula. He was of the sacerdotal family, and brother to the chief magistrate of his race at Alexandria, where he was born. He received his education at his native place, and distinguished himself by his early proficiency in eloquence, philosophy, and Scriptural knowledge. He is spoken of by Eusebius as a man copious in speech, rich in sentiments, and eminent for his knowledge of the Holy Scriptures. He was particularly versed in the Platonic philosophy. In A. D. 40, he was sent at the head of a deputation to Rome, to vindicate his countrymen on account of a tumult at Alexandria. Caligula, the Roman emperor, refused to receive him. By Eusebius, Jerome, and others, it is said that he came a second time to Rome in the reign of Claudius, when he formed an acquaintance with St. Peter, and cultivated his friendship; and Photius affirms that he became a convert to the Christian faith and was baptized; but that afterwards, having met with some cause of offence, from motives of resentment he renounced his creed. The Rev. J. Jones in his "Ecclesiastical Researches" published in 1812, and also in the "Supplement" to that work, labours very ingeniously to prove both Philo and Josephus to have been Christian writers.] He was so happy in his expressions, and elegant in his variety, that he has been called the Jewish Plato, and the book which he wrote on the sufferings of the Jews in the reign of Caius, met with such unbounded applause in the Roman senate where he read it publicly, that he was permitted to consecrate it in the public libraries. His works were divided into three parts, of which the first related to the creation of the world, the second spoke of sacred history, and in the third the author made mention of the laws and customs of the Jewish nation. The best edition of Philo is that of Mangey, 2 vols. fol. London, 1742.—A philosopher, who followed the doctrines of Carneades, B. C. 100.—Another philosopher of Athens, tutor to Cicero.—A grammarian in the first century.—An architect of Byzantium, who flourished about three centuries before the Christian era. He built a dock at Athens, where ships were drawn in safety, and protected from storms. *Cic. in Orat. 1, c. 14.*—A Greek Christian writer, whose work was edited at Rome, 4to. 1772.—A dialectic philosopher, 260 B. C.

PHILOCHORUS, a man who wrote an history of Athens in 17 books, a catalogue of the archons, two books of Olympiads, &c. He died B. C. 222.

PHILOCLEES, one of the admirals of the Athenian fleet during the Peloponnesian war. He recommended to his countrymen to cut off the right hand of such of the enemy as were taken, that they might be rendered unfit for service. His plan was adopted by all the 10 admirals except one, but their expectations were frustrated, and instead of being conquerors, they were totally defeated at Ægospotamos by Lysander, and Philocles, with 3000 of his countrymen, was put to death and denied the honours of a burial. *Plut. in Lys.*—A comic poet.—Another who wrote tragedies at Athens.

PHILOCTÈTES, son of Pœan and Demonassa, was one of the Argonauts according to Flaccus and Hyginus, and the arm-bearer and particular friend of Hercules. He was present at the death of Hercules, and because he had erected the burning-pile on which the hero was consumed, he received from him the arrows which had been dipped in the gall of the hydra, after he had bound himself by a solemn oath not to betray the place where his ashes were deposited. He had no sooner paid the last offices to Hercules, than he returned to Melibœa where his father reigned. From thence he visited Sparta, where he became one of the numerous suitors of Helen, and soon after, like the rest of those princes who had courted the daughters of Tyndarus, and who had bound themselves to protect her from injury, he was called upon by Menelaus to accompany the Greeks to the Trojan war, and he immediately set sail from Melibœa with seven ships, and repaired to Aulis, the general rendezvous of the combined fleet. He was here prevented from joining his countrymen, and the offensive smell which arose from a wound in his foot, obliged the Greeks, at the instigation of Ulysses, to remove him from the camp, and he was accordingly carried to the island of Lemnos, or, as others say, to Chryse, where Phimacus, the son of Dolopion, was ordered to wait upon him. In this solitary retreat he was suffered to remain for some time, till the Greeks, on the tenth year of the Trojan war, were informed by the oracle that Troy could not be taken without the arrows of Hercules, which were then in the possession of Philoctetes. Upon this Ulysses, accompanied by Diomedes, or, according to others, by Pyrrhus, was commissioned by the rest of the Grecian army to go to Lemnos, and to prevail upon Philoctetes to come and finish the tedious siege. Philoctetes recollected the ill treatment he had received from the Greeks, and particularly from Ulysses, and therefore he not only refused to go to Troy, but he even persuaded Pyrrhus to conduct him to Melibœa. As he embarked the manes of Hercules forbade him to proceed, but immediately to repair to the Grecian camp, where he should be cured of his wound, and put an end to the war. Philoctetes obeyed, and after he had been restored to his former health by Æsculapius, or, according to some, by Machaon, or Podalirus, he destroyed an immense number of the Trojan enemy, among

whom was Paris the son of Priam, with the arrows of Hercules. When by his valour Troy had been ruined, he set sail from Asia; but as he was unwilling to visit his native country, he came to Italy, where, by the assistance of his Thessalian followers, he was enabled to build a town in Bruttium, which he called Petilia. Authors disagree about the causes of the wound which Philoctetes received on the foot. The most ancient mythologists support that it was the bite of the serpent which Juno had sent to torment him, because he had attended Hercules in his last moments, and had buried his ashes. According to another opinion, the princes of the Grecian army obliged him to discover where the ashes of Hercules were deposited, and as he had made an oath not to mention the place, he only with his foot struck the ground where they lay, and by this means concluded he had not violated his solemn engagement. For this, however, he was soon after punished, and the fall of one of the poisoned arrows from his quiver upon the foot which had struck the ground, occasioned so offensive a wound that the Greeks were obliged to remove him from their camp. The sufferings and adventures of Philoctetes are the subject of one of the best tragedies of Sophocles, *Virg. Æn.* 3, v. 46.—*Pindar. Pyth.* 1.—*Dictys. Cret.* 1, c. 14.—*Senec. in Herc.*—*Sophocles. Phil.*—*Quint. Calab.* 9 and 10.—*Hygin.* fab. 26, 97 and 102.—*Diod.* 2 and 4.—*Ovid. Met.* 13, v. 329, l. 9, v. 234. *Trist.* 5. el. 2.—*Cic. Tusc. c.* 2.—*Ptolem. Hæph.* 6.

PHILOCYPRUS, a prince of Cyprus in the age of Solon, by whose advice he changed the situation of a city, which in gratitude he called Soli. *Plut. in Sol.*

PHILODEMUS, a poet in the age of Cicero, who rendered himself known by his lascivious and indelicate verses. *Cic. de Finib.* 2.—*Horat.* 1, Sat. 2, v. 121.

PHILOLÆUS, a Pythagorean philosopher of Crotona, B. C. 374, who first supported the diurnal motion of the earth round its axis, and its annual motion round the sun. Cicero in *Acad.* 4, c. 39, has ascribed this opinion to the Syracusan philosopher Nicetas, and likewise to Plato; and from this passage some suppose that Copernicus started the idea of the system which he afterwards established. *Diog.*—*Cic. de Orat.* 3.—*Plut.*—A lawgiver of Thebes. He was a native of Corinth, and of the family of the Bacchiades, &c. *Aristot.* 2, *Polit. cap. ult.*

PHILOLOGUS, a freed-man of Cicero. He betrayed his master to Antony, for which he was tortured by Pomponia, the wife of Cicero's brother, and obliged to cut off his own flesh by piece-meal, and to boil and eat it up. *Plut. in Cic. &c.*

PHILOMBROTUS, an archon at Athens in whose age the state was intrusted to Solon, when torn by factions. *Plut. in Sol.*

PHILOMELA, a daughter of Pandion, king of Athens, and sister to Procne, who had married Tereus king of Thrace. Procne separated from Philomela, to whom she was particularly attached, and spent her time in great

melancholy till she prevailed upon her husband to go to Athens, and bring her sister to Thrace. Tereus obeyed his wife's injunctions, but he had no sooner obtained Pandion's permission to conduct Philomela to Thrace, than he became enamoured of her, and resolved to gratify his passion. He dismissed the guards, whom the suspicions of Pandion had appointed to watch his conduct, and he offered violence to Philomela, and afterwards cut off her tongue that she might not be able to discover his barbarity, and the indignities which she had suffered. He confined her also in a lonely castle; and after he had taken every precaution to prevent a discovery, he returned to Thrace, and he told Procne that Philomela had died by the way, and that he had paid the last offices to her remains. Procne, at this sad intelligence, put on mourning for the loss of Philomela; but a year had scarcely elapsed before she was secretly informed that her sister was not dead. Philomela, during her captivity, described on a piece of tapestry her misfortunes and the brutality of Tereus, and privately conveyed it to Procne. She was then going to celebrate the orgies of Bacchus when she received it; she disguised her resentment, and as, during the festivals of the god of wine, she was permitted to rove about the country, she hastened to deliver her sister Philomela from her confinement, and she concerted with her on the best measures of punishing the cruelty of Tereus. She murdered her son Itylus, who was in the sixth year of his age, and served him up as food before her husband during the festival. Tereus in the midst of his repast called for Itylus, but Procne immediately informed him, that he was then feasting on his flesh, and that instant Philomela, by throwing on the table the head of Itylus, convinced the monarch of the cruelty of the scene. He drew his sword to punish Procne and Philomela, but as he was going to stab them to the heart, he was changed into a hoopoe, Philomela into a nightingale, Procne into a swallow, and Itylus into a pheasant. This tragical scene happened at Daulis in Phocis; but Pausanias and Strabo, who mention the whole of the story, are silent about the transformation; and the former observes that Tereus, after this bloody repast, fled to Megara, where he destroyed himself. The inhabitants of the place raised a monument to his memory, where they offered yearly sacrifices and placed small pebbles instead of barley. It was on this monument that the birds called hoopoes were first seen; hence the fable of the metamorphosis. Procne and Philomela died through excess of grief and melancholy, and as the nightingale's and swallow's voice is peculiarly plaintive and mournful, the poets have embellished the fable, by supposing, that the two unfortunate sisters were changed into birds. *Apollod.* 3, c. 14.—*Paus.* 1, c. 42. l. 10, c. 4.—*Hygin.* fab. 45.—*Strab.* 9.—*Ovid. Met.* 6, fab 9 and 10.—*Virg. G.* 4, v. 15 and 511.—A daughter of Actor, king of the Myrmidons.

PHILONIDES, a courier of Alexander, who

ran from Sicyon to Elis, 160 miles in nine hours, and returned the same journey in 15 hours. *Plin.* 2, c. 71.

PHILONOE, a daughter of Tyndarus, king of Sparta, by Leda daughter of Thestius. *Apollod.*—A daughter of Iobates, king of Lydia, who married Bellerophon. *Id.* 2.

PHILONOME, daughter of Nyctimus, king of Arcadia, who threw into the Eurymanthus two children whom she had by Mars. The children were preserved, and afterwards ascended their grandfather's throne. *Plut. in Per.*—The second wife of Cynus, the son of Neptune. She became enamoured of Teonēs, her husband's son by his first wife Proclea, the daughter of Clytius, and when he refused to gratify her passion, she accused him of attempts upon her virtue. Cynus believed the accusation, and ordered Tennes to be thrown into the sea, &c. *Paus.* 10, c. 14.

PHILOPATOR, a surname of one of the Ptolemies, king of Egypt. [*vid.* Ptolemaeus.]

PHILOPOMEN, a celebrated general of the Achæan league, born at Megalopolis. His father's name was Grangis. His education was begun and finished under Cassander, Ecdemus, and Demophanes, and he early distinguished himself in the field of battle, and appeared fond of agriculture and a country life. He proposed himself Epaminondas for a model, and he was not unsuccessful in imitating the prudence and the simplicity, the disinterestedness and activity of this famous Theban. When Megalopolis was attacked by the Spartans, Philopomen, then in the 30th year of his age, gave the most decisive proofs of his valour and intrepidity. He afterwards assisted Antigonus, and was present in the famous battle in which the Ætolians were defeated. Raised to the rank of chief commander, he showed his ability to discharge that important trust, by killing with his own hand Machanidas, the tyrant of Sparta; and if he was defeated in a naval battle by Nabis, he soon after repaired his losses by taking the capital of Laconia, B. C. 188, and by abolishing the laws of Lycurgus, which had flourished there for such a length of time. Sparta, after its conquest, became tributary to the Achæans, and Philopomen enjoyed the triumph of having reduced to ruins, one of the greatest and most powerful of the cities of Greece. Some time after the Messenians revolted from the Achæan league, and Philopomen, who headed the Achæans, unfortunately fell from his horse, and was dragged to the enemy's camp. Dinocrates, the general of the Messenians, treated him with great severity; he was thrown into a dungeon, and obliged to drink a dose of poison. When he received the cup from the hand of the executioner, Philopomen asked him how his countrymen had behaved in the field of battle; and when he heard that they had obtained the victory, he drank the whole with pleasure, exclaiming that this was comfortable news. The death of Philopomen, which happened about 183 years before the Christian era, in his 70th year, was universally lamented, and

the Achæans, to revenge his death, immediately marched to Messenia, where Dinocrates, to avoid their resentment, killed himself. The rest of his murderers were dragged to his tomb, where they were sacrificed; and the people of Megalopolis, to show farther their great sense of his merit, ordered a bull to be yearly offered on his tomb, and hymns to be sung in his praise, and his actions to be celebrated in a panegyric oration. He had also statues raised to his memory, which some of the Romans attempted to violate and to destroy, to no purpose, when Mummius took Corinth. Philopomen has been called by his countrymen, the last of the Greeks. *Plut. in vitâ.*—*Justin.* 32, c. 4.—*Polyb.*—A native of Pergamus, who died B. C. 138.

PHILOSTRATUS, a famous sophist, born at Lemnos, or, according to some, at Athens. He came to Rome, where he lived under the patronage of Julia, the wife of the emperor Severus, and he was intrusted by the empress with all the papers which contained some account or anecdotes of Apollonius Tyanæus, and he was ordered to review them, and with them to compile an history. [*vid.* Apollonius.] The life of Apollonius is written with elegance, but the improbable accounts, the fabulous stories, and exaggerated details which it gives, render it disgusting. There is, besides, another treatise remaining of his writings, &c. He died A. D. 244. The best edition of his writings is that of Olearius, fol. Lips. 1709.—His nephew, who lived in the reign of Heliogabalus, wrote an account of sophists.—A philosopher in the reign of Nero.—Another in the age of Augustus.

PHILOSTAS, a son of Parmenio, distinguished in the battles of Alexander, and at last accused of conspiring against his life. He was tortured, and stoned to death, or, according to some, stuck through with darts by the soldiers, B. C. 330. *Curt.* 6, c. 11.—*Plut.*—*Arrian.*

PHILOTTIS, a servant-maid at Rome, who saved her countrymen from destruction. After the siege of Rome by the Gauls, the Fidenates assembled an army under the command of Lucius Posthumius, and marched against the capital, demanding all the wives and daughters in the city as the conditions of peace. This extraordinary demand astonished the senators, and when they refused to comply, Philottis advised them to send all their female slaves disguised in matron's clothes, and she offered to march herself at the head. Her advice was followed, and when the Fidenates had feasted late in the evening, and were quite intoxicated and fallen asleep, Philottis lighted a torch as a signal for her countrymen to attack the enemy. The whole was successful, the Fidenates were conquered, and the senate, to reward the fidelity of the female slaves, permitted them to appear in the dress of the Roman matrons. *Plut. in Rom.*—*Varro de L. L.* 5.—*Ovid. de Art. Am.* 2.

PHILOXENUS, an officer of Alexander.

who received Cilicia at the general division of the provinces.—A son of Ptolemy, who was given to Pelopidas as a hostage.—A dithyrambic poet of Cythera, who enjoyed the favour of Dionysius, tyrant of Sicily, for some time, till he offended him by seducing one of his female singers. During his confinement, Philoxenus composed an allegorical poem, called Cyclops, in which he had delineated the character of the tyrant under the name of Polyphemus, and represented his mistress under the name of Galatæa, and himself under that of Ulysses. The tyrant, who was fond of writing poetry, and of being applauded, removed Philoxenus from his dungeon, but the poet refused to purchase liberty, by saying things unworthy of himself, and applauding the wretched verses of Dionysius, and therefore he was sent to the quarries. When he was asked his opinion at a feast about some verses which Dionysius had just repeated, and which the courtiers had received with the greatest applause, Philoxenus gave no answer, but he ordered the guards that surrounded the tyrant's table to take him back to the quarries. Dionysius was pleased with his pleasantry and with his firmness, and immediately forgave him. Philoxenus died at Ephesus, about 380 years before Christ. *Plut.*—A celebrated musician of Ionia.—A painter of Eretria, who made for Cassander an excellent representation of the battle of Alexander with Darius. He was pupil to Nicomachus. *Plin.* 31, c. 10.

PHILYRA, one of the Oceanides, who was met by Saturn in Thrace. The god, to escape from the vigilance of Rhea, changed himself into a horse, to enjoy the company of Philyra, by whom he had a son, half a man and half a horse, called Chiron. Philyra was so ashamed of giving birth to such a monster, that she entreated the gods to change her nature. She was metamorphosed into the linden tree, called by her name among the Greeks. *Hygin.* fab. 133.

PHILYRIDES, a patronymic of Chiron, the son of Philyra. *Ovid. Art. Am.—Virg. G.* 3, v. 550.

PHINEUS, a son of Agenor, king of Phœnicia, or, according to some, of Neptune, who became king of Thrace; or, as the greater part of the mythologists support, of Bithynia. He married Cleopatra the daughter of Boreas, whom some call Cleobula, by whom he had Plexippus and Pandion. After the death of Cleopatra, he married Idæa, the daughter of Dardanus. Idæa, jealous of Cleopatra's children, accused them of attempts upon their father's life and crown, or, according to some, of attempts upon her virtue, and they were immediately condemned by Phineus to be deprived of their eyes. This cruelty was soon after punished by the gods. Phineus suddenly became blind, and the Harpies were sent by Jupiter to keep him under continual alarm, and to spoil the meats which were placed on his table. He was some time after delivered from these dangerous mon-

sters by his brothers-in-law, Zetes and Calais, who pursued them as far as the Strophades. He also recovered his sight by means of the Argonauts, whom he had received with great hospitality, and instructed in the easiest and speediest way by which they could arrive in Colchis. The causes of the blindness of Phineus are a matter of dispute among the ancients, some supposing that this was inflicted by Boreas for his cruelty to his grandson, whilst others attribute it to the anger of Neptune, because he had directed the sons of Phryxus how to escape from Colchis to Greece. Many, however, think that it proceeded from his having rashly attempted to develope futurity, while others assert that Zetes and Calais put out his eyes on account of his cruelty to their nephews. The second wife of Phineus is called by some Dia, Eurytia, Danae, and Idothea. Phineus was killed by Hercules. *Arg. 2.—Apollod.* 1, c. 9, l. 3, c. 15.—*Diod. 4.*—*Hygin.* fab. 19.—*Orpheus.—Flacc.*—The brother of Cepheus, king of Æthiopia. He was going to marry his niece Andromeda, when her father Cepheus was obliged to give her up to be devoured by a sea-monster, to appease the resentment of Neptune. She was, however, delivered by Perseus, who married her by the consent of her parents, for having destroyed the sea-monster. This marriage displeased Phineus; he interrupted the ceremony, and with a number of attendants attacked Perseus and his friends. Perseus defended himself, and turned into stone Phineus and his companions, by showing them the Gorgon's head. *Apollod.* 2, c. 1 and 4.—*Ovid. Met.* 5, fab. 1 and 2.—*Hygin.* fab. 64.

PHINTIA, a town of Sicily, at the mouth of the Himera. *Cic. in Verr.* 2, c. 83.

PHINTIAS, called also Pithias, Pinthias, and Phythias, a man famous for his unparalleled friendship for Damon. [*vid. Damon.*] *Cic. de Off.* 3, c. 10. *Tusc.* 5, c. 22.—*Diod.* 6.—A tyrant of Agrigentum, B. C. 282.

PHINTO, a small island between Sardinia and Corsica, now *Figo*.

PHLEGËTHON, a river of hell, whose waters were burning, as the word *φλεγέθων*, from which the name is derived, seems to indicate. *Virg. Æn.* 6, v. 550.—*Ovid. Met.* 15, v. 532.—*Senec. in Hipp.*—*Sil.* 13, v. 564.

PHLEGON, a native of Tralles in Lydia, one of the emperor Adrian's freedmen. He wrote different treatises on the long lived, on wonderful things, besides an historical account of Sicily, sixteen books on the Olympiads, an account of the principal places in Rome, three books of Fasti, &c. Of these some fragments remain. His style was not elegant, and he wrote without judgment or precision. His works have been edited by Meursius, 4to. L. Bat. 1620.—One of the horses of the sun. The word signifies burning. *Ovid. Met.* 2.

PHLEGRA, or **PHLEGREÆUS CAMPUS**, a place of Macedonia, afterwards called Pallene, where the giants attacked the gods and were defeated by Hercules. The combat was afterwards renewed in Italy, in a place of the same name near Cumæ. [The territory of

Italy, which is thus denominatèd, forms a district of Campania, and appears to have experienced in a very great degree the destructive effects of subterraneous fires. Here we find Mount Vesuvius, the *Solfaterra* still smoking, as the poets have pretended, from Jupiter's thunder. The *Monte Nuovo*, which was suddenly thrown up from the bowels of the earth on the day of St. Michael's feast, in the year 1538, the *Monte Barbara*, formerly Mons Gaurus, the grôtto of the Sibyl, the noxious and gloomy lakes of Avernus and Acheron, &c. It is not improbable that these objects terrified the Greeks in their first voyages to the coast, and that they were afterwards embellished and exaggerated by the fancy and fiction of the poets.] *Sil.* 8, v. 538, l. 9, v. 305.—*Strab.* 5.—*Diod.* 4 and 5.—*Ovid. Met.* 10, v. 51, l. 12, v. 379, l. 15, v. 532.—*Stat.* 5, *Sylv.* 3, v. 196.

PHLEGYÆ, a people of Thessaly. Some authors place them in Bœotia. They received their name from Phlegyas, the son of Mars, with whom they plundered and burned the temple of Apollo at Delphi. Few of them escaped to Phocis, where they settled. *Paus.* 9, c. 36.—*Homer. Il.* 13, v. 301.—*Strab.* 9.

PHLEGYAS, a son of Mars by Chryse, daughter of Halmus, was king of the Lapithæ in Thessaly. He was father of Ixion and Coronis, to whom Apollo offered violence. When the father heard that his daughter had been so wantonly abused, he marched an army against Delphi, and reduced the temple of the god to ashes. This was highly resented, Apollo killed Phlegyas and placed him in hell, where a huge stone hangs over his head, and keeps him in continual alarms by its appearance of falling every moment. *Paus.* 9, c. 36.—*Apollod.* 3, c. 5.—*Pind. Pyth.* 3.—*Ovid. Met.* 3, v. 87.—*Servius ad Virg. Æn.* 6, v. 618.

PHLIASIA, a country of Peloponnesus near Sicyon, of which Philius was the capital.

PHLIUS, (gen. *unhs*.) a town in Peloponnesus, now *Staphlica*, in the territory of Sicyon.—Another in Elis.—Another in Argolis, now *Drepano*.

PHLEŪS, a surname of Bacchus, expressive of his youth and vigour. *Plut. in Symp.* 5, qu. 8.

PHOBËTOR, one of the sons of Somnus, and his principal minister. His office was to assume the shape of serpents and wild beasts, to inspire terror in the minds of men, as his name intimates (*φοβω*). The other two ministers of Somnus were Phantasia and Morpheus. *Ovid. Met.* 11, v. 640.

PHOBOS, son of Mars, and god of terror among the ancients, was represented with a lion's head, and sacrifices were offered to him to deprecate his appearance in armies. *Plut. in erot.*

PHOCÆA, now *Fochia*, a maritime town of Ionia in Asia Minor, with two harbours, between Cumæ and Smyrna, founded by an Athenian colony. It received its name from Phocus, the leader of the colony, or from

(*φωκαι*.) *sea-calves*, which are found in great abundance in the neighbourhood. The inhabitants, called *Phocæi* and *Phocæenses*, were expert mariners, and founded many cities in different parts of Europe. [They founded a colony also in Corsica, and carried on commerce even as far as Tartessus. They are said to have been the first of the Greeks who built ships of war of 50 oars, which they probably imitated from the Carthaginians.] They left Ionia when Cyrus attempted to reduce them under his power, and they came, after many adventures, into Gaul, where they founded *Massilia*, now *Marseilles*. The town of *Marseilles* is often distinguished by the epithet of *Phocæica*, and its inhabitants called *Phocæenses*. [It seems that the Phocæans, being besieged by Harpagus, the general of Cyrus, put their families and all their effects on board of their fleet, and sailed to the *Oenusa* insulæ, near Chios. The Chians, however, to whom these islands belonged, fearing a diminution of their own commerce from such active neighbours, opposed the intended settlement. The Phocæans returned upon this to their native city, overpowered the Persian garrison, and having bound themselves by an oath to abandon their native land, and not to return to it again until a mass of iron, which they sunk, should rise to the surface, sailed away to their colony in Corsica. On the voyage, however, one half of the fleet repented of the oath and returned home to Phocæa, the rest proceeded on their course. Having reached Corsica, they settled in Alesia, or Aleria, an old colony of theirs, until at length the jealousy and encroachments of the Carthaginians and Etrurians compelled them to retire to the coast of Gaul, where they founded *Massilia*.] Phocæa was declared independent by Pompey, and under the first emperors of Rome it became one of the most flourishing cities of Asia Minor. *Liv.* 5, c. 34, l. 37, c. 31, l. 38, c. 39.—*Mela*, 1, c. 17.—*Paus.* 7, c. 3.—*Herodot.* 1, v. 165.—*Strab.* 14.—*Horat. epod.* 16.—*Ovid. Met.* 6, v. 9.—*Plin.* 8, c. 4.

PHOCENSES and **PHOCÏI**, the inhabitants of Phocis in Greece.

PHOCILIDES, a Greek poet and philosopher of Miletus, about 540 years before the Christian era. The poetical piece now extant, called *φουδιτινον*, and attributed to him, is not of his composition, but of another poet who lived in the reign of Adrian.

PHOCIION, an Athenian celebrated for his virtues, private as well as public. He was educated in the school of Plato and of Xenocrates, and as soon as he appeared among the statesmen of Athens, he distinguished himself by his prudence and moderation, his zeal for the public good, and his military abilities. He often checked the violent and inconsiderate measures of Demosthenes, and when the Athenians seemed eager to make war against Philip king of Macedonia, Phociion observed that war should never be undertaken without the strongest and most certain expectations of victory and success. When

Philip endeavoured to make himself master of Eubœa, Phocion stopped his progress, and soon obliged him to relinquish his enterprise. During the time of his administration he was always inclined to peace, though he never suffered his countrymen to become indolent, and to forget the jealousy and rivalry of their neighbours. He was 45 times appointed governor of Athens, and no greater encomium can be passed upon his talents as a minister and statesman, than that he never solicited that high, though dangerous, office. In his rural retreat, or at the head of the Athenian armies, he always appeared barefooted and without a cloak, whence one of his soldiers had occasion to observe, when he saw him dressed more warmly than usual during a severe winter, that since Phocion wore his cloak it was a sign of the most inclement weather. If he was the friend of temperance and discipline, he was not a less brilliant example of true heroism. Philip, as well as his son Alexander, attempted to bribe him, but to no purpose; and Phocion boasted in being one of the poorest of the Athenians, and in deserving the appellation of *the Good*. It was through him that Greece was saved from an impending war, and he advised Alexander rather to turn his arms against Persia than to shed the blood of the Greeks, who were either his allies or his subjects. Alexander was so sensible of his merit and of his integrity, that he sent him 100 talents from the spoils which he had obtained from the Persians, but Phocion was too great to suffer himself to be bribed; and when the conqueror had attempted a second time to oblige him, and to conciliate his favour, by offering him the government and possession of five cities, the Athenians rejected the presents with the same indifference and with the same independent mind. But, not totally to despise the favours of the monarch, he begged Alexander to restore to their liberty four slaves that were confined in the citadel of Sardis. Antipater, who succeeded in the government of Macedonia after the death of Alexander, also attempted to corrupt the virtuous Athenian, but with the same success as his royal predecessor; and when a friend had observed to Phocion, that if he could so refuse the generous offers of his patrons, yet he should consider the good of his children, and accept them for their sake, Phocion calmly replied, that if his children were like him they could maintain themselves as well as their father had done, but if they behaved otherwise he declared that he was unwilling to leave them any thing which might either supply their extravagance or encourage their debaucheries. But virtues like these could not long stand against the insolence and fickleness of an Athenian assembly. When the Piræus was taken, Phocion was accused of treason, and therefore, to avoid the public indignation, he fled for safety to Polyperchon. Polyperchon sent him back to Athens, where he was immediately condemned to drink the fatal poison. He received the in-

dignities of the people with uncommon composure; and when one of his friends lamented his fate, Phocion exclaimed, *This is no more than what I expected; this treatment the most illustrious citizens of Athens have received before me.* He took the cup with the greatest serenity of mind, and as he drank the fatal draught, he prayed for the prosperity of Athens, and bade his friends to tell his son Phocus not to remember the indignities which his father had received from the Athenians. He died about 318 years before the Christian era. His body was deprived of a funeral by order of the ungrateful Athenians, and if it was at last interred, it was by stealth, under a hearth, by the hand of a woman who placed this inscription over his bones: *Keep inviolate, O sacred hearth, the precious remains of a good man, till a better day restores them to the monuments of their forefathers, when Athens shall be delivered of her frenzy, and shall be more wise.* It has been observed of Phocion, that he never appeared elated in prosperity or dejected in adversity, he never betrayed pusillanimity by a tear or joy by a smile. His countenance was stern and unpleasant, but he never behaved with severity; his expressions were mild, and his rebukes gentle. At the age of 80 he appeared at the head of the Athenian armies like the most active officer, and to his prudence and cool valour in every period of life his citizens acknowledged themselves much indebted. His merits were not buried in oblivion; the Athenians repented of their ingratitude, and honoured his memory by raising him statues, and putting to a cruel death his guilty accusers. *Plut. & C. Nep. in vitâ.—Diod. 16.*

PHOCIS, a country of Greece, [having the Sinus Corinthiacus on the south, Doris and the Locri Ozolæ on the west, Thessaly on the north, and the Locri Epicnemidii and Opuntii, together with Bœotia, on the east.] It originally extended from the bay of Coriath to the sea of Eubœa, and reached on the north as far as Thermopylæ, but its boundaries were afterwards more contracted. Phocis received its name from Phocus, a son of Ornytion, who settled there. The inhabitants were called *Phocenses*, and from thence the epithet of *Phocus* was formed. Parnassus was the most celebrated of the mountains of Phocis, and Delphi was the greatest of its towns. Phocis is rendered famous for a war which it maintained against some of the Grecian republics, and which has received the name of the *Phocian war*. This celebrated war originated in the following circumstances:—When Philip, king of Macedonia, had by his intrigues and well-concerted policy, fomented divisions in Greece, and disturbed the peace of every republic, the Greeks universally became discontented in their situation, fickle in their resolutions, and jealous of the prosperity of the neighbouring states. The Amphictyons, who were the supreme rulers of Greece, and who at that time were subservient to the views of the

Thebans, the inveterate enemies of the Phocians, showed the same spirit of fickleness, and, like the rest of their countrymen, were actuated by the same fears, the same jealousy and ambition. As the supporters of religion, they accused the Phocians of impiety, for ploughing a small portion of land which belonged to the god of Delphi. They immediately commanded that the sacred field should be laid waste, and that the Phocians, to expiate their crime, should pay a heavy fine to the community. The inability of the Phocians to pay the fine, and that of the Amphictyons to enforce their commands by violence, gave rise to new events. The people of Phocis were roused by the eloquence and the popularity of Philomelus, one of their countrymen, and when this ambitious ringleader had liberally contributed the great riches he possessed to the good of his countrymen, they resolved to oppose the Amphictyonic council by force of arms. He seized the rich temple of Delphi, and employed the treasures it contained to raise a mercenary army. During two years hostilities were carried on between the Phocians and their enemies, the Thebans and the people of Locris, but no decisive battles were fought; and it can only be observed, that the Phocian prisoners were always put to an ignominious death, as guilty of the most abominable sacrilege and impiety, a treatment which was liberally retaliated on such of the army of the Amphictyons as became the captives of the enemy. The defeat, however, and death of Philomelus, for a while checked their successes; but the deceased general was soon succeeded in the command by his brother called Onomarchus, his equal in boldness and ambition, and his superior in activity and enterprise. Onomarchus rendered his cause popular, the Thessalians joined his army, and the neighbouring states observed at least a strict neutrality, if they neither opposed nor favoured his arms. Philip of Macedonia, who had assisted the Thebans, was obliged to retire from the field with dishonour, but a more successful battle was fought near Magnesia, and the monarch, by crowning the head of his soldiers with laurel, and telling them that they fought in the cause of Delphi and heaven, obtained a complete victory. Onomarchus was slain, and his body exposed on a gibbet, 6000 shared his fate, and their bodies were thrown into the sea, as unworthy of funeral honours, and 3000 were taken alive. This fatal defeat, however, did not ruin the Phocians: Phayllus, the only surviving brother of Philomelus, took the command of their armies, and doubling the pay of his soldiers, he increased his forces by the addition of 9000 men from Athens, Lacedæmon, and Achaia. But all this numerous force at last proved ineffectual, the treasures of the temple of Delphi, which had long defrayed the expenses of the war, began to fail, dissensions arose among the ringleaders of Phocis, and when Philip had crossed the straits of Thermopylæ, the Phocians, relying on his generosity, claimed his

protection, and implored him to plead their cause before the Amphictyonic council. His feeble intercession was not attended with success, and the Thebans, the Locrians, and the Thessalians, who then composed the Amphictyonic council, unanimously decreed that the Phocians should be deprived of the privilege of sending members among the Amphictyons. Their arms and their horses were to be sold for the benefit of Apollo, they were to pay the annual sum of 60,000 talents, till the temple of Delphi had been restored to its ancient splendour and opulence; their cities were to be dismantled, and reduced to distinct villages, which were to contain no more than sixty houses each, at the distance of a furlong from one another, and all the privileges and the immunities of which they were stripped were to be conferred on Philip, king of Macedonia, for his eminent services in the prosecution of the Phocian war. The Macedonians were ordered to put these cruel commands into execution. The Phocians were unable to make resistance, and ten years after they had undertaken the sacred war, they saw their country laid desolate, their walls demolished, and their cities in ruins, by the wanton jealousy of their enemies and the inflexible cruelty of the Macedonian soldiers, B. C. 348. They were not, however, long under this disgraceful sentence, their well-known valour and courage recommended them to favour, and they gradually regained their influence and consequence by the protection of the Athenians and the favours of Philip. *Liv.* 32, c. 18.—*Ovid.* 2, *Am.* 6, v. 15. *Met.* 5, v. 276.—*Demosth.*—*Justin.* 3, &c.—*Diod.* 16, &c.—*Plut.* in *Dem. Lys. Per.* &c.—*Strab.* 5.—*Paus.* 4, c. 5.

PHOCUS, son of Phocion, was dissolute in his manners, and unworthy of the virtues of his great father. He was sent to Lacedæmon to imbibe there the principles of sobriety, of temperance, and frugality. He cruelly revenged the death of his father, whom the Athenians had put to death. *Plut.* in *Phoc.* & *Apoph.*—A son of Ornytion, who led a colony of Corinthians into Phocis. He cured Antiope, a daughter of Nycteus, of insanity, and married her, and by her became father of Panopeus and Crisus. *Paus.* 2, c. 4.

PHOCYLIDES, an ancient poet. [*vid.* *Phocilides.*]

PHŒBAS, a name applied to the priestess of Apollo's temple at Delphi. *Lucan.* 5, v. 128, &c.

PHŒBEE, a name given to Diana, or the moon, on account of the brightness of that luminary. She became, according to Apollodorus, mother of Asteria and Latona. [*vid.* *Diana.*]

PHŒBIDAS, a Lacedæmonian general, sent by the Ephori to the assistance of the Macedonians against the Thracians. He seized the citadel of Thebes; but though he was disgraced and banished from the Lacedæmonian army for this perfidious measure, yet his countrymen kept possession of the town. He

died B. C. 377. *C. Nep. in Pelop.—Diod. 14, &c.*

PHŒBIGĒNA, a surname of Æsculapius. &c. as being descended from Phœbus. *Virg. Æn. v. 773.*

PHŒBUS, a name given to Apollo or the sun. This word expresses the brightness and splendour of that luminary (*φῶς* from *φῶς, luco.*) *vid.* Apollo.

PHŒMOS, a lake of Arcadia.

PHŒNICĒ, or **PHŒNICIA**, [a country of Asia commonly named by the Jews *Canaan*, though some part of it at least was known to them by the name of Syrophenice. Phœnicia was sometimes extended to all the maritime countries of Syria and Judæa, and Canaan to the Philistines and even to the Amalekites. Specially considered, however, Phœnicia extended along the coast of Syria from the river Eleutherus and the island Aradus, to Mount Carmel, a distance of about 35 geographical miles. The breadth was very limited, the ranges of Libanus and Antilibanus forming its utmost barrier to the east. As to the etymology of the name, various conjectures have been started: the most common one is that which makes it a Greek term, derived from *φοινίξ*, a palm-tree, which were very abundant in this country. Others derive the name from Phoenix, son of Agenor. Bochart's opinion is as follows: according to him the people of Phœnicia had in ancient times been called the children of Anak or Beni-Anak: the *beth* being softened, Beni-Anak was changed into Phenak, in the plural Phenakim, from which the Greeks formed *φοινίκης*. We learn from Scripture that the spies sent by Moses found in Hebron and its environs a people called Anakim or Enakim, and that these Canaanites were distinguished by their stature and strength; of course the other Canaanites who claimed descent from them were likewise named Anakim. M. l'Abbé Mignot, in his elaborate discussion of this subject, thinks that it is not necessary to recur to the word Beni, because the Egyptians always prefixed the article *phe* to words, so that instead of Enakim they would read Phenakim or Phonakim, and the Greeks becoming acquainted in their first maritime expeditions on the coast of the country with this word, formed from it *φοινίκης*, and the Latins Phœnices.] The Phœnicians were naturally industrious, and commerce and navigation were among them in the most flourishing state. [They planted colonies on the shores of the Mediterranean, particularly Carthage, Hippo, Marseilles, and Utica, and others on the coast of Spain, both within and without the straits of Gibraltar. Their commerce, besides extending to all parts of the Palus Mœotis, Euxine, and Mediterranean, reached even to the British isles, and also the shores of the Baltic Sea. Besides this maritime commerce, they carried on an extensive inland trade in Syria, Mesopotamia, Assyria, Babylonia, Persia, Arabia, and even to Judea. Their own commodities were the purple of Tyre, the glass of Sidon, and the fine linen

made in their own country, together with curious pieces of art in metals and wood. Besides these, however, their foreign commerce furnished them with abundant supplies for their inland trade.] Their manufacturers acquired such a superiority over those of other nations, that among the ancients, whatever was elegant, great, or pleasing, either in apparel or domestic utensils, received the epithet of *Sidonian*. The Phœnicians were originally governed by kings. They were subdued by the Persians, and afterwards by Alexander, and remained tributary to his successors and the Romans. The invention of letters is attributed to them. [For some remarks upon the Phœnician alphabet, *vid.* Palasgi; and for an account of the Phœnician language, *vid.* Carthago.] *Herodot. 4, c. 42, l. 5, c. 58.—Homer. Od. 15.—Mela, 1, c. 11, l. 2, c. 7.—Strab. 16.—Apollod. 3, c. 1.—Lucret. 2, v. 329.—Plin. 2, c. 47, l. 5, c. 12.—Curt. 4, c. 2.—Virg. Æn. 1, &c.—Ovid. Met. 12, v. 104, l. 14, v. 345, l. 15, v. 288.*

PHŒNICIA. *vid.* Phœnicie.

PHŒNICUSA, now *Felicudi*, one of the Æolian islands.

PHŒNISSA, a patronymic given to Dido as a native of Phœnicia. *Virg. Æn. 4, v. 529.*

PHŒNIX, son of Amyntor, king of Argos, by Cleobule, or Hippodamia, was preceptor to young Achilles. When his father proved faithless to his wife, on account of his fondness for a concubine called Clytia, Cleobule, jealous of her husband, persuaded her son Phœnix to ingratiate himself into the favours of his father's mistress. Phœnix easily succeeded, but when Amyntor discovered his intrigues, he drew a curse upon him, and the son was soon after deprived of his sight by divine vengeance. According to some, Amyntor himself put out the eyes of his son, which so cruelly provoked him that he mediated the death of his father. Reason and piety, however, prevailed over passion; and Phœnix, not to become a parricide, fled from Argos to the court of Peleus, king of Phthia. Here he was treated with tenderness, Peleus carried him to Chiron, who restored him to his eye-sight, and soon after he was made preceptor to Achilles, his benefactor's son. He was also presented with the government of many cities, and made king of the Dolopes. He accompanied his pupil to the Trojan war, and Achilles was ever grateful for the instructions and precepts which he had received from Phœnix. After the death of Achilles, Phœnix, with others, was commissioned by the Greeks to return into Greece, to bring to the war young Pyrrhus. This commission he performed with success, and after the fall of Troy, he returned with Pyrrhus, and died in Thrace. He was buried at Eon, or, according to Strabo, near Trachinia, where a small river in the neighbourhood received the name of Phœnix. *Strab. 9.—Homer. Il. 9, &c.—Ovid. in Ib. v. 259.—Apollod. 2, c. 7.—Virg. Æn. 2, v. 762.—*A son of Agenor, by a nymph who was call-

ed Telephassa, according to Apollodorus and Moschus, or, according to others, Epimedu-sa, Perimeda, or Agriope. He was, like his brothers, Cadmus and Cilix, sent by his father in pursuit of his sister Europa, whom Jupiter had carried away under the form of a bull, and when his inquiries proved unsuccessful, he settled in a country which, according to some, was from him called *Phœnicia*. From him, as some suppose, the Carthaginians were called *Pœni*. *Apollod.* 3.—*Hygin.* fab. 178.

PHOLŒE, a mountain of Arcadia, near Pisa. It received its name from Pholus, the friend of Hercules, who was buried there. It is often confounded with another of the same name in Thessaly, near Mount Othrys. *Plin.* 4, c. 6.—*Lucan.* 3, v. 198, l. 6, v. 388, l. 7, v. 449.—*Ovid.* 2. *Fast.* 2, v. 273.

PHOLUS, one of the Centaurs, son of Sile-nus and Melia, or, according to others, of Ix-ion and the cloud. He kindly entertained Her-cules, when he was going against the boar of Erymanthus, but he refused to give him wine, as that which he had belonged to the rest of the Centaurs. Hercules, upon this, without ceremony, broke the cask and drank the wine. The smell of the liquor drew the Centaurs from the neighbourhood to the house of Pho-lus, but Hercules stopped them when they forcibly entered the habitation of his friend, and killed the greatest part of them. Pho-lus gave the dead a decent funeral, but he mortally wounded himself with one of the arrows which were poisoned with the venom of the hydra, and which he attempted to ex-tract from the body of one of the Centaurs. Hercules, unable to cure him, buried him when dead, and called the mountain where his remains were deposited by the name of *Pholœe*. *Apollod.* 1.—*Paus.* 3.—*Virg.* *G.* 2, v. 456. *Æn.* 8, v. 294.—*Diod.* 4.—*Ial.* 1.—*Lucan.* 3, 6 and 7.—*Stat. Theb.* 2.

PHORBAS, a son of Priam and Epithesia, killed during the Trojan war by Menelaus. The god Somnus borrowed his features when he deceived Palinurus, and threw him into the sea near the coast of Italy. *Virg. Æn.* 3, v. 842.

PHORCUS or **PHORCYUS**, a sea-deity, son of Pontus and Terra, who married his sister Ceto, by whom he had the Gorgons, the dragon that kept the apples of the Hesperides, and other monsters. *Hesiod. Theogn.*—*Apol-lod.*

PHORMIO, an Athenian general, whose father's name was Asopicus. He improve-rihed himself to maintain and support the dig-nity of his army. His debts were some time after paid by the Athenians, who wish-ed to make him their general, an office which he refused while he had so many debts, ob-serving that it was unbecoming an officer to be at the head of an army, when he knew that he was poorer than the meanest of his sol-diers.—A peripatetic philosopher of Ephe-sus, who once gave a lecture upon the du-ties of an officer and the military profession. The philosopher himself was ignorant of the subject which he treated, upon which Hanni-

bal the Great, who was one of his auditors, exclaimed that he had seen many doting old men, but never one worse than Phormio. *Cic. de Nat. D.* 2.—A disciple of Plato, chosen by the people of Elis to make a re-formation in their government and their ju-risprudence.

PHORMIS, an Arcadian who acquired great riches at the court of Gelon and Hiero in Si-cily. He dedicated a brazen statue of a mare to Jupiter Olympius in Peloponnesus, which so much resembled nature, that hor-ses came near it as if it had been alive. *Paus.* 5, c. 27.

PHORONEUS, the god of a river of Pelopon-nesus of the same name. He was son of the river Inachus by Melissa, and he was the se-cond king of Argos. He married a nymph called Cerdo, or Laodice, by whom he had Apis, from whom Argolis was called Apia, and Niobe, the first woman of whom Jupiter became enamoured. Phoroneus taught his subjects the utility of laws, and the advan-tages of a social life, and of friendly inter-course, whence the inhabitants of Argolis are often called *Phoronei*. Pausanias relates that Phoroneus, with the Cephisus, Asterion and Inachus, were appointed as umpires in a quarrel between Neptune and Juno concern-ing their right of patronizing Argolis. Juno gained the preference, upon which Neptune, in a fit of resentment, dried up all the four rivers whose decision he deemed partial. He afterwards restored them to their dignity and consequence. Phoroneus was the first who raised a temple to Juno. He received divine honours after death. His temple still existed at Argos, under Antoninus the Roman em-peror. *Paus.* 2, c. 15, &c.—*Apollod.* 2, c. 1.—*Hygin.* fab. 143.

PHORŌNIS, a patronymic of Io, as sister of Phoroneus. *Ovid. Met.* 1, v. 625.

PHOTINUS, an eunuch who was prime mi-nister to Ptolemy, king of Egypt. When Pompey fled to the court of Ptolemy after the battle of Pharsalia, Photinus advised his master not to receive him, but to put him to death. His advice was strictly followed. Julius Cæsar some time after visited Egypt, and Photinus raised seditions against him, for which he was put to death. When Cæsar triumphed over Egypt and Alexandria, the pictures of Photinus, and of some of the Egyptians, were carried in the procession at Rome. *Plut.*

PHOTIUS, a patriarch of Constantinople in the 9th century. He was of a noble family, and enjoyed the reputation of being the most learned and accomplished man of his age. His elevation to the patriarchal office caused a great schism. The emperor Basilus ex-pelled him, an act which was confirmed by a council summoned for that purpose, who pro-nounced an anathema as well as a deposition against him. He was afterwards restored to favour, but was a second time deposed by Leo in 886, and confined in a monastery where he died. He wrote *Myrobiblon* or *Bibliotheca*, a work containing an abstract and critical

judgment of 280 writers in various departments of literature, of many of whom no other relic remains. The best edition is that printed at Rouen in 1653. He was the author likewise of a work called *Nomocanon*, or a collection of the canons of the church, printed with the commentaries of Balsamon at Paris in 1615, and also of a collection of letters printed by Montagu in 1651. But his most valuable work is the *Lexicon*, which has only reached us in an imperfect and mutilated state. The various MSS. of this work in different libraries on the continent of Europe are mere transcripts from each other, and originally from the valuable one belonging to the library of Trinity College, Cambridge, England. This manuscript belonged originally to Gale. Bentley, Ruhnken, and Burman 2d, have given it celebrity by their quotations. Porson at last undertook to copy and publish it, but his death prevented the execution of this project. Porson's labours were finally given to the world in 1822, in 2 vols 8vo. by Dobree, whose name, however, does not appear in the work. This edition, notwithstanding all that has been said of it, is greatly injured by want of typographical accuracy; the *addenda* and *corrigenda* occupy forty-four pages. Still it is better than the edition of Hermann which was published at Leipzig in 1808 in 2 vols. 4to. Hermann followed two very incorrect manuscripts. The lexicon of Photius is compiled from Harpocration, the scholiasts on Plato, and from lexicons of the Dramatic and Rhetorical writers. There are two considerable *lacunæ*; one, from the word ἀδικησις to επωνυμος, the other, from φορταος to ψιλεις.]

PHRAATES, 1st. a king of Parthia, who succeeded Arsaces the 3d, called also Phriapatius. He made war against Antiochus, king of Syria, and was defeated in three successive battles. He left many children behind him, but as they were all too young, and unable to succeed to the throne, he appointed his brother Mithridates king, of whose abilities and military prudence he had often been a spectator. *Justin.* 41, c. 5.—The 2d, succeeded his father Mithridates as king of Parthia, and made war against the Scythians, whom he called to his assistance against Antiochus king of Syria, and whom he refused to pay, on the pretence that they came too late. He was murdered by some Greek mercenaries, who had been once his captives, and who had enlisted in his army, B. C. 129. *Justin.* 42, c. 1.—*Plut. in Pomp.*—The 3d, succeeded his father Pacorus on the throne of Parthia, and gave one of his daughters in marriage to Tigranes, the son of Tigranes king of Armenia. Soon after he invaded the kingdom of Armenia to make his son-in-law sit on the throne of his father. His expedition was attended with ill success. He renewed a treaty of alliance which his father had made with the Romans. At his return to Parthia, he was assassinated by his sons Orodes and Mithridates. *Justin.*—

The 4th, was nominated king of Parthia by his father Orodes, whom he soon after murdered, as also his own brothers. He made war against M. Antony with great success, and obliged him to retire with much loss. Some time after he was dethroned by the Parthian nobility, but he soon regained his power, and drove away the usurper called Tiridates. The usurper claimed the protection of Augustus, the Roman emperor, and Phraates sent ambassadors to Rome to plead his cause, and gain the favour of his powerful judge. He was successful in his embassy: he made a treaty of peace and alliance with the Roman emperor, restored the ensigns and standards which the Parthians had taken from Crassus and Antony, and gave up his four sons with their wives as hostages, till his engagements were performed. Some suppose that Phraates delivered his children into the hands of Augustus to be confined at Rome, that he might reign with greater security, as he knew his subjects would revolt as soon as they found any one of his family inclined to countenance their rebellion, though at the same time, they scorned to support the interest of any usurper who was not of the royal house of the Arsacidæ. He was, however, at last murdered by one of his concubines, who placed her son call Phraates, on the throne. *Val. Max.* 7, c. 6.—*Justin.* 42, c. 5.—*Diod. Cas.* 51, &c.—*Plut. in Anton.* &c.—*Tacit. Ann.* 6, c. 32.—A prince of Parthia in the reign of Tiberius.—A satrap of Parthia. *Tacit. Ann.* 6, c. 42.

PHRAATICES, a son of Phraates 4th. He, with his mother, murdered his father, and took possession of the vacant throne. His reign was short; he was deposed by his subjects whom he had offended by cruelty, avarice, and oppression.

PHRAHATES, the same as Phraates. *vid.* Phraates.

PHRAORTES, succeeded his father Deioces on the throne of Media. He made war against the neighbouring nations, and conquered the greatest part of Asia. He was defeated and killed in a battle by the Assyrians, after a reign of 22 years, B. C. 625. His son Cyaxares succeeded him. It is supposed that the Arphaxad mentioned in Judith is Phraortes. *Paus.—Herodot.* 1, c. 102.

[**PHRYCŌNIS**, a more ancient name for Cumæ in Æolia. According to Strabo, the early settlers from Locris established themselves for a considerable space of time in the vicinity of Mount Phrykios. Hence they gave to the new state, when they had founded it, the name of Phryconis.]

PHRIXUS, a river of Argolis. There was also a small town of that name in Elis, built by the Minyæ. *Herodot.* 4, c. 148.

PHRONĪMA, a daughter of Etearchus, king of Crete. She was delivered to a servant to be thrown into the sea, by order of her father, at the instigation of his second wife. The servant was unwilling to murder the child, but as he was bound by an oath to throw her into the sea, he accordingly let her down into

the water by a rope, and took her out again unhurt. Phronima was afterwards in the number of the concubines of Polymnestus, by whom she became mother of Battus, the founder of Cyrene. *Herodot.* 4, c. 154.

PHRYGIUS, a river of Asia Minor, dividing Phrygia from Caria, and falling into the Hellespont. *Paus.*

PHRYGIA, [a large country of Asia Minor, bounded on the north by Bithynia and Galatia, on the west by a part of Mysia, by Lydia, and a part of Caria, on the south by Lycia, Pisidia, and Isauria, and on the east by Cappadocia. It received the appellation of Major to distinguish it from a part of Mysia near the Hellespont, which was occupied by some Phrygians after the Trojan war, and by them called Phrygia Minor; whence it appears that the term Phrygians is applied improperly, or else by anticipation, to the Trojans in Virgil.] It received its name from the *Bryges*, a nation of Thrace or Macedonia, who came to settle there, and from their name, by corruption, arose the word *Phrygia*. The most remarkable towns were Laodice, Hierapolis, and Synnada. The inventions of the pipe of reeds, and of all sorts of needle-work, is attributed to the inhabitants, who are represented by some authors as stubborn, but yielding to correction (hence *Phryx verberatus melior*), as imprudent, effeminate, servile, and voluptuous; and to this *Virgil* seems to allude, *Æn.* 9, v. 617. The Phrygians, like all other nations, were called barbarians by the Greeks; their music (*Phrygii cantus*) was of a grave and solemn nature, when opposed to the brisker and more cheerful Lydian airs. *Mela*, 1, c. 19.—*Strab.* 2, &c.—*Ovid. Met.* 13, v. 429, &c.—*Cic.* 7, *ad fam.* ep. 16.—*Flacc.* 27.—*Dio.* 1, c. 50.—*Plin.* 8, c. 48.—*Horat.* 2, od. 9, v. 16.—*Paus.* 5, c. 25.—*Herodot.* 7, c. 73.

PHYRNE, a celebrated prostitute, who flourished at Athens about 328 years before the Christian era. She was mistress to Praxiteles who drew her picture. [*vid.* Praxiteles.] This was one of his best pieces, and it was placed in the temple of Apollo at Delphi. It is said that Apelles painted his Venus Anadyomene after he had seen Phryne on the sea-shore naked, and with dishevelled hair. Phryne became so rich by the liberality of her lovers, that she offered to rebuild, at her own expense, Thebes, which Alexander had destroyed, provided this inscription was placed on the walls: "Alexander destroyed, and the harlot Phryne restored." This was refused. *Plin.* 34, c. 8.—There was also another of the same name, who was accused of impiety. When she saw that she was going to be condemned, she unveiled her bosom, which so influenced her judges that she was immediately acquitted. *Quintil.* 2, c. 15.

PHRYNICHUS, [a Greek sophist, a native of Bithynia, who flourished in the reign of Marcus Antoninus and Commodus. Two works are attributed to him, viz. Apparatus Sophisticus, and Lectiones Atticæ. There is extant an abridgment of the latter, which

was printed at Rome in 1517.]—A tragic poet of Athens, disciple to Thespis. He was the first who introduced a female character on the stage. [The characters of females were always played by males on the ancient stage: it would have been more correct therefore to have said that Phrynichus was the first who introduced a female mask. In some of his pieces the chorus very probably was composed of female characters thus represented. The tragedies of this poet were remarkable for the frequent dances that were intermingled with them. He himself taught the art. Phrynichus composed among others a tragedy which Themistocles caused to be represented with great magnificence, and which bore away the prize. The memory of this event was perpetuated by an inscription. The tragedy was probably "*the Phœnicians*," or "*the Persians*." His piece entitled "*the taking of Miletus*" made such an impression upon the audience at Athens, that the Athenians actually condemned the poet to pay a fine for having opened anew so deep a national wound, and one so dishonourable to the Greeks. Suidas, however, attributes this piece to another Phrynichus, but Bentley has shown that only one poet of the name composed tragedies.]—[A comic poet, anterior to Aristophanes.] *Strab.* 14.—A comic poet.

PHYRINO, a musician of Mitylene, the first who obtained a musical prize at the Panathenæa at Athens. He added two strings to the lyre, which had always been used with seven by all his predecessors, B. C. 438. It is said that he was originally a cook at the house of Hiero, king of Sicily.—A writer in the reign of Commodus, who made a collection in 36 books, of phrases and sentences from the best Greek authors, &c.

PHYRNO, a celebrated general of Athens, who died B. C. 590.

PHYRXYUS, a son of Athamas, king of Thebes, by Nephele. After the repudiation of his mother, he was persecuted with the most inveterate fury by his step-mother Ino, because he was to sit on the throne of Athamas, in preference to the children of a second wife. He was apprized of Ino's intentions upon his life by his mother Nephele, or, according to others, by his preceptor; and the better to make his escape, he secured part of his father's treasures, and privately left Bœotia with his sister Helle, to go to their friend and relation Æetes, king of Colchis. They embarked on board a ship, or, according to the fabulous account of the poets and mythologists, they mounted on the back of a ram whose fleece was of gold, and proceeded on their journey through the air. The height to which they were carried made Helle giddy, and she fell into the sea. Phryxus gave her a decent burial on the sea-shore, and after he had called the place Hellespont from her name, he continued his flight, and arrived safe in the kingdom of Æetes, where he offered the ram on the altar of Mars. The king received him with great tenderness.

and gave him his daughter Chalciopé in marriage. She had by him Phrontis, Melias, Argos, Cylindrus, whom some call Cytorus, Catis, Lorus, and Hellen. Some time after he was murdered by his father-in-law, who envied him the possession of the golden fleece; and Chalciopé, to prevent her children from sharing their father's fate, sent them privately from Colchis to Bœotia, as nothing was to be dreaded there from the jealousy or resentment of Ino, who was then dead. The fable of the flight of Phryxus to Colchis on a ram has been explained by some, who observe, that the ship on which he embarked was either called by that name or carried on her prow the figure of that animal. The fleece of gold is explained by recollecting that Phryxus carried away immense treasures from Thebes. Phryxus was placed among the constellations of heaven after death. The ram which carried him to Asia is said to have been the fruit of Neptune's amour with Theophane, the daughter of Altiis. This ram had been given to Athamas by the gods, to reward his piety and religious life, and Nephele procured it for her children just as they were going to be sacrificed to the jealousy of Ino. The murder of Phryxus was some time after amply revenged by the Greeks. It gave rise to a celebrated expedition which was achieved under Jason and many of the princes of Greece, and which had for its object the recovery of the golden fleece, and the punishment of the king of Colchis for his cruelty to the son of Athamas. *Diod. 4.*—*Herodot 7, c. 197.*—*Apollon. Arg.*—*Orpheus.*—*Flacc.*—*Strab.*—*Apollod. 1, c. 9.*—*Pindar. Pyth. 4.*—*Hygin. fab. 14, 188, &c.*—*Ovid. Heroid. 18, Met. 4.*—A small river of Argolis.

PHTHIA, a town of Phthiotis, at the east of Mount Othrys in Thessaly, where Achilles was born, and from which he is often called *Phthius Heros*. *Horat. 4, Od. 6, v. 4.*—*Ovid. Met. 13, v. 156.*—*Mela, 2, c. 3.*—*Propert. 2, el. 14, v. 38.*—*Cic. Tusc. 1, c. 10.*

PHTHIOTIS, a small province of Thessaly, between the Pelasgicus Sinus and the Maliacus Sinus, Magnesia, and Mount Ceta. *Paus. 10, c. 8.*

PHYA, a tall and beautiful woman of Attica, whom Pisistratus, when he wished to re-establish himself in his tyranny, dressed like the goddess Minerva, and led to the city on a chariot, making the populace believe that the goddess herself came to restore him to power. The artifice succeeded. *Herodot. 1, c. 59.*—*Polyæn. 1, c. 40.*

PHYCUS, (*untis*), a promontory near Cyrene, now called *Ras-al-sem*. *Lucan. 9.*

PHYLACÆ, a town of Thessaly, built by Phylacus. Protesilaus reigned there, from whence he is often called *Phylacides*. *Lucan. 6, v. 252.*—A town of Arcadia. *Paus. 1, c. 54.*—A town of Epirus. *Liv. 45, c. 26.*

PHYLE, a well-fortified village of Attica, at a little distance from Athens. [Phyle was situate in the northern part of the Campus Thriasius, and was the fort possessed by

Thrsybulus and the Athenian exiles, who expelled the thirty tyrants after the Peloponnesian war.] *C. Nep. in Thras.*

PHYLLIS, a daughter of Sithon, or, according to others, of Lycurgus, king of Thrace, who hospitably received Demophoon the son of Theseus, who, at his return from the Trojan war, had stopped on her coasts. She became enamoured of him, and did not find him insensible to her passion. After some months of mutual tenderness and affection, Demophoon set sail for Athens, whither his domestic affairs recalled him. He promised faithfully to return as soon as a month was expired; but either his dislike for Phyllis, or the irreparable situation of his affairs, obliged him to violate his engagement, and the queen, grown desperate on account of his absence, hanged herself, or, according to others, threw herself down a precipice into the sea, and perished. Her friends raised a tomb over her body, where there grew up certain trees, whose leaves, at a particular season of the year, suddenly became wet, as if shedding tears for the death of Phyllis. According to an old tradition mentioned by Servius, Virgil's commentator, Phyllis was changed by the gods into an almond-tree, which is called *Phylla* by the Greeks. Some days after this metamorphosis, Demophoon re-visited Thrace, and when he heard of the fate of Phyllis, he ran and clasped the tree, which, though at that time stripped of its leaves, suddenly shot forth and blossomed, as if still sensible of tenderness and love. The absence of Demophoon from the house of Phyllis has given rise to a beautiful epistle of Ovid, supposed to have been written by the Thracian queen about the fourth month after her lover's departure. *Ovid. Heroid. 2, de Art. Am. 2, v. 353.* *Trist. 2, 437.*—*Hygin. fab. 59.*

PHYLLUS, a general of Phocis during the Phocian or sacred war against the Thebans. He had assumed the command after the death of his brothers Philomelus and Onomarchus. He is called by some Phayllus. *vid. Phocis.*

PHYSCION, a famous rock of Bœotia, which was the residence of the Sphynx, and against which the monster destroyed herself when her enigmas were explained by Œdipus. *Plut.*

PHYSCON, a surname of one of the Ptolemies, kings of Egypt, from the great prominence of his belly. *Athen. 2, c. 23.*

PHYSCOS, a town of Caria, opposite Rhodes. *Strab. 14.*

PIA, or **PIALIA**, festivals instituted in honour of Adrian, by the emperor Antoninus. They were celebrated at Puteoli on the second year of the Olympiads.

PICĒNI, the inhabitants of Picenum, called also *Picentes*. *Ital. 8, v. 425.*—*Strab. 5.*—*Mela, 2, c. 4.*

PICENTIA, the capital of the Picentini.

PICENTINI, a people of Italy, between Lucania and Campania on the Tuscan Sea. They are different from the Piceni or Picentes, who inhabited Picenum, [but descended

from the m.] *Sil. It.* 8, c. 450.—*Tacit. H.* 4, c. 62.

PICENUM, or PICENUS AGER, a country of Italy, on the borders of the Adriatic, [south and east of Umbria.] *Liv.* 21, c. 6, l. 22, c. 9, l. 27, c. 43.—*Sil.* 10, v. 313.—*Horat.* 2, sat. 3, v. 72.—*Mart.* 1, ep. 44.

PICTÆ, or PICTI, a people of Scythia, called also *Agathyræ*. They received this name from their painting their bodies with different colours, to appear more terrible in the eyes of their enemies. A colony of these, according to Servius, Virgil's commentator, emigrated to the northern parts of Britain, where they still preserved their name and their savage manners, but they are mentioned only by latter writers. [This remark of Servius is altogether incorrect. To say nothing of the utter impossibility of such a migration, it is sufficient to observe, that the Scythian race to whom he alludes were properly called *Agathyræ*, and the term *picci* is merely applied to them by the Latin poets from the circumstance of their painting their bodies to look more terrible in fight. The Picts were a Caledonian race, first mentioned under this denomination in a panegyric of Eumenius, A. D. 297. Various derivations have been assigned for their name. The simplest appears to be, that the original native term was *Picithi*, which was latinized into *Picti*, or "painted," which had in fact the same meaning.] *Marcell.* 27, c. 18.—*Claudiam. de Hon. cons.* v. 54.—*Plin.* 4, c. 12.—*Mela*, 2, c. 1.

PICTAVI, or PICTONES, a people of Gaul, in the modern country of *Poictou*. *Cæs.* 7, bell. G. c. 4.

PICUMNUS, and PILUMNUS, two deities at Rome who presided over the auspices that were required before the celebration of nuptials. Pilumnus was supposed to patronize children, as his name seems in some manner to indicate, *quod pellat mala infantia*. The manuring of lands was first invented by Picumnus, from which reason he is called *Sterquilinius*. Pilumnus is also invoked as the god of bakers and millers, as he is said to have first invented how to grind corn. Turnus boasted of being one of his lineal descendants. *Virg. Æn.* 9, v. 4.—*Varro*.

PICUS, a king of Latium, son of Saturn, who married Venilia, who is also called Canens, by whom he had Faunus. He was tenderly loved by the goddess Pomona, and he returned a mutual affection. As he was one day hunting in the woods, he was met by Circe, who became deeply enamoured of him, and who changed him into a woodpecker, called by the name of *picus* among the Latins. His wife Venilia was so disconsolate when she was informed of his death that she pined away. Some suppose that Picus was the son of Pilumnus, and that he gave out prophecies to his subjects by means of a favourite woodpecker, from which circumstance originated the fable of his being metamorphosed into a bird. *Virg. Æn.* 7, v. 48, 171, &c.—*Ovid. Met.* 14, v. 320, &c.

PIERIA, a small track of country in Ma-

cedonia, [to the west of the Sinus Thermaicus, and bordering on Thessaly,] from which the epithet of *Pierian* was applied to the Muses and to poetical compositions. [According to some, the Muses were born here; others suppose that they derived the name of Pierides from Mount Pierus in this district, which was called after Pierus mentioned below.]—[The city of Seleucia in Syria was surnamed Pieria, because situate at the foot of Mount Pierus, which mountain was so called by the Macedonians after the one in their native country. *Martial.* 9, ep. 88, v. 3.—*Horat.* 4, od. 8, v. 20.

PIERIDES, a name given to the Muses, either because they were born in Pieria in Thessaly, or because they were supposed by some to be the daughters of Pierus, a king of Macedonia, who settled in Bœotia.—Also the daughters of Pierus, who challenged the Muses to a trial in music, in which they were conquered and changed into magpies. It may perhaps be supposed that the victorious Muses assumed the name of the conquered daughters of Pierus, and ordered themselves to be called Pierides, in the same manner as Minerva was called Pallas, because she had killed the giant Pallas. *Ovid. Met.* 5, v. 300.

PIERUS, a mountain of Macedonia, sacred to the Muses, who were from thence, as some imagine, called *Pierides*.—A king of Macedonia, whose nine daughters, called *Pierides*, challenged the Muses, and were changed into magpies when conquered. [According to another account mentioned by Pausanias, Pierus was the father of the Muses, *vid.* Pieria.] *Paus.* 9, c. 29.—A river of Achaia, in Peloponnesus.—A town of Thessaly. *Paus.* 7, c. 21.—A mountain [of Syria, at the foot of which was built Seleucia.]

PIETAS, a virtue which denotes veneration for the deity, and love and tenderness to our friends. It received divine honours among the Romans, and was made one of their gods. Acilius Glabrio first erected a temple to this new divinity, on the spot where a woman had fed with her own milk her aged father, who had been imprisoned by the order of the senate and deprived of all aliments. *Cic. de Div.* 1.—*Val. Max.* 5, c. 4.—*Plin.* 7, c. 36.

PIGRUM MARE, a name applied to the Northern Sea from its being frozen. The word *Pigra* is applied to the Palus Mœotis. *Ovid.* 4, *Pont.* 10, v. 61.—*Plin.* 4, c. 13.—*Tacit. G.* 45.

PILUMNUS. *vid.* Picumnus.

PIMPLA, a mountain of Macedonia near Thessaly, with a fountain of the same name, sacred to the Muses, who on that account are often called *Pimpleæ* and *Pimpleades*. *Horat.* 1, od. 26, v. 9.—*Strab.* 10.—*Martial.* 12, ep. 11, v. 3.—*Stat.* 1, *Sylv.* 4, v. 26. *Sylv.* 2, v. 36.

PINARIUS and POTITIUS, two old men of Arcadia, who came with Evander to Italy. They were instructed by Hercules, who visited the court of Evander, how they were to offer sacrifices to his divinity, in the morning

and in the evening, immediately at sun-set. The morning sacrifice they punctually performed, but on the evening Potitius was obliged to offer the sacrifice alone, as Pinarius neglected to come till after the appointed time. This negligence offended Hercules, and he ordered, that for the future, Pinarius and his descendants should preside over the sacrifices, but that Potitius, with his posterity, should wait upon the priests as servants, when the sacrifices were annually offered to him on Mount Aventine. This was religiously observed till the age of Appius Claudius, who persuaded the Potitii by a large bribe, to discontinue their sacred office, and to have the ceremony performed by slaves. For this negligence, as the Latin authors observe, the Potitii were deprived of sight, and the family became a little time after totally extinct. *Liv.* 1, c. 7.—*Virg. Æn.* 8, v. 269, &c.—*Victor. de orig.* 8.

PINARUS, or PINDUS, now *Delisou*, a river falling into the sea near Issus, after flowing between Cilicia and Syria. *Dionys. Per.*

PINCUM, a town of Mœsia Superior, now *Gradisca*.

PINDARUS, a celebrated lyric poet of Thebes. [He was born, according to Boeckh, in the 3d year of the 64th Olympiad, 522 A. C. This was the most glorious period in the history of Greece, and Pindar was accustomed to regard the circumstance as a great favour on the part of the Gods. It was to testify his gratitude for this kindness that the poet was in the habit of visiting Delphi at every celebration of the Pythian games, and chaunting a pæan to Apollo.] He was carefully trained from his earliest years to the study of music and poetry, and he was taught how to compose verses with elegance and simplicity, by Myrtis and Corinna. [Lasus and Simonides were also his instructors.] When he was young, it is said that a swarm of bees settled on his lips, and there left some honey-combs as he reposed on the grass. This was universally explained as a prognostic of his future greatness and celebrity, and indeed he seemed entitled to notice when he had conquered Myrtis in a musical contest. He was not, however, so successful against Corinna, who obtained five times, while he was competitor, a poetical prize, which, according to some, was adjudged rather to the charms of her person than to the brilliancy of her genius, or the superiority of her composition. In the public assemblies of Greece, where females were not permitted to contend, Pindar was rewarded with the prize in preference to every other competitor; and, as the conquerors at Olympia were the subject of his compositions, the poet was courted by statesmen and princes. His hymns and pæans were repeated before the most crowded assemblies in the temples of Greece; and the priestess of Delphi declared that it was the will of Apollo that Pindar should receive the half of all the first fruit offerings that were annually heaped on his altars. This was not the only public honour

which he received; after his death he was honoured with every mark of respect, even to adoration. His statue was erected at Thebes in the public place where the games were exhibited, and six centuries after, it was viewed with pleasure and admiration by the geographer Pausanias. The honours which had been paid to him while alive were also shared by his posterity; and, at the celebration of one of the festivals of the Greeks, a portion of the victim which had been offered in a sacrifice was reserved for the descendants of the poet. Even the most inveterate enemies of the Thebans showed regard for his memory, and the Spartans spared the house in which the prince of lyrics had inhabited when they destroyed the houses and the walls of Thebes. The same respect was also paid him by Alexander the Great when Thebes was reduced to ashes. It is said that Pindar died at the advanced age of 86, B. C. 435. The greatest parts of his works have perished. He had written some hymns to the gods, poems in honour of Apollo, dithyrambs to Bacchus, and odes on several victories obtained, at the four greatest festivals of the Greeks, the Olympic, Isthmian, Pythian, and Nemean games. Of all these, the odes are the only compositions extant, admired for sublimity of sentiments, grandeur of expression, energy and magnificence of style, boldness of metaphors, harmony of numbers, and elegance of diction. In these odes, which were repeated with the aid of musical instruments, and accompanied by the various inflections of the voice, with suitable attitudes and proper motions of body, the poet has not merely celebrated the place where the victory was won, but has introduced beautiful episodes, and by unfolding the greatness of his heroes, the dignity of their characters, and the glory of the several republics where they flourished, he has rendered the whole truly beautiful, and in the highest degree interesting. Horace has not hesitated to call Pindar inimitable; and this panegyric will not perhaps appear too offensive, when we recollect that succeeding critics have agreed in extolling his beauties, his excellence, the fire, animation, and enthusiasm of his genius. He has been censured for his affectation in composing an ode, from which the letter S was excluded. The Lyric effusions of Pindar were various and extensive. He composed *Παρθενιαί*, or songs to be chaunted by choirs of virgins; *Θηνοι*, or pieces of an elegiac cast; *Υπορχηματα*, or songs accompanied with music and dancing; *Προσοδιαί*, or odes in honour of the gods, chaunted in religious processions; and numerous others. Of these pieces we have only some few fragments left: but there are remaining to us forty-five hymns or "Songs of Victory," *Επινικια ασματα*, composed in honour of the conquerors who had borne away the prizes at the different games of Greece, and of the deities to whom these celebrations were respectively consecrated. These Hymns or Odes, such as they have reached our times, are divided into four sections or kinds: 1st

Olympic Songs or *Hymns*, to the number of fourteen : 2nd. *Pythian Victories*, to the number of twelve : 3d. *Nemean Victories*, eleven in number ; and 4th. *Isthmian Victories*, amounting to eight. This division, however, is not that of the poet himself. In their primitive form, the poems of Pindar contained effusions of all kinds, pæans, songs of victory, songs for banquets, and pieces of a plaintive nature, which we might denominate elegies, if the usage had not prevailed among the Greeks of applying this latter title to a species of poetical productions confined to a certain and determinate rhythm, which, very probably, was different from that employed by Pindar in his plaintive poems. We owe the modern arrangement to Aristophanes of Byzantium. This grammarian selected, out of the general collection which has just been mentioned, a certain number of pieces that had reference more or less to victories gained at the several games of Greece. It did not suffice in the eyes of this critic that an ode should celebrate some victory gained in these assemblies, in order to be judged worthy of a place in his selection ; for there are fragments remaining of the poems of Pindar which have direct allusion to such subjects, and yet were excluded by Aristophanes. On the other hand, we find in the selection made by him, one ode having no reference to any particular victory, namely, the second Pythian, as well as some others which, though they celebrate high deeds of martial prowess, contain no mention whatever of those peculiar exploits of which the four great national celebrations of the Hellenic race were respectively the theatres. The triumph of the conquerors at the public games was celebrated on the same evening that succeeded the contest ; and, as it was difficult, very probably, to find on every such occasion poets possessing a sufficient readiness and fertility of talent to extemporize on these themes, it would seem that the individuals charged with the celebration of these festivals committed to memory a certain number of odes which might apply equally well to all conquerors. Among the poems of Pindar there are perhaps some that may be ranked in this class. A second festival was prepared for the victor, and one possessing most charms for him, because his family, his friends, his fellow-citizens, and the companions of his earlier days, bore a part in it. It was that which awaited him on his approach to his native city. Many of the odes of Pindar were composed for such solemnities. There are likewise some odes in the selection made by Aristophanes, which could only have been written a long time after the event they celebrate : a circumstance which proves that the remembrance of these victories was kept alive by periodic celebrations. In the odes destined for such a use, the exploit of the victor is scarcely mentioned, and the poet indulges in the most extended license by singing the praises of the ancestry of the conqueror, or of the place which gave him birth. That Pindar, loaded

with honours and presents at the courts of Hiero and Theron, should have employed his poetic talents in singing the praises of these monarchs, affords no subject of surprise ; but the question is often put respecting the motive which could have actuated the poet in devoting his abilities to the immortalizing of obscure individuals, who would otherwise have always remained unknown. What renders this enquiry a more interesting one for us, is the circumstance of Pindar having been charged, from certain passages in his odes, with mercenary motives in celebrating certain individuals. To this it may be replied that, in some of his odes, Pindar does in fact name the friend or friends of the victor who had incited the poet to the task ; or, to use his own expressive language, had "harnessed for the conqueror the chariot of the Muses." Every conqueror, however, did not possess friends equally generous : in ordinary cases, therefore, it would appear, that the magistrates who presided over the games were accustomed to establish a competition among such poets as might feel inclined to furnish a poem on such a theme, and that Pindar disdained not to take part in these poetic contests, which were both lucrative and honourable. The odes of which we have been speaking were sung by chorusses composed of men somewhat advanced in life, as well as, on certain occasions, of young men trained up to this office. As Pindar seems to have taken up the celebrating the victories at the games as a particular profession, it has been supposed by some, that, like the tragic poets, he had a chorus in his pay whom he transported with him to the different games of Greece. The recitation of these odes took place as the procession was moving to a temple in order to return thanks to the gods ; it was one of the last things done at the festival, which immediately after was terminated by a banquet. If some of the odes of Pindar were sung at banquets, it was not at the one given on the close of the games of which we have just spoken, but at that given to the victorious champion by his friends and relatives on his return to his home. This, however, could not have happened often, since the odes of Pindar have too solemn a character, and we may add too public a one, to allow us to suppose that they were destined for celebrations in private abodes. In reading the odes of Pindar we are struck with the grave and serious tone which pervades them : oftentimes they rise to the loftiest aspirations of prayer and enthusiastic emotion. Composed, not to be read in the closet, but to be recited, declaimed, chaunted before a numerous assembly, they breathe that dignified spirit which belongs to public memorials and national spectacles. The regular alternate succession of strophes, antistrophes, and epodes, gives them somewhat of a majestic character. They partake of the Epic spirit in that the poet, when he celebrates the praises of the conqueror, connects with his subject the mention of his fa-

mily, his ancestry, and native land; their principal character, however, is the lyric, and here most of all the genius of the poet reigns triumphant. If we examine these poems in order to deduce from them the personal character of the individual who composed them, we are somewhat startled by a circumstance altogether at variance with the customs, and we may add, the hypocrisy of our own age: we refer to that feeling of pride with which Pindar proclaims himself the first of poets, and the disdain which he expresses for his rivals and those jealous of his fame, comparing them to crows contending against the eagle. This is the frankness of genius. The enthusiasm which wrests from him the avowal of his own superiority saves him from the suspicion of vanity. It is the god who inspires him that speaks by the mouth of the poet. Pindar is one of the most religious and moral of poets. His respect for the deity is unbounded; his gratitude knows no limits. Every where he sings the praises of just dealing, of virtue, and friendship. But, on the other hand, it must be conceded that the poet manifests too openly his love of riches. Indeed, he takes no pains whatever to conceal this. He considers no mortal happy unto whom the gods have not given an abundance of wealth. Much of this, however, is characteristic of the age in which he lived, and must not be exclusively assigned to the poet who utters it. As regards the style of Pindar, it is commonly said that he made use of the Doric dialect. Hermann, however, has shown that the basis of his diction is the Epic, but that he employs Doric forms as often as they appear more expressive, or are better adapted to the metre which he employs. Sometimes he gives the preference to Æolic forms, which was his native dialect. Hermann remarks that the verses of Pindar abound in *hiatus*, without there being any appearance of his having used the Digamma, which, in his days, had partially disappeared from the Æolic dialect, and which Alcæus and Sappho had scarcely employed. After the example of the ancient poets, he makes the vowel long which is followed by a mute and liquid. The remark of Hermann respecting the mixture of dialects in Pindar has been adopted by Boëckh, the latest editor of the poet, who observes that the copyists have frequently removed the Doricisms from the Olympic odes, while they have been preserved more carefully in the other works of the poet. The best editions of Pindar are, that of Heyne, Lips. 1817, 3 vols. 8vo. and that of Boëckh, Lips. 1811-21, 3 vols. 4to. This last is an admirable one. The text has been connected by the aid of 37 manuscripts. The works contains also Boëckh's new system of Pindaric metre.] *Athen.*—*Quintil.* 10, c. 1.—*Horat.* 4, od. 2.—*Ælian.* V. H. 3.—*Paus.* 1, c. 8, l. 9, c. 23.—*Val. Max.* 9, c. 12.—*Plut. in Alex.*—*Curt.* 1, c. 13.

PINDENISSUS, a town of [Syria, in the southern part of the district Comagene. It is now *Behesni.*] Cicero, when proconsul in

Asia, besieged it for 25 days and took it. *Cic. ad M. Cætrum. ad Fam.* 2, ep. 10.

PINDUS, a mountain or rather a chain of mountains between Thessaly, Macedonia, and Epirus. It was greatly celebrated as being sacred to the Muses and to Apollo. *Ovid. Met.* 1, v. 570.—*Strab.* 13.—*Virg. Ecl.* 10.—*Lucan.* 1, v. 674, l. 6, v. 339.—*Mela*, 2, c. 3.—A town of Doris in Greece, called also Cyphas. It was watered by a small river of the same name which falls into the Cephissus. *Herodot.* 1, c. 56.

PIOM, one of the descendants of Hercules who built *Piomia*, near the Caycus in Mysia. It is said that smoke issued from his tomb as often as sacrifices were offered to him. *Paus.* 9, c. 18.

PIRÆUS, or PIRÆËUS, [a celebrated and capacious harbour of Athens, at some distance from it, but joined to it by *long walls*, called *ακκρε τοίχον*. The southern wall was built by Themistocles, and was 35 stadia long, and 40 cubits high: this height was but half of what Themistocles designed. The northern was built by Pericles, its height the same as the former, its length 40 stadia. Both of these walls were sufficiently broad on the top to admit of two waggons passing each other. The stones were of an enormous size, joined together without any cement, but with clamps of iron and lead, which, with their own weight, easily sufficed to unite walls even of so great a height as 40 cubits, (60 feet.) Upon both of the walls a great number of turrets were erected, which were turned into dwelling-houses, when the Athenians became so numerous that the city was not large enough to contain them. The wall which encompassed the Munychia, and joined it to the Piræus, was 60 stadia, and the exterior wall on the other side of the city was 43 stadia in length. Athens had three harbours, of which the Piræus was by far the largest. East of it was the second one, called Munychia, and still farther east the third, called Phalerus, the least frequented of the three. The entrance of the Piræus was narrow, being contracted by two projecting promontories. Within, however, it was very capacious, and contained three large basins or ports, named Cautharos, Aphrodisus, and Zea. The first was called after an ancient hero, the second after Venus, the third from the term *Zea*, signifying bread-corn. The Piræus is said to have been capable of containing 300 ships. The walls which joined it to Athens, with all its fortifications, were totally demolished when Lysander put an end to the Peloponnesian war by the reduction of Attica. They were rebuilt by Conon, with the money supplied by the Persian commander Pharnabazus, after the defeat of the Lacedæmonians in the battle off the Arginusæ insulæ. In after days the Piræus suffered greatly from Sylla, who demolished the walls and set fire to the armoury and arsenals. It must not be imagined, however, that the Piræus was a mere harbour. It was in fact a city of itself, abounding with temples, porticoes, and other

magnificent structures. Little, however, remains of its former splendour. According to Hobhouse, nothing now is left to lead one to suppose that it was ever a large and flourishing port. The ancient Zea is a marsh, and Cantharus of but little depth. The deepest water is at the mouth of the ancient Aphrodisus. He adds, that the ships of the ancients must have been extremely small if 300 could be contained within the Piræus, since he saw an Hydriote merchant vessel, of about 200 tons, at anchor in the port, which appeared too large for the station, and an English sloop of war was warned that she would run aground if she attempted to enter, and was therefore compelled to anchor in the straits between Salamis and the port once called Phoron. The Piræus is now called *Porto Leone*, from the figure of a stone lion with which it was anciently adorned, and which was carried away by the Venetians.] *Paus.* 1, c. 1.—*Strab.* 9.—*C. Nep. in Them.*—*Flor.* 3, c. 5.

PIRÈNE, a daughter of Ebalus, or, according to others, of the Achelous. She had by Neptune two sons, called Leches and Cenchrius, who gave their name to two of the harbours of Corinth. Pirene was so disconsolate at the death of her son Cenchrius, who had been killed by Diana, that she pined away, and was dissolved by her continual weeping into a fountain of the same name, which was still seen at Corinth in the age of Pausanias. The fountain Pirene was sacred to the Muses, and, according to some, the horse Pegasus was then drinking some of its waters when Bellerophon took it to go and conquer the Chimæra. *Paus.* 2, c. 3.—*Ovid. Met.* 2, v. 240.

PIRITHOÛS, a son of Ixion and the cloud, or, according to others, of Dia the daughter of Deioneus. Some make him son of Dia, by Jupiter, who assumed the shape of a horse whenever he paid his addresses to his mistress. He was king of the Lapithæ, and, as an ambitious prince he wished to become acquainted with Theseus, king of Athens, of whose fame and exploits he had heard so many reports. To see him, and at the same time to be a witness of his valour, he resolved to invade his territories with an army. Theseus immediately met him on the borders of Attica, but at the sight of one another the two enemies did not begin the engagement, but, struck with the appearance of each other, they stepped between the hostile armies. Their meeting was like that of the most cordial friends, and Pirithous, by giving Theseus his hand as a pledge of his sincerity, promised to repair all the damages which his hostilities in Attica might have occasioned. From that time, therefore, the two monarchs became the most intimate and the most attached of friends, so much that their friendship, like that of Orestes and Pylades, is become proverbial. Pirithous some time after married Hippodamia, and invited not only the heroes of his age, but also the gods themselves, and his neighbours the Cen-

taurs, to celebrate his nuptials. Mars was the only one of the gods who was not invited, and, to punish this neglect, the god of war was determined to raise a quarrel among the guests and to disturb the festivity of the entertainment. Eurythion, captivated with the beauty of Hippodamia, and intoxicated with wine, attempted to offer violence to the bride, but he was prevented by Theseus, and immediately killed. This irritated the rest of the Centaurs, the contest became general, but the valour of Theseus, Pirithous, Hercules, and the rest of the Lapithæ, triumphed over their enemies. Many of the Centaurs were slain, and the rest saved their lives by flight. [*vid.* Lapithus.] The death of Hippodamia left Pirithous very disconsolate, and he resolved, with his friend Theseus, who had likewise lost his wife, never to marry again, except to a goddess, or one of the daughters of the gods. This determination occasioned the rape of Hellen by the two friends; the lot was drawn, and it fell to the share of Theseus to have the beautiful prize. Pirithous upon this undertook with his friend to carry away Proserpine and to marry her. They descended into the infernal regions, but Pluto, who was apprized of their machinations to disturb his conjugal peace, stopped the two friends and confined them there. Pirithous was tied to his father's wheel, or, according to Hyginus, he was delivered to the furies to be continually tormented. His punishment, however, was short, and when Hercules visited the kingdom of Pluto, he obtained from Proserpine the pardon of Pirithous, and brought him back to his kingdom safe and unhurt. Some suppose that he was torn to pieces by the dog Cerberus. [*vid.* Theseus.] *Ovid. Met.* 12, fab. 4 and 5.—*Hesiod. in Scut. Her.*—*Homer. Il.* 2.—*Paus.* 5, c. 10.—*Apollod.* 1, c. 8, l. 2, c. 5.—*Hygin. fab.* 14, 79, 55.—*Diod.* 4.—*Plut. in These.*—*Horat.* 4, od. 7.—*Virg. Æn.* 7, v. 304.—*Mart.* 7, ep. 23.

PISA, a town of Elis on the Alpheus, founded by Pisis the son of Perieres, and grandson of Æolus. Its inhabitants accompanied Nestor to the Trojan war, and they enjoyed long the privilege of presiding at the Olympic games which were celebrated near their city. This honourable appointment was envied by the people of Elis, who made war against the Pisæans, and after many bloody battles took their city and totally demolished it. [Even after its destruction, however, the district in which it had been situate bore the name of Pisatis.] It was at Pisa that Cœnomaus murdered the suitors of his daughter, and that he himself was conquered by Pelops. The inhabitants were called *Pisæi*. Some have doubted the existence of such a place as Pisa, but this doubt originates from Pisa's having been destroyed in so remote an age. The horses of Pisa were famous. The year in which the Olympic games were celebrated was often called *Pisæus annus*, and the victory which was obtained there was called *Pisææ ramus olivæ. vid.* Olympia. *Strab.* 8.

—*Ovid. Trist.* 2, v. 386, l. 4, el. 10, v. 95.—*Mela*, 2.—*Virg. G.* 3, v. 180.—*Stat. Theb.* 7, v. 417.—*Paus.* 6, c. 22.

PISÆ, a town of Etruria, [at the mouth of the Arnus,] built by a colony from Pisa in the Peloponnesus. The inhabitants were called *Pisani*. Dionysius of Halicarnassus affirms that it existed before the Trojan war, but others support that it was built by a colony of Pisæans who were shipwrecked on the coast of Etruria at their return from the Trojan war. [According to Strabo, these Pisæans formed a part of the army of Nestor. Some of them were carried to Metapontum; the majority, however, to the mouth of the Arnus.] Pisæ was once a very powerful and flourishing city, which conquered the Baleares, together with Sardinia and Corsica. [The power and greatness of Pisa, as a mighty and victorious republic, belong rather to modern history. The 10th, 11th, 12th, and a great part of the 13th centuries, formed the era of her national prosperity. Her numerous fleets were triumphant on the Mediterranean, and her fame not only eclipsed that of her Grecian parent, but even rivalled the achievements of all the cities of Peloponnesus united. The usurpation of domestic tyrants, however, first broke the spirit of her citizens, and next the victories of the Genoese. The intrigues of the Medici completed her downfall.] The sea on the neighbouring coast was called the bay of Pisæ. *Virg. Æn.* 10, v. 179.—*Strab.* 5.—*Lucan.* 2, v. 401.—*Liv.* 39, c. 2, l. 45, c. 13.—*Plin.* 2, c. 103.

PISANDER, a son of Bellerophon killed by the Solymi.—A son of Antimachus killed by Agamemnon during the Trojan war. He had recourse to entreaties and promises, but in vain, as the Grecian wished to resent the advice of Antimachus, who opposed the restoration of Helen. *Homer. Il.* 11, v. 123.—An admiral of the Spartan fleet during the Peloponnesian war. He abolished the democracy at Athens, and established the aristocratical government of the four hundred tyrants. He was killed in a naval battle by Conon, the Athenian general, near Cnidus, in which the Spartans lost 50 galleys, B. C. 394. *Diod.*—A poet of Rhodes, who composed a poem called *Heraclea*, in which he gave an account of all the labours and all the exploits of Hercules. He was the first who ever represented his hero armed with a club. *Paus.* 3, c. 22.

PISÄTES, or **PISÆI**, the inhabitants of Pisa in the Peloponnesus.

PISAURUS, now *Foglia*, a river of Picenum, with a town called *Pisaurum*, now *Pesaro*, which became a Roman colony in the consulship of Claudius Pulcher. The town was destroyed by an earthquake in the beginning of the reign of Augustus. *Mela*, 2, c. 4.—*Catull.* 82.—*Plin.* 3.—*Liv.* 39, c. 44, l. 41, c. 27.

PISEUS, a king of Etruria, about 260 years before the foundation of Rome. *Plin.* 7, c. 26.

PISIDIA, an inland country of Asia Minor,

between Phrygia, Lycia, Pamphylia, Cilicia, and Isauria. It was rich and fertile. The inhabitants were called *Pisidæ*. *Cic. de Div.* 1, c. 1.—*Mela*, 1, c. 2.—*Strab.* 12.—*Liv.* 37, c. 54 and 55.

PISISTRATIDÆ, the descendants of Pisis-tratu-, tyrant of Athens. *vid.* Pisis-tratus.

PISISTRÄTIDES, a man sent as ambassador to the king of Persia by the Spartans.

PISISTRÄTUS, an Athenian, son of Hippocrates, who early distinguished himself by his valour in the field and by his address and eloquence at home. After he had rendered himself the favourite of the populace by his liberality and by the intrepidity with which he had fought their battles, particularly near Salamis, he resolved to make himself master of his country. Every thing seemed favourable to his views; but Solon alone, who was then at the head of affairs, and who had lately instituted his celebrated laws, opposed him and discovered his duplicity and artful behaviour before the public assembly. Pisis-tratus was not disheartened by the measures of his relation Solon, but he had recourse to artifice. In returning from his country-house, he cut himself in various places, and after he had exposed his mangled body to the eyes of the populace, deplored his misfortunes, and accused his enemies of attempts upon his life, because he was the friend of the people, the guardian of the poor, and the reliever of the oppressed. He claimed a chosen body of 50 men from the populace to defend his person in future from the malevolence and the cruelty of his enemies. The unsuspecting people unanimously granted his request, though Solon opposed it with all his influence; and Pisis-tratus had no sooner received this band, on whose fidelity and attachment he could rely, than he seized the citadel of Athens and made himself absolute. The people too late perceived their credulity; yet, though the tyrant was popular, two of the citizens, Megacles and Lycurgus, conspired against him, and by their means he was forcibly ejected from the city. His house and all his effects were exposed to sale, but there was found in Athens only one man who would buy them. The private dissensions of the friends of liberty proved favourable to the expelled tyrant, and Megacles, who was jealous of Lycurgus, secretly promised to restore Pisis-tratus to all his rights and privileges in Athens if he would marry his daughter. Pisis-tratus consented, and by the assistance of his father-in-law, he was soon enabled to expel Lycurgus and to re-establish himself. By means of a woman called Phya, whose shape was tall, and whose features were noble and commanding, he imposed upon the people, and created himself adherents even among his enemies. Phya was conducted through the streets of the city, and showing herself subservient to the artifice of Pisis-tratus, she was announced as Minerva, the goddess of wisdom and the patroness of Athens, who was come down from heaven to re-establish her favourite Pisis-tratus in a power which was

sanctioned by the will of heaven, and favoured by the affection of the people. In the midst of his triumph, however, Pisistratus found himself unsupported, and some time after, when he repudiated the daughter of Megacles, he found that not only the citizens, but even his very troops, were alienated from him by the influence, the intrigues, and the bribery of his father-in-law. He fled from Athens where he could no longer maintain his power, and retired to Eubœa. Eleven years after, he was drawn from his obscure retreat, by means of his son Hippias, and he was a third time received by the people of Athens as their master and sovereign. Upon this he sacrificed to his resentment the friends of Megacles, but he did not lose sight of the public good; and while he sought the aggrandizement of his family, he did not neglect the dignity and the honour of the Athenian name. He died about 527 years before the Christian era, after he had enjoyed the sovereign power at Athens for 33 years, including the years of his banishment, and he was succeeded by his son Hipparchus. Pisistratus claims our admiration for his justice, his liberality, and his moderation. If he was dreaded and detested as a tyrant, the Athenians loved and respected his private virtues and his patriotism as a fellow-citizen, and the opprobrium which generally falls on his head may be attributed not to the severity of his administration, but to the republican principles of the Athenians, who hated and exclaimed against the moderation and equity of the mildest sovereign, while they flattered the pride and gratified the guilty desires of the most tyrannical of their fellow-subjects. Pisistratus often refused to punish the insolence of his enemies, and when he had one day been violently accused of murder, rather than inflict immediate punishment upon the man who had criminated him, he went to the areopagus, and there convinced the Athenians that the accusations of his enemies were groundless, and that his life was irreproachable. It is to his labours that we are indebted for the preservation of the poems of Homer, and he was the first, according to Cicero, who introduced them at Athens in the order in which they now stand. He also established a public library at Athens, and the valuable books which he had diligently collected, were carried into Persia when Xerxes made himself master of the capital of Attica. Hipparchus and Hippias, the sons of Pisistratus, who have received the name of *Pisistratidæ*, rendered themselves as powerful as their father, but the flames of liberty were not to be extinguished. The *Pisistratidæ* governed with great moderation, yet the name of tyrant or sovereign was insupportable to the Athenians. Two of the most respectable of the citizens, called Harmodius and Aristogiton, conspired against them, and Hipparchus was dispatched in a public assembly. This murder was not, however, attended with any advantages; and though the two leaders of the conspira-

cy, who have been celebrated through every age for their patriotism, were supported by the people, yet Hippias quelled the tumult by his uncommon firmness and prudence, and for a while preserved that peace in Athens which his father had often been unable to command. This was not long to continue. Hippias was at last expelled by the united efforts of the Athenians and of their allies of Peloponnesus, and he left Attica when he found himself unable to maintain his power and independence. The rest of the family of Pisistratus followed him in his banishment, and after they had refused to accept the liberal offers of the princes of Thessaly, and the king of Macedonia, who wished them to settle in their respective territories, the *Pisistratidæ* retired to Sigæum, which their father had in the summit of his power conquered and bequeathed to his posterity. After the banishment of the *Pisistratidæ*, the Athenians became more than commonly jealous of their liberty, and often sacrificed the most powerful of their citizens, apprehensive of the influence which popularity and a well-directed liberality might gain among a fickle and unsettled populace. The *Pisistratidæ* were banished from Athens about 18 years after the death of Pisistratus, B. C. 510. *Ælian. V. H.* 13, c. 14.—*Paus.* 7, c. 26.—*Herodot.* 1, c. 59, l. 6, c. 103.—*Cic. de orat.* 3.—*Val. Max.* 1, c. 2.—A king of Orchomenos, who rendered himself odious by his cruelty towards the nobles. He was put to death by them, and they carried away his body from the public assembly, by hiding each a piece of his flesh under their garments to prevent a discovery from the people, of whom he was a great favourite. *Plut. in Par.*

Piso, a celebrated family at Rome which was a branch of the Calpurnian, descended from Calpus the son of Numa. Before the death of Augustus, 11 of this family had obtained the consulship, and many had been honoured with triumphs, on account of their victories, in the different provinces of the Roman empire. Of this family, the most famous were—Lucius Calpurnius, who was tribune of the people about 146 years before Christ, and afterwards consul. His frugality procured him the surname of *Frugi*, and he gained the greatest honours as an orator, a lawyer, a statesman, and an historian. He made a successful campaign in Sicily, and rewarded his son, who had behaved with great valour during the war, with a crown of gold, which weighed twenty pounds. He composed some annals and harangues, which were lost in the age of Cicero. His style was obscure and inelegant.—Caius, a Roman consul, A. U. C. 687, who supported the consular dignity against the tumults of the tribunes and the clamours of the people. He made a law to restrain the cabals which generally prevailed at the election of the chief magistrates.—Cneius, another consul under Augustus. He was one of the favourites of Tiberius, by whom he was appointed go-

vernor of Syria, where he rendered himself odious by his cruelty. He was accused of having poisoned Germanicus, and when he saw that he was shunned and despised by his friends, he destroyed himself. A. D. 20.

—Lucius, a governor of Spain, who was assassinated by a peasant as he was travelling through the country. The murderer was seized and tortured, but he refused to confess the causes of the murder.—Lucius, a private man, accused of having uttered seditious words against the emperor Tiberius. He was condemned, but a natural death saved him from the hands of the executioner.

—Lucius, a governor of Rome for twenty years, an office which he discharged with the greatest justice and credit. He was greatly honoured by the friendship of Augustus as well as of his successor, a distinction he deserved, both as a faithful citizen and a man of learning. Some, however, say, that Tiberius made him governor of Rome, because he had continued drinking with him a night and two days, or two days and two nights, according to Pliny. Horace dedicated his poem *de Arte Poetica*, to his two sons, who partiality for literature had distinguished them among the rest of the Romans, and who were fond of cultivating poetry in their leisure hours. *Plut. in Cæs.—Plin.* 18, c. 3.

—Cneius, a factious and turbulent youth, who conspired against his country with Catiline. He was among the friends of Julius Cæsar.—Caius, a Roman who was at the head of a celebrated conspiracy against the emperor Nero. He had rendered himself a favourite of the people by his private as well as public virtues, by the generosity of his behaviour, his fondness of pleasure with the voluptuous, and his austerity with the grave and the reserved. He had been marked by some as a proper person to succeed the emperor; but the discovery of the plot by a freed-man, who was among the conspirators, soon cut him off with all his partizans. He refused to court the affections of the people, and of the army, when the whole had been made public, and, instead of taking proper measures for his preservation, either by proclaiming himself emperor, as his friends advised, or by seeking a retreat in the distant provinces of the empire, he retired to his own house, where he opened the veins of both his arms, and bled to death.—Lucius, a senator who followed the emperor Valerian into Persia. He proclaimed himself emperor after the death of Valerian, but he was defeated and put to death a few weeks after, A. D. 261, by Valens, &c.—A son-in-law of Cicero.—A patrician, whose daughter married Julius Cæsar. *Horat.—Tacit. Ann. & Hist.—Val. Max.—Liv.—Sueton.—Cic. de offic. &c.—Plut. in Cæs. &c.*

PISŌNIS VILLA, a place near Baiæ in Campania, which the emperor Nero often frequented. *Tacit. Ann.* 1.

PISTOR, a surname given to Jupiter by the Romans, signifying *baker*, because when their city was taken by the Gauls, the god persuaded them to throw down loaves from the Tarpeian hill where they were besieged, that the enemy might from thence suppose that they were not in want of provisions, though in reality they were near surrendering through famine. This deceived the Gauls, and they soon after raised the siege. *Ovid. Fast.* 6, v. 350, 394, &c.

PISTORIA, now *Pistoja*, a town of Etruria, at the foot of the Appenines, [north-west of Florentia, near which] Catiline was defeated. *Sallust. Cat.* 57.—*Plin.* 3, c. 4.

PITĀNE, a town of Æolia in Asia Minor, [at the mouth of the river Evenus and north-west of Pergamus.] *Lucan.* 3, v. 305.—*Strab.* 13.—*Vitruv.* 2, c. 3.—*Mela*, 1, c. 18.—*Ovid. Met.* 7, v. 357.

PITHECŪSA, a small island on the coast of Etruria, anciently called *Ænaria* and *Inarime*, with a town of the same name, on the top of a mountain. The frequent earthquakes to which it was subject obliged the inhabitants to leave it. There was a volcano in the middle of the island, which has given occasion to the ancients to say, that the giant Typhon was buried there. [It is in allusion to this latter circumstance that Virgil calls the island by the name of Inarime. Homer, however, makes Typhoeus to lie *σ' Ἀγίμου*. The name *Ænaria* evidently alludes to mines of metal having been found on the island, such as gold and iron. The poets, however, tell us that this name was given it from the circumstance of Æneas having landed there, which is a mere fable.] *Ovid. Met.* 14, v. 90.—*Plin.* 3, c. 6.—*Pindar. Pyth.* 1.—*Strab.* 1.

PITHO, called also *Suada*, the goddess of persuasion among the Greeks and Romans, supposed to be the daughter of Mercury and Venus. She was represented with a diadem on her head, to intimate her influence over the hearts of men. One of her arms appears raised in the attitude of an orator haranguing in a public assembly, and with the other she holds a thunderbolt, and fetters made with flowers, to signify the powers of reasoning and the attractions of eloquence. A caduceus, as a symbol of persuasion, appears at her feet, with the writings of Demosthenes and Cicero, the two most celebrated among the ancients, who understood how to command the attention of their audience, and to rouse and animate their various passions.

PITHŌLĒON, an insignificant poet of Rhodes who mingled Greek and Latin in his compositions. He wrote some epigrams against J. Cæsar, and drew upon himself the ridicule of Horace on account of the inelegance of his style. *Sueton. de cl. Rh.—Horat.* 1, sat. 10, v. 21.—*Macrob.* 2, sat. 2.

PITTĀCUS, a native of Mitylene in Lesbos, was one of the seven wise men of Greece. His father's name was Cyrradius. With the assistance of the sons of Alcæus, he delivered his country from the oppression of the tyrant Melanchrus, and in the war which the Athenians waged against Lesbos he appeared at the

head of his countrymen, and challenged to single combat Phrynon, the enemy's general. As the event of the war seemed to depend upon this combat, Pittacus had recourse to artifice, and when he engaged, he entangled his adversary in a net, which he had concealed under his shield, and easily dispatched him. He was amply rewarded for his victory, and his countrymen, sensible of his merit, unanimously appointed him governor of their city with unlimited authority. In this capacity Pittacus behaved with great moderation and prudence, and after he had governed his fellow-citizens with the strictest justice, and had established and enforced the most salutary laws, he voluntarily resigned the sovereign power after he had enjoyed it for 10 years, observing that the virtues and innocence of private life were incompatible with the power and influence of a sovereign. His disinterestedness gained him many admirers, and when the Mityleneans wished to reward his public services by presenting him with an immense tract of territory, he refused to accept more land than what should be contained within the distance to which he could throw a javelin. He died in the 82d year of his age, about 570 years before Christ, after he had spent the last ten years of his life in literary ease and peaceful retirement. One of his favourite maxims was that man ought to provide against misfortunes, to avoid them; but that if they ever happened, he ought to support them with patience and resignation. In prosperity friends were to be acquired, and in the hour of adversity their faithfulness was to be tried. He also observed, that in our actions it was imprudent to make others acquainted with our designs, for if we failed we had exposed ourselves to censure and to ridicule. Many of his maxims were inscribed on the walls of Apollo's temple at Delphi, to show the world how great an opinion the Mityleneans entertained of his abilities as a philosopher, a moralist, and a man. By one of his laws, every fault committed by a man when intoxicated deserved double punishment. The titles of some of his writings are preserved by Laertius, among which are mentioned elegiac verses, some laws in prose addressed to his countrymen, epistles, and moral precepts. *Diog.—Aristot. Polit.—Plut. in symp.—Paus. 10, c. 24.—Ælian. V. H. 2, &c.—Val. Max. 6, c. 5.*

PITTHĒA, a town near Trœzene. Hence the epithet of *Pittheus* in *Ovid. Met. 15, v. 296.*

PITTHEUS, a king of Trœzene in Argolis, son of Pelops and Hippodamia. He was universally admired for his learning, wisdom, and application; he publicly taught in a school at Trœzene, and even composed a book, which was seen by Pausanias the geographer. He gave his daughter Æthra in marriage to Ægeus, king of Athens, and he himself took particular care of the youth and education of his grandson Theseus. He was buried at Trœzene, which he had founded, and on his

tomb were seen, for many ages, three seats of white marble, on which he sat, with two other judges, whenever he gave laws to his subjects or settled their disputes. *Paus. 1 and 2.—Plut. in Thes.—Strab. 8.*

PITULĀNI, a people of Umbria. Their chief town was called *Pitulum*.

PITYONĒSUS, a small island on the coast of Peloponnesus, near Epidaurus. *Plin.*

PITYUS (*untis*.) now *Putchinda*, a town of Colchis, [on the Euxine Sea, to the west of Dioscurias or Sebastopolis.] *Plin. 6, c. 5.*

PITYŪSÆ, [or pine islands, a group of small islands in the Mediterranean, off the coast of Spain, and lying to the south-west of the Balears. They derived their name from the number of pine-trees (*pinus*, *pinus*.) which grew in them. The largest is Ebusus or *Ivica*, (*vid. Ebusus*.) and next to it is Ophiussa, or *Formontera*.] *Mela, 2, c. 7.—Strab.—Plin. 3, c. 5.*

PIUS, a surname given to the emperor Antoninus, on account of his piety and virtue.—A surname given to a son of Metellus, because he interested himself so warmly to have his father recalled from banishment.

PLACENTIA, now called *Placenza*, an ancient town and colony of Italy, at the confluence of the Trebia and Po. [*vid. Trebia*.] *Liv. 21, c. 25 and 56, l. 37, c. 10.*

PLACIDIA, a daughter of Theodosius the Great, sister to Honorius and Arcadius. She married Adolphus, king of the Goths, and afterwards Constantius, by whom she had Valentinian the 3d. She died A. D. 449.

PLANASIA, a small island of the Tyrrhene Sea.—Another, on the coast of Gaul, where Tiberius ordered Agrippi, the grandson of Augustus, to be put to death. *Tacit. Ann. 1, c. 3.*—A town on the Rhone.

PLANCINA, a woman celebrated for her intrigues and her crimes, who married Piso, and was accused with him of having murdered Germanicus in the reign of Tiberius. She was acquitted either by means of the empress Livia, or on account of the partiality of the emperor for her person. She had long supported the spirits of her husband during his confinement, but, when she saw herself freed from the accusation, she totally abandoned him to his fate. Subservient in every thing to the will of Livia, she, at her instigation, became guilty of the greatest crimes, to injure the character of Agrippina. After the death of Agrippina, Plancina was accused of the most atrocious offences, and, as she knew she could not elude justice, she put herself to death, A. D. 33. *Tacit. Ann. 6, c. 26, &c.*

L. PLANCUS MUNATIUS, a Roman who rendered himself ridiculous by his follies and extravagance. He had been consul, and had presided over a province in the capacity of governor, but he forgot all his dignity, and became one of the most servile flatterers of Cleopatra and Antony. At the court of the Egyptian queen in Alexandria, he appeared in the character of the meanest stage-dancer, and in comedy, he personated Glaucus, and painted his body of a green colour, danc-

ing on a public stage quite naked, only with a crown of green reeds on his head, while he had tied behind his back, the tail of a large sea-fish. This exposed him to the public derision, and when Antony had joined the rest of his friends in censuring him for his unbecoming behaviour, he deserted to Octavius, who received him with great marks of friendship and attention. It was he who proposed in the Roman senate that the title of Augustus should be conferred on his friend Octavius, as expressive of the dignity and the reverence which the greatness of his exploits seemed to claim. Horace has dedicated 1 od. 7 to him; and he certainly deserved the honour, from the elegance of his letters which are still extant, written to Cicero. *Plut. in vitâ Anton.*—A patrician, proscribed by the second triumvirate. His servants wished to save him from death, but he refused it, rather than to expose their persons to danger.

PLATÆA, an island on the coast of Africa, in the Mediterranean. It belonged to the Cyreneans. *Herodot. 4, c. 17.*

PLATÆA, and *Æ*, (*arum*), a town of Bœotia. [Homer writes the name in the singular, Πλαταια, but the historians use the plural, Πλαταιαι. It was situate near Mount Cithæron, a little below the Asopus, and seems to have derived its name from Platea, the daughter of an ancient king of the country who had given his own name to the Asopus.] This place was celebrated for a battle fought there between Mardonius the commander of Xerxes king of Persia, and Pausanias the Lacedæmonian, who commanded the combined forces of the Greeks. The Persian army consisted of 300,000 men, 3000 of which scarce escaped with their lives by flight. [We must except, however, 40,000 who were commanded by Artabazus, and took no part in the fight, but fled as soon as they saw the main army give way. The battle was fought on the part of the Greeks by the combined forces of the Lacedæmonians and Tegæans, amounting to 53,000 men, the Tegæans being 3000 strong. The Athenians were kept back from the main fight by the attack of the confederate Greeks in the service of the king of Persia. They only arrived on the field after the Lacedæmonians and Tegæans had driven the Barbarians to their entrenchments. They proved, however, of great service in storming these, a mode of warfare with which the Spartans were but little accustomed.] In this celebrated conflict, the Greeks lost but few men; 91 Spartans, 52 Athenians, and 16 Tegæans, were the only soldiers found in the number of the slain. The plunder which the Greeks obtained in the Persian camp was immense. Pausanias received the tenth of all the spoils, on account of his uncommon valour during the engagement, and the rest were rewarded each according to their respective merit. This battle was fought on the 22d of Septem-

ber, the same day as the battle of Mycale, 479 B. C. and by it Greece was totally delivered for ever from the continual alarms to which she was exposed on account of the Persian invasions, and from that time none of the princes of Persia dared to appear with a hostile force beyond the Hellespont. The Platæans were naturally attached to the interest of the Athenians, and they furnished them with a thousand soldiers when Greece was attacked by Datis, the general of Darius. Platæa was taken by the Thebans, after a famous siege, in the beginning of the Peloponnesian war, and destroyed by the Spartans, B. C. 427. Alexander rebuilt it, and paid great encomiums to the inhabitants, on account of their ancestors, who had so bravely fought against the Persians at the battle of Marathon and under Pausanias. *Herodot. 8, c. 50.—Paus. 9, c. 1.—Plut. in Alex. &c.—C. Nep. &c.—Cic. de offic. 1, c. 18.—Strab.—Justin.*

PLATO, a celebrated philosopher at Athens, son of Aristocles, and Parectonia. His original name was Aristocles, and he received that of Plato from the largeness of his shoulders. As one of the descendants of Codrus, and as the offspring of a noble, illustrious, and opulent family, Plato was educated with care, his body was formed and invigorated with gymnastic exercises, and his mind was cultivated and enlightened by the study of poetry and of geometry, from which he derived that acuteness of judgment and warmth of imagination which have stamped his character as the most subtle and flowery writer of antiquity. [He applied himself with great diligence to the arts of painting and poetry. In the latter he made such proficiency as to produce an epic poem, which, however, upon comparing it with Homer, he committed to the flames. At the age of 20 years he composed a dramatic piece, which he gave to the performers to be represented upon the theatre; it formed what the ancients termed a Tetralogy, consisting of three separate tragedies and one comedy. The day before the intended exhibition, however, he happened to attend upon a discourse of Socrates, and was so captivated by the charms of his discourse, as from that moment to abandon poetry and apply himself earnestly to the study of philosophy.] During eight years he continued to be one of the pupils of Socrates; and, if he was prevented by a momentary indisposition from attending the philosopher's last moments, yet he collected, from the conversation of those that were present, and from his own accurate observations, the minutest and most circumstantial accounts, which can exhibit, in its truest colours, the concern and sensibility of the pupil, and the firmness, virtues, and moral sentiments of the dying philosopher. [While Plato was a disciple of Socrates, he frequently displeased the followers of that philosopher, and sometimes gave Socrates himself occasions of complaint, by mixing

foreign tenets with those of his master, and grafting upon the Socratic system, opinions which were taken from some other stock. Plato, nevertheless, retained a zealous attachment to Socrates. When the latter was summoned before the Athenian senate, Plato undertook to plead his cause, but the partiality and violence of the judges would not permit him to proceed. After the condemnation he presented his master with money sufficient to redeem his life, which, however, Socrates refused to accept. During his imprisonment, Plato attended him, and was present at a conversation which he held with his friends concerning the immortality of the soul, the substance of which he afterwards committed to writing in the beautiful dialogue entitled *Phædo*, not, however, without interweaving his own opinions and language.] After the death of Socrates, Plato retired from Athens, and, to acquire that information which the accurate observer can derive in foreign countries, he began to travel over Greece. He visited Megara, Thebes, and Elis, where he met with the kindest reception from his fellow-disciples, whom the violent death of their master had likewise removed from Attica. He afterwards visited Magna Græcia, attracted by the fame of the Pythagorean philosophy, and by the learning, abilities, and reputation of its professors, Philolaus, Archytas, and Eurytus. [He was instructed by these philosophers in all the mysteries of the Pythagorean system, the subtleties of which he afterwards too freely blended with the simple doctrine of Socrates. He next visited Theodorus of Cyrene, and became his pupil in mathematical science. When he found himself sufficiently instructed in the elements of this branch of learning, he determined to study astronomy and other sciences in Egypt. According to some authorities, however, (for the ancient writers vary in their accounts of the life of Plato,) he went first to Egypt and then to Italy. Diogenes Laertius makes him to have visited Cyrene first, to have betaken himself from thence to Italy, and to have visited Egypt last. That he might travel with more safety upon his journey to the last named country he assumed the character of a merchant, and, as a seller of oil, passed through the kingdom of Artaxerxes Mnemon. Wherever he came, he obtained information from the Egyptian priests concerning their astronomical observations and calculations. It has been asserted that it was in Egypt that Plato acquired his opinions concerning the origin of the world, and learnt the doctrines of transmigration and the immortality of the soul: but it is more than probable that he learned the latter doctrine from Socrates, and the former from the school of Pythagoras. It is not likely that Plato, in the habit of a merchant, could have obtained access to the sacred mysteries of Egypt; for, in the case of Pythagoras, the Egyptian priests were so unwilling to communicate their secrets to strangers, that even a royal mandate

was scarcely sufficient in a single instance to procure this indulgence. Little regard is therefore due to the opinions of those who assert that Plato derived his system of philosophy from the Egyptians. Nor is there a better foundation for supposing, that, during his residence in Egypt, Plato became acquainted with the doctrine of the Hebrews, and enriched his system with spoils from their sacred books. This opinion has, it is true, been maintained by several Jewish and Christian writers; but it has little foundation beyond mere conjecture; and it is not difficult to perceive that it originated in that injudicious zeal for the honour of revelation, which led these writers to make the Hebrew Scriptures, or traditions, the source of all Gentile wisdom. When Plato had, in his travels, exhausted the philosophical treasures of distant countries, he returned into Italy, to the Pythagorean school at Tarentum, where he endeavoured to improve his own system by incorporating in it the doctrine of Pythagoras as it was then taught by Archytas, Timæus, and others. Returning home richly stored with knowledge of various kinds, Plato settled in Athens, and opened a school in a public grove called the Academy (*Ἀκαδημία*). Within this place he possessed, as a part of his humble patrimony, a small garden, in which he commenced his system of instruction. How much Plato valued mathematical studies, and how necessary a preparation he thought them for higher speculations, appears from the inscription which he placed over the door of his school: *Οὐδεὶς ἀγεωμετρῆτος εἰσὶν*, "Let no one who is unacquainted with geometry enter here." This new school soon became famous, and its master was ranked among the most eminent philosophers. His travels into distant countries, where learning and wisdom flourished, gave him celebrity among his brethren of the Socratic sect. None of these had ventured to institute a school at Athens, except Aristippus; and he had confined his instructions almost entirely to ethical subjects, and had brought himself into some discredit by the freedom of his manners. Plato's school soon became frequented by persons of every age, and of the first distinction in every department. Even females, disguised in male attire, were often among the number of his hearers. Such distinguished reputation naturally produced among the companions of Plato, formerly the disciples of Socrates, a spirit of emulation, which soon degenerated into envy, and loaded him with detraction and obloquy. It can only be ascribed to mutual jealousy, that Xenophon and Plato, though they relate the discourses of their common master, studiously avoid mentioning one another. In the midst, however, of private censures, the public fame of Plato daily increased. His political wisdom was in such high estimation, that several solicited his assistance in new modelling their respective forms of government. Applications of this kind from the Arcadians,

and from the Thebans, he rejected, because they refused to adopt the plan of his republic, which required an equal distribution of property. He gave his advice in the affairs of Elis and other Grecian states, and furnished a code of laws for Syracuse. Plato was in high estimation with several princes, particularly Archelaus, king of Macedon, and Dionysius, tyrant of Sicily. An account of his first visit to the latter prince is given under the article Dion, and also of Plato's being sold into slavery at Ægina. The people of Ægina were then at war with the Athenians; Plato, however, remained but a short time in bondage, Anicerris, a Cyrenaic philosopher, purchased his liberty for 30 *minæ*, and sent him home to Athens. At the pressing instance, however, of the younger Dionysius, who had ascended the throne upon the death of the elder, Plato paid a second visit to Sicily. His stay, however, was unsatisfactory and brief. A third invitation came some time after, but the philosopher, now advanced in life, pleaded his age as an excuse, and finally was only prevailed upon to go by the entreaties of the wife and sister of Dion, and the urgent solicitations of some Pythagorean philosophers. For a time Plato possessed the chief influence and authority at the court of Syracuse. But mutual distrust soon followed, and Dionysius at last even placed Plato in confinement, and the philosopher was at length only rescued from the tyrant's power and restored to his country by the spirited intercession of his Pythagorean friends.] In his dress the philosopher was not ostentatious, his manners were elegant but modest, simple without affectation, and the great honours which his learning deserved were not paid to his appearance. When he came to the Olympian games, Plato resided, during the celebration, in a family who were totally strangers to him. He ate and drank with them, he partook of their innocent pleasures and amusements; but, though he told them his name was Plato, yet he never spoke of the employment he pursued at Athens, and never introduced the name of that philosopher whose doctrines he followed, and whose death and virtues were favourite topics of conversation in every part of Greece. When he returned home he was attended by the family which had so kindly entertained him; and, as being a native of Athens, he was desired to show them the great philosopher whose name he bore: their surprise was great when he told them that he himself was the Plato whom they wished to behold. In his diet he was moderate, and indeed, to sobriety and temperance in the use of food, and to the want of those pleasures which enfeeble the body and enervate the mind, some have attributed his preservation during the tremendous pestilence which had raged at Athens with so much fury at the beginning of the Peloponnesian war. Plato was never subject to any long or lingering indisposition, and though change of climate had enfeebled

a constitution naturally strong and healthy, the philosopher lived to an advanced age, and was often heard to say, when his physicians advised him to leave his residence at Athens, where the air was impregnated by the pestilence, that he would not advance one single step to gain the top of Mount Athos, were he assured to attain the great longevity which the inhabitants of that mountain were said to enjoy above the rest of mankind. Plato died on his birth-day, in the 81st year of his age, about 348 years before the Christian era. His last moments were easy and without pain, and, according to some, he expired in the midst of an entertainment, or, according to Cicero, as he was writing. The works of Plato are numerous; they are all written in the form of a dialogue, except 13 letters. [The dialogues are 35 in number. Plato's success, however, in the use of this mode of writing, was not very striking, as will appear from almost every dialogue which he has composed. The main question of the dialogue is so long kept in suspense by the minute details of induction, and the business of the piece meets with so many colloquial interruptions, that it is not without great difficulty that the reader can follow the thread of the argument, or perceive the general conclusion. The writer's meaning too is frequently lost in the obscurity of subtle distinctions, and sometimes after the Egyptian manner, concealed beneath the cloak of the fable. Cicero, though an enthusiastic admirer of Plato, was not insensible of the uncertainty which, from this cause, hangs upon his doctrine. "Plato," says he, "affirms nothing, but after producing many arguments, and examining a question on every side, leaves it undetermined."] He speaks always by the mouth of others, and the philosopher has no where made mention of himself, except once in his dialogue entitled Phædon, and another time, in his apology for Socrates. [It is from the writings of Plato, chiefly, that we are to form a judgment of his merit as a philosopher, and of the service which he rendered to science. No one can be conversant with these without perceiving that his diction always retained a strong tincture of that poetical spirit which he discovered in his first productions. This is the principal ground of those lofty encomiums which both ancient and modern critics have passed upon his language, and, particularly of the high estimation in which it was held by Cicero, who, treating of the subject of language, says, "that if Jupiter were to speak in the Greek tongue, he would use the language of Plato." The accurate Stagyrite describes it as "a middle species of diction, between verse and prose." Some of his dialogues are elevated by such sublime and glowing conceptions, are enriched with such copious diction, and flow in so harmonious a rhythm, that they may be truly pronounced highly poetical. Even in the discussion of abstract subjects, the language of Plato is often clear, simple, and full of harmony. At other times, how-

ever, he becomes turgid and swelling, and involves himself in obscurities which were either the offspring of a lofty fancy, or borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. The same inequality which is so apparent in the style of Plato may also be observed in his conceptions. Whilst he adheres to the school of Socrates, and discourses upon moral topics, he is much more pleasing than when he loses himself, with Pythagoras, in abstruse speculations. The dialogues of Plato, which treat of various subjects, and were written with different views, are classed by the ancients under the two heads of *didactic* and *inquisitive*. The *didactic* are subdivided into *speculative*, (including *physical* and *logical*); and *practical*, (comprehending *ethical* and *political*). The second class, the *inquisitive*, is characterized by terms taken from the athletic art, and divided into the *gymnastic* and the *agonistic*. The dialogues termed *gymnastic* were imagined to be similar to the *exercise*, and were subdivided into the *Maieutic* (as resembling the teaching of the rudiments of the art); and the *peirastic* (as represented by a skirmish, or trial of proficiency.) The *agonistic* dialogues, supposed to resemble the *combat*, were either *endeictic*, (as exhibiting specimens of skill); or *anatreptic* (as presenting the spectacle of a perfect defeat.) Instead of this whimsical classification, they may more properly be divided into *physical*, *logical*, *ethical*, and *political*. The writings of Plato were originally collected by Hermodorus, one of his pupils.] The speculative mind of Plato was employed in examining things divine and human, and he attempted to fix and ascertain, not only the practical doctrine of morals and politics, but the more subtle and abstruse theory of mystical theogony. His philosophy was universally received and adopted and it has not only governed the opinions of the speculative part of mankind, but it continues still to influence the reasoning, and to divide the sentiments of the moderns. In his systems of philosophy, he followed the physics of Heraclitus, the metaphysical opinions of Pythagoras, and the morals of Socrates. [One circumstance it is particularly necessary to remark; that, among other things which Plato received from philosophy, he was careful to borrow the art of concealing his real opinions. His inclination towards this kind of concealment appears from the obscure language which abounds in his writings, and may indeed be learned from his own express assertions. "It is a difficult thing," he observes, "to discover the nature of the Creator of the universe; and, being discovered, it is impossible, and would even be impious, to expose the discovery to vulgar understandings." This concealed method of philosophizing he was induced to adopt from a regard to personal safety, and from motives of vanity.] He maintained the existence of two beings, one self-existent, and the other formed by the

hand of a pre-existent creature, god and man. The world was created by that self-existent cause, from the rude, undigested mass of matter which had existed from all eternity, and which had even been animated by an irregular principle of motion. [Plato appears to have conceived of the Divine principle, as distinct, not merely from matter, but from the efficient cause, and as eternally containing within itself Ideas, or intelligible forms, which, flowing from the fountain of the Divine essence, have in themselves a real existence, and which, in the formation of the visible world, were, by the energy of the efficient cause, united to matter to produce sensible bodies. These *ideas* Plato defines to be the peculiar natures of things, or essences as such; and asserts that they always remain the same, without beginning or end. Of matter, Plato maintains its eternal co-existence with God, and it is surprising that any one could have so far mistaken his meaning as to discover the least coincidence between his doctrine and that of Moses.] The origin of evil could not be traced under the government of a deity, without admitting a stubborn intractability and wildness congenial to matter, and from these, consequently, could be demonstrated the deviations from the laws of nature, and from thence the extravagant passions and appetites of men. From materials like these were formed the four elements, and the beautiful structure of the heavens and the earth, and into the active, but irrational, principle of matter, the divinity infused a rational soul. The souls of men were formed from the remainder of the rational soul of the world, which had previously given existence to the invisible gods and demons. The philosopher, therefore, supported the doctrine of ideal forms, and the pre-existence of the human mind, which he considered as emanations of the Deity, which can never remain satisfied with objects or things unworthy of their divine original. Men could perceive, with their corporeal senses, the types of immutable things, and the fluctuating objects of the material world; but the sudden changes to which these are continually obnoxious, create innumerable disorders, and hence arises deception, and, in short, all the errors and miseries of human life. Yet, in whatever situation man may be, he is still an object of divine concern, and, to recommend himself to the favour of the pre-existent cause, he must comply with the purposes of his creation, and, by proper care and diligence, he can recover those immaculate powers with which he was naturally endowed. All science the philosopher made to consist in reminiscence, and in recalling the nature, forms, and proportions, of those perfect and immutable essences with which the human mind had been conversant. From observations like these, the summit of felicity might be attained by removing from the material, and approaching nearer to the intellectual world, by curbing and governing

the passions, which were ever agitated and inflamed by real or imaginary objects. The passions were divided into two classes; the first consisted of the irascible passions, which originated in pride or resentment, and were seated in the breast: the other, founded on the love of pleasure, was the concupiscible part of the soul, seated in the belly and inferior parts of the body. These different orders induced the philosopher to compare the soul to a small republic, of which the reasoning and judging powers were stationed in the head, as in a firm citadel, and of which the senses were its guards and servants. By the irascible part of the soul men asserted their dignity, repelled injuries, and scorned danger; and the concupiscible part provided the support and the necessities of the body, and, when governed with propriety, it gave rise to temperance. Justice was produced by the regular dominion of reason, and by the submission of the passions; and prudence arose from the strength, acuteness, and perfection of the soul, without which all other virtues could not exist. But, amidst all this, wisdom was not easily attained; at their creations all minds were not endowed with the same excellence, the bodies which they animate on earth were not always in harmony with the divine emanation; some might be too weak, others too strong, and on the first years of a man's life depended his future consequence; as an effeminate and licentious education seemed calculated to destroy the purposes of the divinity, while the contrary produced different effects, and tended to cultivate and improve the reasoning and judging faculty, and to produce wisdom and virtue. Plato was the first who supported the immortality of the soul upon arguments solid and permanent, deduced from truth and experience. [Plato's arguments in favour of the immortality of the soul are *not* founded "on truth and experience," but are drawn from the more fanciful parts of his system. For example: In nature all things terminate in their contraries; the state of sleep terminates in that of waking; and the reverse: so life ends in death, and death in life. The soul is a simple indivisible substance, and therefore incapable of dissolution or corruption. The objects to which it naturally adheres are spiritual and incorruptible; therefore its own nature is so. All our knowledge is acquired by the reminiscence of ideas contemplated in a prior state: as the soul therefore must have existed before this life, it is probable that it will continue to exist after it. Life being the conjunction of the soul with the body, death is nothing more than their separation. Whatever is the principle of motion must be incapable of destruction. Such is the substance of the arguments for the immortality of the soul, contained in the celebrated dialogue entitled *Phædo*. It is happy for mankind that their belief of this important doctrine rests upon firmer grounds than such futile reasonings. It was another doctrine in the Platonic system that the Deity formed

the material world after a perfect archetype, which had eternally subsisted in his Reason, and endued it with a soul. "God," says he, "produced mind, prior in time as well as in excellence, to the body, that the latter might be subject to the former." "From that substance which is invisible, and always the same, and from that which is corporeal and divisible, he compounded a third kind of substance, participating of the nature of both." This substance, which is not eternal, but produced, and which derives the superior part of its nature from God, and the inferior from matter, Plato supposed to be the animating principle in the universe, pervading and adorning all things. This third principle in nature is, in the Platonic system, inferior to the Deity, being derived from that Divine Reason which is the seat of the ideal world; herein differing fundamentally from the Stoical doctrine of the soul of the world, which supposed the essence of the Divine nature diffused throughout the universe. The doctrine of a two-fold soul of the world, the one *ὑπερκόσμιον*, "presiding over the world," the other *εγκόσμιον*, "residing in the world," is an appendage to the ancient Platonic system, introduced by the later Platonists to accommodate this system to the notions adopted by many of the Christian fathers concerning the Divine Nature. It is evident from the preceding account of the doctrine of Plato concerning God and the soul of the world, that it differs materially from the doctrine of the Trinity afterwards received into the Christian church. Plato did not suppose three subsistences in one Divine essence, separate from the visible world; but he taught that the *λογος*, or Reason of God, is the seat of the intelligible world, or of ideas, and that the soul of the world is a third subordinate nature, compounded of intelligence and matter. In the language of Plato, the universe, being animated by a soul which proceeds from God, is the son of God; and several parts of nature, particularly the heavenly bodies, are gods. He probably conceived many subordinate divinities to have been produced at the same time with the soul of the world, and imagined that the Supreme Being appointed them to the charge of forming animal bodies, and superintending the visible world; a doctrine which he seems to have borrowed from the Pythagoreans.] Plato did not imagine that the diseases and the death of the body could injure the principle of life and destroy the soul, which, of itself, was of divine origin, and of an uncorrupted and immutable essence, which, though inherent for a while in matter, could not lose that power which was the emanation of God. From doctrines like these, the great founder of Platonism concluded that there might exist in the world a community of men whose passions could be governed with moderation, and who, from knowing the evils and miseries which arise from ill conduct, might aspire to excellence and attain that perfection which can be de-

rived from the proper exercise of the rational and moral powers. To illustrate this more fully, the philosopher wrote a book, well known by the name of the republic of Plato, in which he explains with acuteness, judgment, and elegance, the rise and revolution of civil society. [The school of Plato long continued famous, but passed through several changes, on account of which it was successively distinguished into the *Old*, the *Middle*, and the *New Academy*. The *Old Academy* consisted of those followers of Plato who taught the doctrines of their master without mixture or corruption. The most distinguished of these were Speusippus, Xenocrates, Polemo, Crates and Crantor. After the death of Crates a new tribe of philosophers arose, who, on account of certain innovations in their manner of philosophizing, which in some measure receded from the Platonic system without entirely deserting it, have been distinguished by the name of the *Middle Academy*. Under Lacydes the *New Academy* commenced. He is said to have been the founder of a new school, not because he introduced any new doctrine, but from his having changed the place of instruction and held the school over which he presided in the garden of Attalus, still, however, within the limits of the Academic grove.—The works of Plato were first published after the invention of printing, by Aldus Manutius, at Venice, in 1513. The editions of Ficinus and Serranus are very valuable, but their notes and interpretations are to be read with caution; for Ficinus, having formed his conceptions of the doctrine of Plato after the model of the Alexandrian school, frequently, in his *Arguments*, misrepresents the design of his author, and in his version obscures the sense of the original; and Serranus, for want of an accurate acquaintance with the doctrine of his author, and through the influence of a strong predilection for the scholastic system of theology, sometimes gives an incorrect and injudicious explanation of the text.—The most useful editions of Plato, next to those mentioned above, are, the Biont edition, 12 vols. 8vo. 1788, and that of Bekker, Berol: 1816-18, 10 vols. 8vo. including 2 vols. of various readings, &c. The text of this last edition is decidedly the best. An edition by Prof. Ast is now publishing in Germany, of which 6 vols. have already appeared.] *Plato. Dial. &c.*—*Cic. de Offic. 1, de Div. 1, c. 36. de N. D. 2, c. 12. Tus. 1, c. 17.*—*Plut. in Sol. &c.*—*Seneca. ep.*—*Quintil. 10, c. 1, &c.*—*Ælian. V. H. 2 and 4.*—*Paus. 1, c. 30.*—*Diog.*—A Greek poet, called the prince of the middle comedy, who flourished B. C. 445. Some fragments remain of his pieces.

PLAUTIA LEX, was enacted by M. Plautius, the tribune, A. U. C. 664. It required every tribe annually to choose fifteen persons of their body, to serve as judges, making the honour common to all the three orders, according to the majority of votes in every tribe.—Another, called also *Plotia*, A. U. C.

675. It punished with the *interdictio ignis & aquæ* all persons who were found guilty of attempts upon the state, or the senators or magistrates, or such as appeared in public armed with an evil design, or such as forcibly expelled any persons from his legal possessions.

PLAUTIANUS, FULVIUS, an African of mean birth, who was banished for his seditious behaviour in the years of his obscurity. In his banishment, Plautianus formed an acquaintance with Severus, who, some years after, ascended the imperial throne. This was the beginning of his prosperity; Severus paid the greatest attention to him, and, if we believe some authors, their familiarity and intercourse were carried beyond the bounds of modesty and propriety. Plautianus shared the favours of Severus in obscurity as well as on the throne. He was invested with as much power as his patron at Rome, and in the provinces, and, indeed, he wanted but the name of emperor to be his equal. His table was served with more delicate meats than that of the emperor; when he walked in the public streets he received the most distinguishing honours, and a number of criers ordered the most noble citizens, as well as the meanest beggars, to make way for the favourite of the emperor, and not to fix their eyes upon him. He was concerned in all the rapine and destruction which was committed through the empire, and he enriched himself with the possessions of those who had been sacrificed to the emperor's cruelty or avarice. To complete his triumph, and to make himself still greater, Plautianus married his favourite daughter Plautilla to Caracalla, the son of the emperor; and so eager was the emperor to indulge his inclinations in this, and in every other respect, that he declared he loved Plautianus so much that he would even wish to die before him. The marriage of Caracalla with Plautilla was attended with serious consequences. The son of Severus had complied with great reluctance, and, though Plautilla was amiable in her manners, commanding in aspect, and of a beautiful countenance, yet the young prince often threatened to punish her haughty and imperious behaviour as soon as he succeeded to the throne. Plautilla reported the whole to her father, and to save his daughter from the vengeance of Caracalla, Plautianus conspired against the emperor and his son. The conspiracy was discovered, and Severus forgot his attachment to Plautianus, and the favours he had heaped upon him, when he heard of his perfidy. The wicked minister was immediately put to death, and Plautilla banished to the island of Lipari, with her brother Plautius, where, seven years after, she was put to death by order of Caracalla, A. D. 211. Plautilla had two children, a son who died in his childhood, and a daughter whom Caracalla murdered in the arms of her mother. *Dion. Cass.*

M. ACCIUS PLAUTUS, a comic poet, born at Sarsina, in Umbria. [He was called Plau-

tus from his splay feet, a defect common to all the Umbrians.] Fortune proved unkind to him, and, from competence, he was reduced to the meanest poverty, by engaging in a commercial line. To maintain himself, he entered into the family of a baker as a common servant, and was employed in grinding corn. [Many of his plays were written in these unfavourable circumstances, and of course have not obtained all the perfection which might otherwise have resulted from his increased knowledge of life, and his long practice in the dramatic art.] He died about 184 years before the Christian era; and Varro, his learned countryman, wrote this stanza, which deserved to be engraved on his tomb:

*Postquam morte captus est Plautus,
Comedia luget, scena est deserta;
Deinde risus, ludus, jocusque, & numeri
Innumeri simul omnes collacrymârunt.*

The plays of Plautus were universally esteemed at Rome, and the purity, the energy, and the elegance of his language, were, by other writers, considered as objects of imitation; and Varro, whose judgment is great, and generally decisive, declares, that if the muses were willing to speak Latin they would speak in the language of Plautus. In the Augustan age, however, when the Roman language became more pure and refined, the comedies of Plautus did not appear free from inaccuracy. The poet, when compared to the more elegant expressions of Terence, was censured for his negligence in versification, his low wit, execrable puns, and disgusting obscenities. [As regards the opinion expressed by Varro, it is necessary to distinguish between the judgment of philologers and that of critics and poets. Plautus wrote at a period when his country as yet possessed no written or literary language. Every phrase was drawn from the living source of conversation. This early simplicity seemed pleasing and artless to those Romans who lived in an age of excessive refinement and cultivation: but this apparent merit was rather accidental than the effect of poetic art. Making, however, some allowances for this, there can be no doubt that Plautus wonderfully improved and refined the Latin language from the rude form to which it had been moulded by Ennius.] Yet, however censured as to language or sentiments, Plautus continued to be a favourite on the stage. If his expressions were not choice or delicate, it was universally admitted that he was more happy than other comic writers in his pictures, the incidents of his plays were more varied, the acts more interesting, the characters more truly displayed, and the catastrophe more natural. In the reign of the emperor Diocletian, his comedies were still acted on the public theatres, and no greater compliment can be paid to his abilities as a comic writer, and no greater censure can be passed upon his successors in dramatic compositions, than

to observe, that for 500 years, with all the disadvantage of obsolete language and diction, in spite of the change of manners and the revolutions of government, he commanded and received that applause which no other writer dared to dispute with him. [In the time of Varro there were remaining 130 comedies attributed to Plautus; in this number, however, were included many pieces composed by another poet of the same name. Varro acknowledges only 21 as genuine. Of these last we possess 20. One of them, the *Pœnulus*, or "young Carthaginian," contains some specimens of the Punic tongue, which, though very corrupt, are, notwithstanding, very interesting fragments of antiquity.] The best editions of Plautus are that of Gronovius, 8vo. L. Bat. 1664; that of Barboiu, 12mo. in 3 vols. Paris, 1759; that of Ernesti, 2 vols. 8vo. Lips. 1760; and that of Glasgow, 3 vols. 12mo. 1763. [The following editions are also valuable; that of Schmieder, Gotting. 1804, 8vo. and the *Trinummus*, by Hermann, Lips. 1800, 8vo.] *Varro apud Quintil.* 10, c. 1.—*Cic. de Offic.* 1, &c. *De Orat.* 3, &c.—*Horat.* 2, ep. 1, v. 58, 170. *de art. poet.* 54 and 270.—Ælianus, a high-priest who consecrated the capitol in the reign of Vespasian. *Tacit. Hist.* 4, c. 53.

PLEIÂDES, or VERGILIÆ, a name given to seven of the daughters of Atlas by Pleione of Æthra, one of the Oceanides. They were placed in the heavens after death, where they formed a constellation called Pleiades, in the neck of the bull in the Zodiac. Their names were Alcyone, Merope, Maia, Electra, Taygeta, Sterope, and Celeno. They all, except Merope, who married Sisyphus, king of Corinth, had some of the immortal gods for their suitors. On that account, therefore, Merope's star is dim and obscure among the rest of her sisters, because she married a mortal. The name of the Pleiades is derived from the Greek word *πλειων*, to sail, because that constellation shows the time most favourable to navigators, which is in the spring. The name of Vergiliæ they derive from *ver*, the spring. They are sometimes called *Atlantides*, from their father, or *Hesperides*, from the gardens of that name, which belonged to Atlas. *Hygin. fab.* 191. *P. A.* 2, c. 21.—*Ovid. Met.* 13, v. 293. *Fast.* 5, v. 106 and 170.—*Hesiod. oper. & dies.*—*Homer. Od.* 5.—*Horat.* 4, od. 14.—*Virg. G.* 1, v. 138, l. 4, 233.—Seven poets, who, from their number, have received the name Pleiades, near the age of Philadelphus Ptolemy, king of Egypt. Their names were Lycophron, Theocritus, Aratus, Nicander, Apollonius, Philicus, and Homerus the younger.

PLEIÔNE, one of the Oceanides, who married Atlas, king of Mauritania, by whom she had twelve daughters, and a son called Hyas. Seven of the daughters were changed into a constellation called *Pleiades*, and the rest into another called *Hyades*. *Ovid. Fast.* 5, v. 84.

PLEMNYRIUM, now *Massa Oliveri*, a promontory with a small castle of that name, in the bay of Syracuse. *Virg. Æn.* v. 693.

PLEUMOSII, a people of Belgium, the inhabitants of modern *Tournay*. *Cæs. G.* 5, c. 38.

PLEXIPPUS, a son of Thestius, brother to Althæa, the wife of Æneus. He was killed by his nephew Meleager, in hunting the Calydonian boar. His brother Toxeus shared his fate. (*vid.* Althæa and Meleager.)

C. PLINIUS SECUNDUS, surnamed *the Elder*, was born at Verona, of a noble family. He distinguished himself in the field, and, after he had been made one of the augurs at Rome, he was appointed governor of Spain. In his public character he did not neglect the pleasures of literature, the day was employed in the administration of the affairs of his province and the night was dedicated to study. Every moment of time was precious to him; at his meals one of his servants read to him books valuable for their information, and from them he immediately made copious extracts in a memorandum book. Even while he dressed himself after bathing, his attention was called away from surrounding objects, and he was either employed in listening to another or in dictating himself. To a mind so earnestly devoted to learning, nothing appeared too laborious, no undertaking too troublesome. He deemed every moment lost which was not dedicated to study, and, from these reasons, he never appeared at Rome but in a chariot, and, wherever he went he was always accompanied by his amanuensis. He even censured his nephew, Pliny the younger, because he had indulged himself with a walk, and sternly observed that he might have employed those moments to better advantage. But if his literary pursuits made him forget the public affairs, his prudence, his abilities, and the purity and innocence of his character, made him known and respected. He was courted and admired by the emperors Titus and Vespasian, and he received from them all the favours which a virtuous prince could offer, and an honest subject receive. As he was at Misenum, where he commanded the fleet which was then stationed there, Pliny was surprised at the sudden appearance of a cloud of dust and ashes. He was then ignorant of the cause which produced it, and he immediately set sail in a small vessel for Mount Vesuvius, which he at last discovered to have made a dreadful eruption. The sight of a number of boats that fled from the coast to avoid the danger might have deterred another, but the curiosity of Pliny excited him to advance with more boldness, and, though his vessel was often covered with stones and ashes that were continually thrown up by the mountain, yet he landed on the coast. The place was deserted by the inhabitants, but Pliny remained there during the night the better to observe the mountain, which, during the obscurity, appeared to be one continual blaze. He was soon disturbed by a dreadful earthquake, and the contrary wind on the morrow pre-

vented him from returning to Misenum. The eruption of the volcano increased, and, at last, the fire approached the place where the philosopher made his observations. Pliny endeavoured to fly before it, but, though he was supported by two of his servants, he was unable to escape. He soon fell down suffocated by the thick vapours that surrounded him, and the insupportable stench of sulphureous matter. His body was found three days after and decently buried by his nephew, who was then at Misenum with the fleet. This memorable event happened in the 79th year of the Christian era; and the philosopher who perished by the eruptions of the volcano has been called by some the martyr of nature. He was then in the 56th year of his age. Of the works which he composed none are extant but his natural history in 37 books. It is a work, as Pliny the younger says, full of erudition, and as varied as nature itself. It treats of the stars, the heavens, wind, rain, hail, minerals, trees, flowers, and plants, besides an account of all living animals, birds, fishes, and beasts; a geographical description of every place on the globe, and an history of every art and science, of commerce and navigation, with their rise, progress, and several improvements. He is happy in his descriptions as a naturalist, he writes with force and energy, and, though many of his ideas and conjectures are sometimes ill-founded, yet he possesses that fecundity of imagination, and vivacity of expression, which are requisite to treat a subject with propriety, and to render an history of nature pleasing, interesting, and above all, instructive. His style possesses not the graces of the Augustan age; he has neither its purity and elegance, nor its simplicity, but it is rather cramped, obscure, and sometimes unintelligible. Yet for all this he has ever been admired and esteemed, and his work may be called a compilation of every thing which had been written before his age on the various subjects which he treats, and a judicious collection from the best treatises which had been composed on the various productions of nature. [Notwithstanding all that may be said in its favour, the work must be read with caution, because Pliny often makes his extracts from others with too much precipitation. This becomes extremely necessary where the originals, from which he copied, no longer exist, or where Pliny allows his judgment to be warped by prejudice. Pliny is credulous, and often deficient on questions of taste. In the medical part of his work, however, he is most erroneous. The last five books, in which he treats occasionally of the arts, contain also many errors. The text of this writer is very corrupt, and still needs an expert and critical editor.] Pliny was not ashamed to mention the authors which he quoted; he speaks of them with admiration and while he pays the greatest compliment to their abilities, his encomiums show, in the strongest light, the goodness, the sensibility, and the ingenuousness of his own mind. He had writ-

ten 160 volumes of remarks and annotations on the various authors which he had read, and so great was the opinion in his contemporaries, of his erudition and abilities, that a man called Lartius Lutinus offered to buy his notes and observations for the enormous sum of about 3242*l.* English money. The philosopher, who was himself rich and independent, rejected the offer, and his compilations, after his death, came into the hands of his nephew Pliny. The best editions of Pliny are that of Harduin, 3 vols. fol. Paris, 1723, that of Frantzius, 10 vols. 8vo. Lips. 1778, that of Brotier, 6 vols. 12mo. Paris, 1779, and the Variorum. 8vo. in 8 vols. Lips. 1778 to 1789. *Tacit. Ann.* 1, c. 69, l. 13, c. 20, l. 15, c. 53.—*Plin. ep. &c.*—C. Cæcilius Secundus, surnamed the younger, was son of L. Cæcilius by the sister of Pliny the elder. He was adopted by his uncle, whose name he assumed, and whose estates and effects he inherited. He received the greatest part of his education under Quintilian, and at the age of 19 he appeared at the bar, where he distinguished himself so much by his eloquence, that he and Tacitus were reckoned the two greatest orators of their age. He did not make his profession an object of gain like the rest of the Roman orators, but he refused fees from the rich as well as from the poorest of his clients, and declared that he cheerfully employed himself for the protection of innocence, the relief of the indigent, and the detection of vice. He published many of his harangues and orations, which have been lost. When Trajan was invested with the imperial purple, Pliny was created consul by the emperor. This honour the consul acknowledged in a celebrated panegyric, which, at the request of the Roman senate, and in the name of the whole empire, he pronounced on Trajan. [The "Panegyric" of Pliny is rendered very interesting by the numerous facts it contains relative to the emperor Trajan; especially as we do not now possess what Suetonius and Tacitus may have written of this prince, and since many other histories of his reign are likewise lost.] Some time after he presided over Pontus and Bithynia, in the office, and with the power, of pro-consul, and by his humanity and philanthropy the subject was freed from the burden of partial taxes, and the persecution which had been begun against the Christians of his province was stopped when Pliny solemnly declared to the emperor that the followers of Christ were a meek and inoffensive sect of men, that their morals were pure and innocent, that they were free from all crimes, and that they voluntarily bound themselves by the most solemn oaths to abstain from vice, and relinquish every sinful pursuit. If he rendered himself popular in his province, he was not less respected at Rome. He was there the friend of the poor, the patron of learning, great without arrogance, affable in his behaviour, and an example of good-breeding, sobriety, temperance, and modesty. As a father and a husband his character was amia-

ble; as a subject he was faithful to his prince; and as a magistrate, he was candid, open, and compassionate. His native country shared among the rest his unbounded benevolence; and Comum, a town of Insubria, which gave him birth, boasted of his liberality in the valuable and choice library of books which he collected there. He also contributed towards the expenses which attended the education of his countrymen, and liberally spent part of his estate for the advancement of literature, and for the instruction of those whom poverty otherwise deprived of the advantages of a public education. He made his preceptor Quintilian, and the poet Martial, objects of his benevolence, and when the daughter of the former was married, Pliny wrote to the father with the greatest civility; and while he observed that he was rich in the possession of learning, though poor in the goods of fortune, he begged of him to accept, as a dowery for his beloved daughter, 50,000 sesterces, about 300*l.* *I would not, continued he, be so moderate, were I not assured from your modesty and disinterestedness, that the smallness of the present will render it acceptable.* He died in the 52d year of his age, A. D. 113. He had written a history of his own times, which is lost. It is said that Tacitus did not begin his history till he had found it impossible to persuade Pliny to undertake that laborious task, and indeed what could not have been expected from the panegyrist of Trajan, if Tacitus acknowledged himself inferior to him in delineating the character of the times. Some suppose, but falsely, that Pliny wrote the lives of illustrious men, universally ascribed to Cornelius Nepos. He also wrote poetry, but his verses have all perished, and nothing of his learned works remain but his panegyric on the emperor Trajan, and 10 books of letters, which he himself collected and prepared for the public from a numerous and respectable correspondence. These letters contain many curious and interesting facts; they abound with many anecdotes of the generosity and the humane sentiments of the writer. They are written with elegance and great purity, and the reader every where discovers that affability, that condescension and philanthropy, which so egregiously marked the advocate of the Christians. These letters are esteemed by some equal to the epistles of Cicero. [The most interesting of these letters are, two in which he details the mode of life pursued by Pliny the elder, and states the particulars of his death; two others in which he gives an account of his villas; and that relative to the Christians, in which he communicates to the emperor the result of his enquiries respecting them. Semler, a German divine, has attempted to prove this last a fabrication of Tertullian, but ineffectually. There is a foolish legend connected with this letter, that Pliny, having met Titus in Crete, was converted by him, and suffered martyrdom.] In his panegyric, Pliny's style is florid and brilliant; he has used to

the greatest advantage the liberties of the panegyrist, and the eloquence of the courtier. His ideas are new and refined, but his diction is distinguished by that affectation and pomposity which marked the reign of Trajan. The best editions of Pliny, are that of Gesner, [improved by Schaeffer, Lips. 1805, in 8vo.] and of Lallemand, 12mo. Paris apud Barbou, and of the panegyric separate, that of Schwartz, 4to. 1746, and of the epistles, the Variorum, L. Bat. 1669, 8vo *Plin. ep.—Vossius.—Sidonius.*

PLISTARCHUS, son of Leonidas, of the family of the Eurysthenidæ, succeeded to the Spartan throne at the death of Cleombrotus. *Herodot. 9, c. 10.*

PLISTHÈNES, a son of Arteus, king of Argos, father of Menelaus and Agamemnon according to Hesiod and others. Homer, however, calls Menelaus and Agamemnon sons of Atreus, though they were in reality the children of Plisthenes. The father died very young, and the two children were left in the house of their grandfather, who took care of them and instructed them. From his attention to them, therefore, it seems probable that Atreus was universally acknowledged as their protector and father, and thence their surname of *Atrideæ*. *Ovid. Rem. Am. v. 778.—Dactyls. Cret. 1.—Homer. II.*

PLISTINUS, a brother of Faustulus the shepherd who saved the life of Romulus and Remus. He was killed in a scuffle which happened between the two brothers.

PLISTOÂNAX and **PLISTÔNAX**, son of Pausanias, was general of the Lacedæmonian armies in the Peloponnesian war. He was banished from his kingdom of Sparta for 19 years, and was afterwards recalled by order of the oracle of Delphi. He reigned 58 years. He had succeeded Plistarchus. *Thucyd.*

PLOTINA POMPEIA, a Roman lady who married Trajan while he was yet a private man. She entered Rome in the procession with her husband when he was saluted emperor, and distinguished herself by the affability of her behaviour, her humanity, and liberal offices to the poor and friendless. She accompanied Trajan in the east, and at his death she brought back his ashes to Rome, and still enjoyed all the honours and titles of a Roman empress under Adrian, who, by her means, had succeeded to the vacant throne. At her death, A. D. 122, she was ranked among the gods, and received divine honours, which, according to the superstition of the times, she seemed to deserve from her regard for the good and the prosperity of the Roman empire, and for her private virtues. *Dion.*

PLOTINOPŌLIS, a town of Thrace built by the emperor Trajan, and called after Plotina, the founder's wife. [It was situate upon the river Hebrus, 22 miles from Trajanopolis according to the itinerary of Antonine.]—Another in Dacia.

PLOTINUS, a Platonic philosopher of Lycopolis in Egypt. He was for eleven years a pupil of Ammonius the philosopher, and after

he had profited by all the instructions of his learned preceptor, he determined to improve his knowledge and to visit the territories of India and Persia to receive information. He accompanied Gordian in his expedition into the east, but the day which proved fatal to the emperor nearly terminated the life of the philosopher. He saved himself by flight, and the following year he retired to Rome, where he publicly taught philosophy. His school was frequented by people of every sex, age, and quality, by senators as well as plebeians; and so great was the opinion of the public of his honesty and candour, that many on their death-bed left all their possessions to his care, and intrusted their children to him as a superior being. He was the favourite of all the Romans; and while he charmed the populace by the force of his eloquence, and the senate by his doctrines, the emperor Gallienus courted him, and admired the extent of his learning. It is even said, that the emperor and the empress Salonia intended to rebuild a decayed city of Campania, and to appoint the philosopher over it, that there he might experimentally know, while he presided over a colony of philosophers, the validity and the use of the ideal laws of the republic of Plato. This plan was not executed through the envy and malice of the enemies of Plotinus. The philosopher, at last, become helpless and infirm, returned to Campania, where the liberality of his friends for awhile maintained him. He died A. D. 270, in the 66th year of his age, and as he expired, he declared that he made his last and most violent efforts to give up what there was most divine in him and in the rest of the universe. Amidst the great qualities of the philosopher, we discover some ridiculous singularities. Plotinus never permitted his picture to be taken, and he observed, that to see a painting of himself in the following age, was beneath the notice of an enlightened mind. These reasons also induced him to conceal the day, the hour, and the place of his birth. He never made use of medicines, and though his body was often debilitated by abstinence or too much study, he despised to have recourse to a physician, and thought that it would degrade the gravity of a philosopher. His writings have been collected by his pupil Porphyry. They consist of 54 different treatises divided into six equal parts, written with great spirit and vivacity; but the reasonings are abstruse, and the subjects metaphysical. The best edition is that of Picinus, fol. Basil, 1580.

PLOTIUS CRISPINUS, a Stoic philosopher and poet, whose verses were very inelegant, and whose disposition was morose, for which he has been ridiculed by Horace, and called *Aretalogus*. *Horat. 1, sat. 1, v. 4.*—Gallus, a native of Lugdunum, who taught grammar at Rome, and had Cicero among his pupils. *Cic. de Orat.*—Tucca, a friend of Horace and of Virgil, who made him his heir. He was selected by Augustus, with Varius, to review the *Æneid* of Virgil. *Ho-*

rat. 1, sat. 5, v. 40.—Lucius, a poet in the age of the great Marius, whose exploits he celebrated in his verses.

PLUSIOS, a surname of Jupiter at Sparta, expressive of his power to grant riches. *Paus.* 3, c. 19.

PLUTARCHUS, a native of Chæronea, descended of a respectable family. His father, whose name is unknown, was distinguished for his learning and virtues, and his grandfather, called Lamprias, was also as conspicuous for his eloquence and the fecundity of his genius. At Athens, under Ammonius, he was made acquainted with philosophy and mathematics, and so well established was his character, that he was appointed by his countrymen, while yet very young, to go to the Roman consul, in their name, upon an affair of the most important nature. This commission he executed with honour to himself and with success for his country. He afterwards travelled in quest of knowledge, and after he had visited, like a philosopher and an historian, the territories of Egypt and Greece, he retired to Rome, where he opened a school. His reputation made his school frequented. The emperor Adrian admired his abilities, and honoured him with the office of consul, and appointed him governor of Illyricum. After the death of his imperial benefactor, Plutarch removed from Rome to Chæronea, where he lived in the greatest tranquillity, respected by his fellow-citizens, and raised to all the honours which his native town could bestow. In this peaceful and solitary retreat, Plutarch closely applied himself to study, and wrote the greatest part of his works, and particularly his lives. [The work is entitled *Βίαι παράλληλοι*, "Parallel Lives." It contains an account of 44 distinguished individuals, Greeks and Romans, who are compared in such a way, that a Roman and a Greek are always put in opposition to one another. There are, besides these, five other isolated biographies, while 12 or 14 are lost.] He died in an advanced age at Chæronea, about the 140th year of the Christian era. Plutarch had five children by his wife called Timoxena, four sons and one daughter. Two of the sons and the daughter died when young, and those that survived were called Plutarch and Lamprias, and the latter did honour to his father's memory, by giving to the world an accurate catalogue of his writings. In his private and public character, the historian of Chæronea was the friend of discipline. He boldly asserted the natural right of mankind, liberty; but he recommended obedience and submissive deference to magistrates, as necessary to preserve the peace of society. He supported that the most violent and dangerous public factions arose too often from private disputes, and from misunderstanding. To render himself more intelligent, he always carried a common place-book with him, and he preserved with the greatest care whatever judicious observations fell in the course of conversation. The most esteemed of his works are his lives of illustrious men, of whom he

examines and delineates the different characters with wonderful skill and impartiality. He neither misrepresents the virtues nor hides the foibles of his heroes. He writes with precision and with fidelity, and though his diction is neither pure nor elegant, yet there is energy and animation, and in many descriptions he is inferior to no historian. [His ignorance of the Latin tongue, which he himself avows in his biographies of Cato and Demosthenes, causes him to fall into many errors on the subject of Roman history.] In some of his narrations, however, he is often too circumstantial, his remarks are often injudicious; and when he compares the heroes of Greece with those of Rome, the candid reader can easily imagine which side of the Adriatic gave the historian birth. [The great fault of Plutarch is a neglect of the order of chronology, so much so that his narration oftentimes presents nothing but a confused mass of facts, and the perusal of his Lives not unfrequently leaves only a confused impression on the mind.] Some have accused him of not knowing the genealogy of his heroes, and have censured him for his superstition; yet for all this, he is the most entertaining, the most instructive and interesting of all the writers of ancient history; and were a man of true taste and judgment asked what book he wished to save from destruction of all the profane compositions of antiquity, he would perhaps without hesitation reply, the Lives of Plutarch. In his moral treatises, Plutarch appears in a different character, and his misguided philosophy, and erroneous doctrines, render some of these inferior compositions puerile and disgusting. They, however, contain many useful lessons and curious facts; and though they are composed without connection, compiled without judgment, and often abound with improbable stories, and false reasonings, yet they contain much information and many useful reflections. The best editions of Plutarch are that of Francfort, 2 vols. fol. 1599; that of Stephens, 6 vols. 8vo. 1572; the Lives by Reiske, 12 vols. 8vo. Lips. 1775; and the *Moralia*, &c. by Wytenbach. *Plut.*

PLUTO, a son of Saturn and Ops, inherited his father's kingdom with his brothers Jupiter and Neptune. [*vid.* the end of this article.] He received as his lot the kingdom of hell, and whatever lies under the earth, and as such he became the god of the infernal regions, of death and funerals. From his functions, and the place he inhabited, he received different names. He was called *Dis*, *Hades*, or *Ades*, *Clytopolon*, *Agelastus*, *Orcus*, &c. As the place of his residence was obscure and gloomy, all the goddesses refused to marry him; but he determined to obtain by force what was denied to his solicitations. As he once visited the island of Sicily, after a violent earthquake, he saw Proserpine, the daughter of Ceres, gathering flowers in the plains of Enna, with a crowd of female attendants. He became enamoured of her, and immediately carried her away upon his

chariot drawn by four horses. To make this retreat more unknown, he opened himself a passage through the earth, by striking it with his trident in the lake of Cyane in Sicily, or, according to others, on the borders of the Cephissus in Attica. Proserpine called upon her attendants for help, but in vain, and she became the wife of her ravisher, and the queen of hell. Pluto is generally represented as holding a trident with two teeth, he has also keys in his hand, to imitate that whoever enters his kingdom can never return. He is looked upon as a hard-hearted and inexorable god, with a grim and dismal countenance, and for that reason no temples were raised to his honour as to the rest of the superior gods. Black victims, and particularly a bull, were the only sacrifices which were offered to him, and their blood was not sprinkled on the altars, or received in vessels, as at other sacrifices, but it was permitted to run down into the earth, as if it were to penetrate as far as the realms of the god. The Syracusans yearly sacrificed to him black bulls, near the fountain of Cyane, where, according to the received traditions, he had disappeared with Proserpine. Among plants, the cypress, the narcissus and the maiden-hair, were sacred to him, as also every thing which was deemed inauspicious, particularly the number two. According to some of the ancients, Pluto sat on a throne of sulphur, from which issued the rivers Lethe, Cocytus, Phlegethon, and Acheron. The dog Cerberus watched at his feet, the harpies hovered round him, Proserpine sat on his left, and near to the goddess stood the Eumenides, with their heads covered with snakes. The Parcæ occupied the right, and they each held in their hands the symbols of their office, the distaff, the spindle, and the scissors. Pluto is called by some the father of the Eumenides. During the war of the gods and the Titans, the Cyclops made a helmet, which rendered the bearer invisible, and gave it to Pluto. Perseus was armed with it when he conquered the Gorgons. [Banier is of opinion that Pluto was reckoned the god of hell because he lived in a very lone country compared with that where Jupiter had fixed his empire. This country was the extremity of Spain, where he busily employed himself in working at the gold and silver mines, which abounded near Cadiz, where he fixed his residence. Hence he obtained the name of Pluto, the god of riches, and has been sometimes confounded with Plutus. Besides, Pluto's kingdom was not only low in respect of situation compared with Greece, but as Pluto employed labourers in the mines, who dug into the bowels of the earth in search of hidden treasure, he was reckoned king of the lower world.] *Hesiod. Theog.*—*Homer. Il.*—*Apollod. 1, &c.*—*Hygin. fab. 155. P. A. 2.*—*Ovid. Met. 5, fab. 6.*—*Paus. 2, c. 36.*—*Orpheus. Hymn. 17, &c.*—*Cic. de Nat. D. 2, c. 26.*—*Plato de Rep.*—*Euripid. in Med. Hippol.*—*Æschyl. in Pres. Prom.*—*Varro L. L. 4.*—*Catull.*

ep. 3.—*Virg. G. 4, v. 502.*—*Æn. 6, v. 273, l. 8, v. 296.*—*Lucan. 6, v. 715.*—*Horat. 2, od. 3 and 18.*—*Senec. in Her. fur.*

PLUTUS, son of Jason or Jasius, by Ceres, the goddess of corn, has been confounded by many of the mythologists with Pluto, though plainly distinguished from him as being the god of riches. He was brought up by the goddess of peace, and, on that account, Peace was represented at Athens as holding the god of wealth in her lap. The Greeks spoke of him as of a fickle divinity. They represented him as blind, because he distributed riches indiscriminately. he was lame, because he came slow and gradually; but had wings, to intimate that he flew away with more velocity than he approached mankind. *Lucian. in Tim.*—*Paus. 9, c. 16 and 26.*—*Hygin. P. A.*—*Aristoph. in Plut.*—*Diod. 5.*—*Hesiod. Th. 970.*—*Dionys. Hal. 1, c. 53.*

PLUVIUS, a surname of Jupiter as god of rain. He was invoked by that name among the Romans, whenever the earth was parched up by continual heat, and was in want of refreshing showers. He had an altar in the temple on the capitol. *Tibull. 1, el. 7, v. 26.*

PLYNTERIA, a festival among the Greeks, in honour of Aglauros, or rather of Minerva, who received from the daughter of Cecrops the name of Aglauros. The word seems to be derived from *πλυννι*, *lavare*, because, during the solemnity, they undressed the statue of the goddess, and washed it. The day on which it was observed was universally looked upon as unfortunate and inauspicious, and on that account, no person was permitted to appear in the temples, as they were purposely surrounded with ropes. The arrival of Alcibiades in Athens that day was deemed very unfortunate; but, however, the success that ever after attended him, proved it to be otherwise. It was customary at this festival to bear in procession a cluster of figs, which intimated the progress of civilization among the first inhabitants of the earth, as figs served them for food after they had found a dislike for acorns. *Pollux.*

PNYX, a place of Athens set apart by Solon for holding assemblies. [It was so called *δία το πετυκνωθαι εν αυτη τους Βουλευτας*, "from the crowding together of the people in it." The Pnyx was near the citadel. In later times the theatre of Bacchus was the usual place for public assemblies.] *C. Nep. Att. 3.*—*Plut. in Thes. & Them.*

PODALIRIUS, a son of Æsculapius and Epione. He was one of the pupils of the Centaur Chiron, and he made himself under him such a master of medicine, that during the Trojan war, the Greeks invited him to their camp to stop a pestilence which had baffled the skill of all their physicians. Some, however, suppose, that he went to the Trojan war not in the capacity of a physician in the Grecian army, but as a warrior, attended by his brother Machaon, in 30 ships with soldiers from Cælia, Ithome, and Tricca. At his return from the Trojan war, Podalirius was shipwrecked on the coast of Caria,

where he cured of the falling sickness and married a daughter of Damætas, the king of the place. He fixed his habitation there, and built two towns, one of which he called Synna, by the name of his wife. The Carians, after his death, built him a temple, and paid him divine honours. *Dactyls. Cret.*—*Q. Smyrn.* 6 and 9.—*Ovid. de Art. Am.* 2. *Trist.* el. 6.—*Paus* 3.

PODARCES, a son of Iphiclus of Thessaly, who went to the Trojan war.—The first name of Priam. When Troy was taken by Hercules, he was redeemed from slavery by his sister Hesione, and from thence received the name of Priam. [*vid.* Priamus.]

PODARGE, one of the Harpies, mother of two of the horses of Achilles, by the Zephyrs. The word intimates the *swiftness* of her feet.

POEAS, the father of Philoctetes. The son is often called *Pœantia prolos* on account of his father. *Ovid. Met.* 13, v. 45.

PŒCILE, a celebrated portico at Athens, which received its name from the *variety* (*ποικιλος*;) of paintings which it contained. It was there that Zeno kept his school, and the stoics also received their lectures there, whence their name (*ἄσος*, a porch.) The Pœcile was adorned with pictures of gods and benefactors, and among many others was that of the siege and sacking of Troy, the battle of Theseus against the Amazons, the fight between the Lacedæmonians and Athenians at Cnoe in Argolis, and of Atticus the great friend of Athens. The only reward which Miltiades obtained after the battle of Marathon was to have his picture drawn more conspicuous than that of the rest of the officers that fought with him, in the representation which was made of the engagement which was hung up in the Pœcile, in commemoration of that celebrated victory. *C. Nep. in Milit. & in Attic.* 3.—*Paus.* 1.—*Plin.* 35.

PŒNI, a name given to the Carthaginians. It seems to be a corruption of the word *Phœni*, or *Phœnices*, as the Carthaginians were of Phœnician origin. *Serv. ad Virg.* 1, v. 302.

POGON, a harbour of the Træzenians on the coast of the Peloponnesus. It received this name on account of its appearing to come forward before the town of Træzene, as the beard (*πρωγων*) does from the chin. *Strab.* 8.—*Mela*, 2.

POLA, a city of Istria, founded by the Colchians, and afterwards made a Roman colony, and called *Pœlas Julia*. [It was made the eastern limit of Italy in the time of Augustus.] *Plin.* 3, c. 9.—*Mela*, 2, c. 3.—*Strab.* 1 and 5.

POLEMARCHUS. [*vid.* Archon.]

PŒLÈMON, a youth of Athens, son of Philostratus. He was much given to debauchery and extravagance, and spent the greatest part of his life in riot and drunkenness. He once, when intoxicated, entered the school of Xenocrates while the philosopher was giving his pupils a lecture upon the effects of intemperance, and he was so struck with the elo-

quence of the academician, and the force of his arguments, that from that moment he renounced the dissipated life he had led, and applied himself totally to the study of philosophy. He was then in the 30th year of his age, and from that time he never drank any other liquor but water; and after the death of Xenocrates he succeeded in the school where his reformation had been effected. He died about 270 years before Christ, in an extreme old age. *Diog. in vitâ.*—*Horat.* 2, sat. 3, v. 254.—*Val. Max.* 6, c. 9.—A son of Zeno the rhetorician, made king of Pontus by Antony. He attended his patron in his expedition against Parthia. After the battle of Actium he was received into favour by Augustus, though he had fought in the cause of Antony. He was killed some time after by the Barbarians near the Palus Mæotis, against whom he had made war. *Strab.*—*Dion.*—His son of the same name was confirmed on his father's throne by the Roman emperors, and the province of Cilicia was also added to his kingdom by Claudius.—A rhetorician at Rome, who wrote a poem on weights and measures, still extant. He was master to Persius the celebrated satirist, and died in the age of Nero.—A sophist of Laodicea in Asia Minor, in the reign of Adrian. He was sent to the emperor with an embassy by his countrymen, which he executed with great success. He was greatly favoured by Adrian, from whom he obtained much money. In the 56th year of his age he buried himself alive as he laboured with the gout. He wrote declamations in Græek.

POLEMONIUM, now *Vatija*, a town of Pontus, at the east of the mouth of the Thermodon. [It is supposed to have derived its ancient name from the first Polemon, who was made king of this country by Mark Antony. The modern name of the place appears to be derived from the adjacent promontory of Phadisana.]

POLIAS, a surname of Minerva, as protectress of cities.

POLICHNA, a town of Troas on Ida. *Herodot.* 6, c. 23.—Another of Crete. *Thucyd.* 2, c. 85.

POLIEIA, a festival at Thebes in honour of Apollo, who was represented there with *grey hair*, (*πολιῆ*;) contrary to the practice of all other places. The victim was a bull, but when it happened once that no bull could be found, an ox was taken from the cart and sacrificed. From that time the sacrifice of labouring oxen was deemed lawful, though before it was looked upon as a capital crime.

POLIORCÈTES, (*destroyer of cities*;) a surname given to Demetrius, son of Antigonus. *Plut. in Demet.*

POLISMA, a town of Troas, on the Simois. *Strab.* 13.

PŒLISTRÁTUS, an Epicurean philosopher, born the same day as Hippoclidès, with whom he always lived in the greatest intimacy. They both died at the same hour. *Diog.*—*Val. Max.* 1.

POLITES, a son of Priam and Hecuba, kill-

ed by Pyrrhus in his father's presence. *Virg. Æn.* 2, v. 526, &c. His son, who bore the same name, followed Æneas into Italy, and was one of the friends of young Ascanius. *Id.* 5, v. 564.

POLLA ARGENTARIA, the wife of the poet Lucan. She assisted her husband in correcting the three first books of his *Pharsalia*. *Stat. Sylv.* 1 and 2.

POLLENTIA, now *Polenza*, a town of Liguria in Italy, [south-east of Alba Pompeia,] famous for wool. There was a celebrated battle fought there between the Romans and Alaric king of the Huns, about the 403d year of the Christian era, in which the former, according to some, obtained the victory. *Mela*, 2, c. 7.—*Plin.* 8, c. 48.—*Suet. Tib.* 37.—*Sil.* 8, v. 598.—*Cic.* 11, *Fam.* 13.—A town of Majorca [now *Pollensa* or *Pugliansa*. This city was built, as is said, with a view of replacing a Roman colony, founded in that situation, and on this account was called *Colonia*.] *Plin.* & *Mela*.—of Picenum. *Liv.* 39, c. 44, l. 41, c. 27.

POLLES, a Greek poet, whose writings were so obscure and unintelligible that his name became proverbial. *Suidas*.

POLLIO, C. Asinius, a Roman consul under the reign of Augustus, who distinguished himself as much by his eloquence and writings as by his exploits in the field. He defeated the Dalmatians, and favoured the cause of Antony against Augustus. He patronized, with great liberality, the poet Virgil and Horace, who have immortalized him in their writings. He was the first who raised a public library at Rome, and indeed his example was afterwards followed by many of the emperors. In his library were placed the statues of all the learned men of every age, and Varro was the only person who was honoured there during his lifetime. He was with J. Cæsar when he crossed the Rubicon. He was greatly esteemed by Augustus when he had become one of his adherents, after the ruin of Antony. Pollio wrote some tragedies, orations, and an history which was divided into 17 books. All these compositions are lost, and nothing remains of his writings except a few letters to Cicero. He died in the 80th year of his age. A. D. 4. He is the person in whose honour Virgil has inscribed his fourth eclogue, *Pollio*, as a reconciliation was effected between Augustus and Antony during his consulship. The poet, it is supposed by some, makes mention of a son of the consul born about this time, and is lavish in his excursions into futurity, and his predictions of approaching prosperity. [Bishop Horsely has proved with great ability that the eclogue is founded on the old traditions respecting our Saviour, and that he is the child of whom Virgil, without being aware of it, makes mention. *Horsely's Sermons*, vol. 2, p. 1, *seqq.*]—*Patere*, 2, c. 36.—*Horat.* 2, od. 1, *Sat.* 1, l. 1.—*Virg. Ecl.* 3 and 4.—*Val. Max.* 8, c. 13.—*Quint.* 10.—Annius, a man accused of sedition before Tiberius, and acquitted. He afterwards conspired against Nero, &c. *Tacit.*

6, c. 9, l. 15, c. 56.—Vedius, one of the friends of Augustus, who used to feed his fishes with human flesh. This cruelty was discovered when one of his servants broke a glass in the presence of Augustus who had been invited to a feast. The master ordered the servant to be seized; but he threw himself at the feet of the emperor, and begged him to interfere, and not to suffer him to be devoured by fishes. Upon this the causes of his apprehension were examined, and Augustus, astonished at the barbarity of his favourite, caused the servant to be dismissed, all the fish-ponds to be filled up, and the crystal glasses of Pollio to be broken to pieces. [*vid.* Pausilypus.]

POLLIVS FELIX, a friend of the poet Statius to whom he dedicated his second *Sylva*.

POLLUPEX, now *Final*, a town of Genoa.

POLLUX, [or Πόλυδωνος,] a son of Jupiter by Leda the wife of Tyndarus. He was brother to Castor. [*vid.* Castor.]—A Greek writer, who flourished A. D. 186, in the reign of Commodus, and died in the 68th year of his age. He was born at Naucratis, and taught rhetoric at Athens, and wrote an useful book, called *Onomasticon*, of which the best edition is that of Hemsterhusius, 2 vols. Amst. 1706. [Pollux does not follow the Alphabetical order, but has divided his work into nine books, according to the subjects of which he treats. He treats of antiquities, terms of art, agriculture, hunting, and in fact almost every subject that can be enumerated.]—[There was another of the same name, but much posterior. He probably flourished about the end of the 4th century, and was the author of "Chronicon" in Greek, which commences at the Creation and comes down to the reign of the emperor Valens. There is an edition published by Hardt, 8vo. Lips. 1792. Hardt supposed that this work was just newly discovered; but the Abbé Morelli has proved that this is the same work with that entitled, *Historia Sacra ab orbe condito ad Valentinianum et Valentem Imp.* a Biancono. Bonon. 1779, fol.]

POLUSCA, a town of Latium, formerly the capital of the Volsci. The inhabitants were called *Pollustini*. *Liv.* 2, c. 39.

POLYÆNUS, a native of Macedonia, who wrote eight books in Greek of stratagems, which he dedicated to the emperors Antoninus and Verus, while they were making war against the Parthians. [The work originally contained 900 examples of warlike stratagems, of which 833 are now remaining.] He wrote also other books, which have been lost, among which was an history, with a description of the city of Thebes. The best editions of his stratagems is that of Masvicius, 8vo. L. Bat. 1756.—An orator in the age of Julius Cæsar. He wrote in three books an account of Antony's expedition in Parthia, and likewise published orations.—A mathematician, who afterwards followed the tenets of Epicurus, and disregarded geometry as a false and useless study. *Cic. in Acad. quæst.* 4.

POLYANUS, a mountain of Macedonia, near Pindus. *Strab.*

POLYBIUS, or POLYBVS, a king of Corinth, who married Peribœa, whom some have called Merope. He was son of Mercury by Chthonophyle, the daughter of Sicyon, king of Sicyon. He permitted his wife, who had no children, to adopt and educate as her own son, Œdipus, who had been found by his shepherds exposed in the woods. He had a daughter called Lysianassa, whom he gave in marriage to Talaus, son of Bias king of Argos. As he had no male child, he left his kingdom to Adrastus, who had been banished from his throne, and who fled to Corinth for protection. *Hygin. fab. 66.—Paus. 2, c. 6.—Apollod. 3, c. 5.—Seneca in Œdip. 312.*

POLYBIUS, a native of Megalopolis in Arcadia, son of Lycortas. He was early initiated in the duties, and made acquainted with the qualifications of a statesman, by his father, who was a strong supporter of the Achæan league, and under Philopœmen he was taught the art of war. [He played a distinguished part in the history of his country as ambassador to the Roman generals, and as a commander of the Achæan cavalry. At the age of about 15 years he was selected by his father, one of the chiefs of the Achæan league, to join an embassy to Egypt; which, however, was not sent. At the age of forty years he was carried as a hostage to Rome, and continued there for the space of 17 years.] He became the friend, the counsellor, and the companion in arms of the younger Africanus. He accompanied him in his expeditions, and was present at the taking of Carthage and Numantia. In the midst of his prosperity, however, he felt the distresses of his country, which had been reduced into a Roman province, and, like a true patriot, he relieved its wants, and eased its servitude by making use of the influence which he had acquired by his acquaintance with the most powerful Romans. [In order to collect materials for his great historical work, which he now projected, he travelled into Gaul, Spain, and even traversed a part of the Atlantic. Scipio gave him access to the registers or records, known by the name of *libri censuales*, which were preserved in the temple of Jupiter Capitolinus, as well as to other historic monuments. On his return to Greece, after the decree of the senate which granted the Achæan hostages permission to return to their homes, he proved of great service to his countrymen, and endeavoured, though fruitlessly, to dissuade them from a war with the Romans. The war broke out when he was in Africa, whither he had accompanied Scipio, and with whom he was present at the taking of Carthage. He hastened home, but appears to have arrived only after the fall of Corinth. Greece having been reduced under the Roman power, he traversed the Peloponnesus as commissary, and by his mild and obliging deportment, won the affections of all. Some years after, he travelled into Egypt; in the

year of Rome 620, he accompanied Scipio into Spain.] He died in the 82d year of his age, about 124 years before Christ, of a wound which he had received by a fall from his horse. He wrote an universal history in Greek, divided into 40 books. [It was entitled *Ἱστορία καθολικὴ*, "General History," and embraced a period of 53 years, from the commencement of the second Punic war, (A. U. C. 555,) to the reduction of Macedonia into a Roman province, (A. U. C. 587). Thirty-eight books were devoted to the events of this period; while two others precede them, and serve as an introduction to the work. In these last the historian runs rapidly over the interval which had elapsed between the taking of Rome by the Gauls and the first descent of the Romans in Sicily, and after this enumerates what had occurred up to the commencement of the second Punic war. His object was to prove that the Romans did not owe their greatness to a mere blind fatality; he wished it to be made known by what steps, and by favour of what events, they had become masters, in so short a time, of so extensive an empire. His history is of a general nature, because he does not confine himself merely to those events which related to the Romans, but embraces, at the same time, whatever had passed during that period among every nation of the known world. Of the forty books which it originally comprehended, time has only spared the first five entire. Of the rest, as far as the seventeenth, we have merely fragments, though of considerable size. Of the remaining books we have nothing left except what is found in two meagre abridgments which the emperor Constantine Porphyrogenitus, in the tenth century, caused to be made of the whole work. The one of these is entitled "Embassies," or the history of treaties of peace; the other is styled "Virtues and Vices." Among the fragments that remain of Polybius, are from the 17th to the 40th chapters of the sixth book, inclusive, which treat of the Roman art of war, and have often been published separately under this title. That part of the history which is lost embraced the history of those events of which the historian was himself an eye-witness; an irreparable loss for us; though Livy made frequent use of it.] The history of Polybius is admired for its authenticity, and he is, perhaps, the only historian among the Greeks who was experimentally and professedly acquainted with the military operations and the political measures of which he makes mention. He has been recommended in every age and country as the best master in the art of war, and nothing can more effectually prove the esteem in which he was held among the Romans, than to mention that Brutus, the murderer of Cæsar, perused his history with the greatest attention, epitomized it, and often retired from the field where he had drawn his sword against Octavius and Antony, to read the instructive pages which described the great actions of his ancestors. [The his-

tory of Polybius possesses in one respect, a peculiar character, distinguishing it from the works of all the historians which had preceded him. Not content with relating events in the order in which they had occurred, he goes back to the causes which produced them; he unfolds their attendant circumstances, and the consequences which they have brought with them. He judges the actions of men, and paints the characters of the principal actors. In a word, he forms the judgment of the reader, and causes him to indulge in reflections which ought to prepare him for the administration of *public affairs* (πραγματι). Hence the title of his history, *ἱστορία πραγματικῆ*. The style of Polybius is not elegant. He wrote after the purity of the Attic dialect had departed; and introduces, besides, many Latinisms into his work. Perhaps too, his long sojourning among strangers had caused him to forget some of the nicer features of his native tongue.] Notwithstanding, however, the faulty nature of his style, still every where there is instruction to be found, information to be collected, and curious facts to be obtained; and it reflects not much honour upon Livy for calling the historian from whom he has copied whole books almost word for word, without gratitude or acknowledgment, *haudquaquam spernendus auctor*. Dionysius of Halicarnassus is one of his most violent accusers; but the historian has rather exposed his ignorance of true criticism than discovered inaccuracy or inelegance. [Dionysius remarks that no man of taste can endure to read the work of Polybius to the end. It is strange that he did not take into consideration the highly attractive nature of the events, and the spirit with which they are narrated. Besides his general history, Polybius wrote "Memoirs of the life of Philipœmen," a work on "Tactics," and a letter on "the situation of Laconia." From a passage of Cicero, moreover, (*Ep. ad Fam.* 5, 12,) it would appear that Polybius had written a detached "history of the Numantine war."] The best editions of Polybius are those of Gronovius, 3 vols. 8vo. Amst. 1670, of Ernesti, 3 vols. 8vo. 1764, and of Schweighauser, 7 vols. 8vo. Lips. 1785. [An eighth volume was added in 1794-5, in two parts; the first containing the remainder of the annotations, and an historical and geographical index; the second part forming a valuable Lexicon Polybianum. This costly and elaborate edition well deserves to be ranked as the *editio optima*. Orellius published in 1813, from the Leipzig press, the commentary of Æneas Tacticus, in one vol. 8vo. as a supplement to this edition.] *Plut. in Phil. in Præc.—Liv.* 30, c. 45.—*Paus.* 8, c. 36.

POLYBOTES, one of the giants who made war against Jupiter. He was killed by Neptune, who crushed him under a part of the island of Cos, as he was walking across the Ægean. *Paus.* 1, c. 2.—*Hygin. in præ. fab.*

POLYBUS. *vid.* Polybius.

POLYCARPUS, a famous Greek writer, born at Smyrna, and educated at the expense

of a rich but pious lady. Some suppose that he was St. John's disciple. He became bishop of Smyrna, and went to Rome to settle the festival of Easter, but to no purpose. He was condemned to be burnt at Smyrna, A. D. 167. [When he was going to the flames, the pro-consul offered him his life if he would blaspheme Christ, to which the venerable prelate answered, *eighty and six years have I served him, and he has ever treated me with kindness, how then can I blaspheme him?* His epistle to the Philippians is simple and modest, yet replete with useful precepts and rules for the conduct of life. The best edition of Polycarp's epistle is that of Oxon, 8vo. 1708, being annexed to the works of Ignatius.

POLYCLEES, a famous athlete, often crowned at the four solemn games of the Greeks. He had a statue in Jupiter's grove at Olympia. *Paus.* 6, c. 1.

POLYCLÉTUS, a celebrated statuary of Siccyon, about 232 years before Christ. He was universally reckoned the most skilful artist of his profession among the ancients, and the second rank was given to Phidias. One of his pieces, in which he had represented a body-guard of the king of Persia, was so happily executed, and so nice and exact in all its proportions, that it was looked upon as a most perfect model, and accordingly called *the Rule*. He was acquainted with architecture. *Paus.* 2 and 6.—*Quintil.* 12, c. 10.

—Another who lived about 30 years after.

POLYCRATES, a tyrant of Samos, well known for the continual flow of good fortune which attended him. He became very powerful, and made himself master not only of the neighbouring islands, but also of some cities on the coast of Asia. He had a fleet of a hundred ships of war, and was so universally respected that Amasis, the king of Egypt, made a treaty of alliance with him. The Egyptian monarch, however, terrified by his continued prosperity, advised him to chequer his enjoyments by relinquishing some of his most favourite objects. Polycrates complied, and threw into a sea a beautiful seal, the most valuable of his jewels. The voluntary loss of so precious a seal afflicted him for some time, but a few days after, he received as a present a large fish, in whose belly the jewel was found. Amasis no sooner heard this than he rejected all alliance with the tyrant of Samos, and observed, that sooner or later his good fortune would vanish. Some time after Polycrates visited Magnesia on the Mæander, where he had been invited by Orætes, the governor. He was shamefully put to death, 522 years before Christ, merely because the governor wished to terminate the prosperity of Polycrates. [Herodotus alleges two reasons: one, that Orætes was induced by the reproaches of an acquaintance, the governor of Daseylum, who upbraided him for not having added Samos to the Persian dominions, when it lay so near, and had been seized by a private citizen (Polycrates) with the help of but fifteen armed men; the other, that a

messenger from Orætes had been disrespectfully treated by Polycrates.] The daughter of Polycrates had dissuaded her father from going to the house of Orætes, on account of the bad dreams which she had, but her advice was disregarded. [She dreamt that she saw her father aloft in the air, washed by Jupiter and anointed by the sun. The circumstance of her father being suspended on a cross fulfilled the vision. He was washed by Jupiter, that is, by the rain, and anointed by the sun, "which extracted," says Herodotus, "the moisture from his body."] *Paus.* 3, c. 14.—*Strab.* 14.—*Herodot.* 3, c. 39, &c.—A sophist of Athens, who, to engage the public attention, wrote a panegyric on Buciris and Clytemnestra. *Quintil.* 2, c. 17.—An ancient statuary.

POLYDĀMAS, a Trojan, son of Antenor by Theano, the sister of Hecuba. He married Lycaste, a natural daughter of Priam. He is accused by some of having betrayed his country to the Greeks. *Dares Phryg.*—A son of Panthous, born the same night as Hector. He was inferior in valour to none of the Trojans except Hector, and his prudence, the wisdom of his counsels, and the firmness of his mind, claimed equal admiration, and proved most salutary to his unfortunate and misguided countrymen. He was at last killed by Ajax, after he had slaughtered a great number of the enemy. *Dictys Cret.* 1, &c.—*Homer. Il.* 12, &c.—A celebrated athlete, son of Nicias, who imitated Hercules in whatever he did. He killed a lion with his fist, and it is said that he could stop a chariot with his hand in its most rapid course. He was one day with some of his friends in a cave, when, on a sudden, a large piece of rock came tumbling down, and while all fled away, he attempted to receive the falling fragment in his arms. His prodigious strength, however, was insufficient, and he was instantly crushed to pieces under the rock. *Paus.* 6, c. 5.

POLYDĀMNA, a wife of Thonis king of Egypt. It is said that she gave Helen a certain powder which had the wonderful power of driving away care and melancholy. *Homer. Od.* 4, v. 228.

POLYDECTES, a king of Sparta, of the family of the Proclidæ. He was son of Eunomus. *Paus.* 3, c. 7.—A son of Magnes, king of the island of Seriphos. He received with great kindness Danae and her son Perseus, who had been exposed on the sea by Acrisius. (*vid.* Perseus.) He took particular care of the education of Perseus; but when he became enamoured of Danae, he removed him from his kingdom, apprehensive of his resentment. Some time after he paid his addresses to Danae, and when she rejected him, he prepared to offer her violence. Danae fled to the altar of Minerva for protection, and Dictys, the brother of Polydectes, who had himself saved her from the waves, opposed her ravisher, and armed himself in her defence. At this critical moment, Perseus arrived, and with Medusa's head he turned

into stones Polydectes, with the associates of his guilt. The crown of Seriphos was given to Dictys who had shown himself so active in the cause of innocence. *Ovid. Met.* 5, v. 242.—*Hygin fab.* 63, &c.

POLYDŌRA, a daughter of Peleus, king of Thessaly, by Antigone, the daughter of Eurytion. She married the river Sperchius, by whom she had Mnestheus. *Apollod.*—One of the Oceanides. *Hesiod.*—A daughter of Meleager king of Calydon, who married Protesilaus. She killed herself when she heard that her husband was dead. The wife of Protesilaus is more commonly called Laodamia. [*vid.* Protesilaus.] *Paus.* 4, c. 2.—An island of the Propontis near Cyzicus.

POLYDŌRUS, a son of Alcamenes, king of Sparta. He put an end to the war which had been carried on during 20 years between Messenia and his subjects, and during his reign the Lacedæmonians planted two colonies, one at Crotona, and the other among the Locri. He was universally respected. He was assassinated by a nobleman, called Polemarchus. His son Eurycrates succeeded him 724 years before Christ. *Herodot.* 7, c. 204.—A celebrated carver of Rhodes, who with one stone made the famous statue of Laocoon and his children. *Plin.* 34, c. 8.—A son of Hippomedon, who went with the Epigoni to the second Theban war. *Paus.* 2.—A son of Cadmus and Hermione, who married Nycteis, by whom he had Labdacus, the father of Laius. He succeeded to the throne of Thebes when his father had gone to Illyricum. *Apollod.* 3.—A brother of Jason of Pheræ, who killed his brother, and seized upon his possessions. *Diod.* 15.—A son of Priam killed by Achilles.—Another son of Priam by Hecuba, or, according to others, by Laothoe, the daughter of Altes, king of Pedæus. As he was young and inexperienced when Troy was besieged by the Greeks, his father removed him to the court of Polymnestor, king of Thrace, and also intrusted to the care of the monarch a large sum of money, and the greatest part of his treasures, till his country was freed from foreign invasion. No sooner was the death of Priam known in Thrace than Polymnestor made himself master of the riches which were in his possession, and, to ensure them the better, he assassinated young Polydorus, and threw his body into the sea, where it was found by Hecuba. [*vid.* Hecuba.] According to Virgil the body of Polydorus was buried near the shore by his assassin, and there grew on his grave a myrtle, whose shoots dropped blood, when Æneas, going to Italy, attempted to tear them from the tree. [*vid.* Polymnestor.] *Virg. Æn.* 3, v. 21, &c.—*Apollod.* 3, c. 12.—*Ovid. Met.* 13, v. 432.—*Homer. Il.* 20.—*Dictys Cret.* 2, c. 18.

POLYGNŌTUS, a celebrated painter of Phasos, about 422 years before the Christian era. His father's name was Aglaophon. He adorned one of the public porticoes of Athens

with his paintings, in which he represented the most striking events of the Trojan war. He particularly excelled in giving grace, liveliness, and expression to his pieces. The Athenians were so pleased with him, that they offered to reward his labours with whatever he pleased to accept. He declined this generous offer, and the Amphictyonic council, which was composed of the representatives of the principal cities of Greece, ordered that Polygnotus should be maintained at the public expense wherever he went. *Quintil.* 12, c. 10.—*Plin.* 33 and 34.—*Plut. in Cim.*—*Paus.* 10, c. 25, &c.—A statue. *Plin.* 34.

POLYHYMNA, and **POLYMNIA**, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over singing and rhetoric, and was deemed the inventress of harmony. [*vid. remarks under the article Musæ.*] *Hesiod. Theog.* 75 and 915.—*Plut. in Symp.*—*Horat.* 1, od. 1.—*Ovid. Fast.* 5, v. 9 and 53.

POLYDIUS, a physician who brought back to life Glaucus, the son of Minos, by applying to his body a certain herb with which he had seen a serpent restore life to another which was dead. [*vid. Glaucus.*] *Apollod.* 3, c. 3.—*Paus.* 1, c. 43.—A son of Hercules by one of the daughters of Thestius.—*Apollod.*—A Corinthian soothsayer, called also *Polybius*.—A dithyrambic poet, painter, and musician.

POLYMNESTES, a Greek poet of Colophon. *Paus.* 1, c. 14.—A native of Thera, father of Battus or Aristocles, by Phronima, the daughter of Etearchus, king of Oaxus. *Herodot.* 4, c. 150.

POLYMNESTOR, a king of the Thracian Chersonesus, who married Ilione the eldest of Priam's daughters. When the Greeks besieged Troy, Priam sent the greatest part of his treasures, together with Polydorus, the youngest of his sons, to Thrace, where they were intrusted to the care of Polymnestor. The Thracian monarch paid every attention to his brother-in-law; but when he was informed that Priam was dead, he murdered him to become master of the riches which were in his possession. At that time, the Greeks were returning victorious from Troy, followed by all the captives, among whom was Hecuba, the mother of Polydorus. The fleet stopped on the coasts of Thrace, where one of the female captives discovered on the shore the body of Polydorus, whom Polymnestor had thrown into the sea. The dreadful intelligence was immediately communicated to the mother, and Hecuba, who recollected the frightful dream which she had had on the preceding night, did not doubt but Polymnestor was the cruel assassin. She resolved to revenge her son's death, and immediately she called out Polymnestor, as if wishing to impart to him a matter of the most important nature. The tyrant was drawn into the snare, and was no sooner introduced into the apartments of the Trojan princess, than the female captives rushed upon him, and put out his eyes with their pins, while Hecuba

murdered his two children who had accompanied him. According to Euripides, the Greeks condemned Polymnestor to be banished into a distant island for his perfidy. Hyginus, however, relates the whole differently, and observes, that when Polydorus was sent to Thrace, Ilione, his sister, took him instead of her son Deiphilus, who was of the same age, apprehensive of her husband's cruelty. The monarch was unacquainted with the imposition, he looked upon Polydorus as his own son, and treated Deiphilus as the brother of Ilione. After the destruction of Troy, the conquerors, who wished the house and family of Priam to be totally extirpated, offered Electra, the daughter of Agamemnon, to Polymnestor, if he would destroy Ilione and Polydorus. The monarch accepted the offer, and immediately dispatched his own son Deiphilus, whom he had been taught to regard as Polydorus. Polydorus, who passed as the son of Polymnestor, consulted the oracle after the murder of Deiphilus, and when he was informed that his father was dead, his mother a captive in the hands of the Greeks, and his country in ruins, he communicated the answer of the god to Ilione, whom he had always regarded as his mother. Ilione told him the measures she had pursued to save his life, and upon this he avenged the perfidy of Polymnestor by putting out his eyes. *Eurip. in Iteub.*—*Hygin. fab.* 109.—*Virg. Æn.* 3, v. 45, &c.—*Ovid. Met.* 13, v. 430, &c.

POLYNICES, a son of Ædipus, king of Thebes, by Jocasta. He inherited his father's throne with his brother Eteocles, and it was mutually agreed between the two brothers that they should reign each a year alternately. Eteocles first ascended the throne by right of seniority; but when the year was expired, he refused to resign the crown to his brother. Polynices, upon this, fled to Argos, where he married Argia, the daughter of Adrastus, the king of the country, and levied a large army, at the head of which he marched to Thebes. The command of his army was divided among seven celebrated chiefs, who were to attack the seven gates of the city of Thebes. The battle was decided by a single combat between the two brothers, who both killed one another. (*vid. Eteocles.*) *Æschyl. sept. ante Theb.*—*Eurip.*—*Phaniss.*—*Senec. in Theb.*—*Diod.* 4.—*Hygin. fab.* 68, &c.—*Paus.* 2, c. 20, l. 9, c. 5.—*Apollod.* 3, c. 5.

POLYPEMON, a famous thief, called also *Procrustes*, who plundered all the travellers about the Cephissus and near Eleusis in Attica. He was killed by Theseus. Ovid calls him father of Procrustes, and Apollodorus of Sinus. (*vid. Procrustes.*) *Paus.* 1, c. 38.—*Ovid. in Ib.* 409.—*Diod.* 4.—*Plut. in Theb.*

POLYPERCHON, or **POLYSERPCHON**, one of the officers of Alexander. Antipater at his death appointed him governor of the kingdom of Macedonia, in preference to his own son Cassander. Polyperchon, though old, and a man of experience, showed great ignorance

in the administration of the government. He became cruel not only to the Greeks, or such as opposed his ambitious views, but even to the helpless and innocent children and friends of Alexander to whom he was indebted for his rise and military reputation. He was killed in a battle 309 B. C. *Curt.—Diod.* 17, &c.—*Justin.* 13.

POLYPHĒMUS, a celebrated Cyclops, king of all the Cyclops in Sicily, and son of Neptune and Thoosa, the daughter of Phorcys. [*vid.* Cyclopes.] He is represented as a monster of strength, of a tall stature, and one eye in the middle of the forehead. He fed upon human flesh, and kept his flocks on the coasts of Sicily, when Ulysses, at his return from the Trojan war, was driven there. The Grecian prince, with twelve of his companions, visited the coast, and were seized by the Cyclops, who confined them in his cave, and daily devoured two of them. Ulysses and all his companions would have perished had they not intoxicated the Cyclops, and put out his eye with a firebrand while he was asleep. Polyphemus, was awakened by the sudden pain, he stopped the entrance of his cave, but Ulysses and his surviving companions escaped by means of the flocks of the Cyclops, as they were led out to feed on the mountains. Polyphemus became enamoured of Galatæa, but his addresses were disregarded, and the nymph shunned his presence. The Cyclops was more earnest, and when he saw Galatæa surrender herself to the pleasures of Acis, he crushed his rival with a piece of a broken rock. *Theocrit.* 1.—*Ovid. Met.* 13, v. 772.—*Homer. Od.* 19.—*Eurip. in Cyclop.*—*Hygin. fab.* 125.

POLYSPERCHON. *vid.* Polyperchon.

POLYXĒNA, a daughter of Priam and Hebe, celebrated for her beauty and accomplishments. Achilles became enamoured of her, and solicited her hand, and their marriage would have been consummated, had not Hector, her brother, opposed it. Polyxena, according to some authors, accompanied her father when he went to the tent of Achilles to redeem the body of his son Hector. Some time after the Grecian hero came into the temple of Apollo to obtain a sight of the Trojan princess, but he was murdered there by Paris; and Polyxena, who had returned his affection, was so afflicted at his death, that she went and sacrificed herself on his tomb. Some, however, suppose, that that sacrifice was not voluntary, but that the manes of Achilles appeared to the Greeks as they were going to embark, and demanded of them the sacrifice of Polyxena. The princess, who was in the number of the captives, was upon this dragged to her lover's tomb, and there immolated by Neoptolemus, the son of Achilles. *Ovid. Met.* 13, fab. 5, &c.—*Dictys. Cret.* 3 and 5.—*Virg. Æn.* 3, v. 321.—*Catull. ep.* 65.—*Hygin. fab.* 90.

POLYXO, a priestess of Apollo's temple in Lemnos. She was also nurse to queen Hypsipyle. It was by her advice that the Lemnian women murdered all their husbands. *Apolon.* 1.—*Flacc.* 2.—*Hygin. fab.* 15—A na-

tive of Argos, who married Tlepolemus, son of Hercules. She followed him to Rhodes after the murder of his uncle Lycymnius, and when he departed for the Trojan war with the rest of the Greek princes, she became the sole mistress of the kingdom. After the Trojan war, Helen fled from Peloponnesus to Rhodes, where Polyxo reigned. Polyxo detained her, and, to punish her as being the cause of a war in which Tlepolemus had perished, she ordered her to be hanged on a tree by her female servants, disguised in the habit of Furies. (*vid.* Helena.) *Paus.* 5, c. 19.

POLYZĒLUS, a Greek poet of Rhodes. He had written a poem on the origin and birth of Bacchus, Venus, the Muses, &c. Some of his verses are quoted by Athenæus. *Hygin. P.* A. 2, c. 14.

POMETIA, **POMETII**, and **POMETIA SUESSA**, [a town of Italy and capital of the Volsci. It was taken by the Romans in the early part of the reign of Tarquinius Superbus. From the sale of the plunder a sum of 40 talents was obtained, which was set apart by the king for the erection of the capitol.] It was totally destroyed by the Romans, because it had revolted. *Virg. Æn.* 6, v. 775.—*Liv.* 2, c. 17.

POMŌNA, a nymph at Rome who was supposed to preside over gardens, and to be the goddess of all sorts of fruit-trees. She had a temple at Rome, and a regular priest, called *Flamen Pomonalis*, who offered sacrifices to her divinity for the preservation of fruit. She was generally represented as sitting on a basket full of flowers and fruit, and holding a bough in one hand, and apples in the other. Pomona was particularly delighted with the cultivation of the earth, she disdained the toils of the field, and the fatigues of hunting. Many of the gods of the country endeavoured to gain her affection, but she received their addresses with coldness. Vertumnus was the only one who, by assuming different shapes, and introducing himself into her company under the form of an old woman, prevailed upon her to break her vow of celibacy and to marry him. This deity was unknown among the Greeks. *Ovid. Met.* 14, v. 628, &c.—*Festus. de V. sig.*

POMPEIA, a daughter of Pompey the Great, Julius Cæsar's third wife. She was accused of incontinence, because Clodius had introduced himself in women's clothes into the room where she was celebrating the mysteries of Cybele. Cæsar repudiated her upon this accusation. *Plut.*—There was a portico at Rome, called *Pompeia*, much frequented by all orders of people. *Ovid. Art. Am.* v. 67.—*Mart.* 11, ep. 48.

POMPEIA LEX, by Pompey the Great, *de ambitu*, A. U. C. 701. It ordained that whatever person had been convicted of the crime of *ambitus*, should be pardoned, provided he could impeach two others of the same crime and occasion the condemnation of one of them. —Another by the same, A. U. C. 701, which forbade the use of *Laudatores* in trials,

or persons who gave a good character of the prisoner then impeached.—Another by the same, A. U. C. 683. It restored to the tribunes their original power and authority, of which they had been deprived by the Cornelian law.—Another by the same, A. U. C. 701. It shortened the forms of trials, and enacted that the three first days of a trial should be employed in examining witnesses, and it allowed only one day to the parties to make their accusation and defence. The plaintiff was confined to two hours, and the defendant to three. This law had for its object the riots which happened from the quarrels of Clodius and Milo.—Another by the same, A. U. C. 698. It required that the judges should be the richest of every century, contrary to the usual form. It was, however, requisite that they should be such as the Aurelian law prescribed.—Another of the same, A. U. C. 701. Pompey was by this empowered to continue in the government of Spain five years longer.

POMPEIANUS, a Roman knight of Antioch, raised to offices of the greatest trust under the emperor Aurelius, whose daughter Lucilla he married. He lived in great popularity at Rome, and retired from the court when Commodus succeeded to the imperial crown. He ought, according to Julian's opinion, to have been chosen and adopted as successor by M. Aurelius.

POMPEII or POMPEIUM, a town of Campania, [about fourteen miles from Naples, on the road to Nocera,] built, as some suppose, by Hercules, and so called because the hero there exhibited the long procession (*pompa*) of the herds of Geryon, which he had obtained by conquest. It was partly demolished by an earthquake, A. D. 63, and afterwards rebuilt. Sixteen years after it was swallowed up by another earthquake, which accompanied one of the eruptions of Mount Vesuvius. Herculaneum, in its neighbourhood, shared the same fate. The people of the town were then assembled in a theatre, where public spectacles were exhibited. [It was probably situate on an arm of the sea, and served as a port for the inland towns. This inlet of the sea has been filled up by successive eruptions, besides that which destroyed the town. The opinion generally maintained, that the people of this city were surprised and overwhelmed by the volcanic storm while in the theatre, is not a very probable one. The number of skeletons discovered in Pompeii does not exceed 60; and ten times this number would be inconsiderable when compared with the extent and population of the city. Besides, the first agitation and threatening aspect of the mountain must have filled every breast with terror, and banished all gaiety and amusement. No doubt the previous intimations were of such a nature as to have fully apprized the inhabitants of their danger, and induced the great mass of them to save themselves by flight. The discovery of Pompeii, (*vid.* Herculaneum,) after having lain so long buried and unknown, has fur-

nished us with many curious and valuable remains of antiquity.] *Liv.* 9, c. 38.—*Strab.* 6—*Mela*, 2, c. 4.—*Dionys.* 1.—*Seneca. Quest.* 4.—*Solin.* 8.

P MPEIOPOLIS, a town of Cilicia, formerly called Soli. *Mela*, 1, c. 13.

Q. POMPEIUS, a consul who carried on war against the Numantines, and made a shameful treaty. He is the first of that noble family of whom mention is made. *Flor.* 2, c. 18.—Cneus, a Roman general who made war against the Marsi, and triumphed over the Piceni. He declared himself against Cinna and Marius, and supported the interest of the republic. He was surnamed *Strabo*, because he squinted. While he was marching against Marius, a plague broke out in his army, and raged with such violence, that it carried away 11,000 men in a few days. He was killed by a flash of lightning, and as he had behaved with cruelty while in power, the people dragged his body through the streets of Rome with an iron hook, and threw it into the Tiber. *Paterc.* 2.—*Plut. in Pomp.*—Rufus, a Roman consul with Sylla. He was sent to finish the Marsian war, but the army mutinied at the instigation of Pompeius Strabo, whom he was to succeed in command, and he was assassinated by some of the soldiers. *Appian. Civ.* 1.—A general, who succeeded Metellus in Spain, and was the occasion of a war with Numantia.—Sextus, a governor of Spain, who cured himself of the gout by placing himself in corn above the knee. *Plin.* 22, c. 25.—A consul praised for his learning and abilities. *Ovid. ex Pont.* 4, ep. 1.—A son of Theophanes of Mitylene, famous for his intimacy with Pompey the Great, and for his writings. *Tacit. Ann.* 6.—A knight put to death by the emperor Claudius for his adultery with Messalina, *Tacit.* 11, *Ann.*—Cneus, surnamed *Magnus*, from the greatness of his exploits, was son of Pompeius Strabo, and Lucilla. He early distinguished himself in the field of battle, and fought with success and bravery under his father, whose courage and military prudence he imitated. He began his career with great popularity, the beauty and elegance of his person gained him admirers, and by pleading at the bar, he displayed his eloquence, and received the most unbounded applause. In the disturbances which agitated Rome, by the ambition and avarice of Marius and Sylla, Pompey followed the interest of the latter, and by levying three legions for his service he gained his friendship and his protection. In the 26th year of his age he conquered Sicily, which was in the power of Marius and his adherents, and in 40 days he regained all the territories of Africa which had forsaken the interest of Sylla. This rapid success astonished the Romans, and Sylla, who admired and dreaded the rising power of Pompey, recalled him to Rome. Pompey immediately obeyed, and the dictator, by saluting him with the appellation of the Great, showed to the world what expectations he formed from the maturer age of his victorious lieutenant.

This sounding title was not sufficient to gratify the ambition of Pompey; he demanded a triumph, and when Sylla refuse to grant it, he emphatically exclaimed, that the sun shone with more ardour at his rising than at his setting. His assurance gained what petitions and entreaties could not obtain, and he was the first Roman knight who, without an office under the appointment of the senate, marched in triumphal procession through the streets of Rome. He now appeared, not as a dependent, but as a rival of the dictator, and his opposition to his measures totally excluded him from his will. After the death of Sylla, Pompey supported himself against the remains of the Marian faction, which were headed by Lepidus. He defeated them, put an end to the war which the revolt of Sertorius in Spain had occasioned, and obtained a second triumph, though still a private citizen, about 73 years before the Christian era. He was soon after made consul, and in that office he restored the tribunitian power to its original dignity, and in forty days removed the pirates from the Mediterranean, where they had reigned for many years, and by their continual plunder and audacity, almost destroyed the whole naval power of Rome. While he prosecuted the piratical war, and extirpated these maritime robbers in their obscure retreats in Cilicia, Pompey was called to greater undertakings, and by the influence of his friends at Rome, and of the tribune Manilius, he was empowered to finish the war against two of the most powerful monarchs of Asia, Mithridates king of Pontus, and Tigranes king of Armenia. In this expedition Pompey showed himself no ways inferior to Lucullus, who was then at the head of the Roman armies, and who resigned with reluctance an office which would have made him the conqueror of Mithridates and the master of all Asia. His operations against the king of Pontus were bold and vigorous, and in a general engagement, the Romans so totally defeated the enemy, that the Asiatic monarch escaped with difficulty from the field of battle. [*vid. Mithridaticum bellum.*] Pompey did not lose sight of the advantages dispatch would ensure; he entered Armenia, received the submission of king Tigranes, and after he had conquered the Albanians and Iberians, visited countries which were scarce known to the Romans, and, like a master of the world, disposed of kingdoms and provinces, and received homage from 12 crowned heads at once; he entered Syria, and pushed his conquests as far as the Red Sea. Part of Arabia was subdued, Judea became a Roman province, and when he had now nothing to fear from Mithridates, who had voluntarily destroyed himself, Pompey returned to Italy with all the pomp and majesty of an eastern conqueror. The Romans dreaded his approach, they knew his power and his influence among his troops, and they feared the return of another tyrannical Sylla. Pompey, however, banished their fears, he disbanded his army, and the conqueror of

Asia entered Rome like a private citizen. This modest and prudent behaviour gained him more friends and adherents than the most unbounded power, aided with profusion and liberality. He was honoured with a triumph, and the Romans, for three successive days, gazed with astonishment on the riches and the spoils which their conquest had acquired in the east, and expressed their raptures at the sight of the different nations, habits, and treasures, which preceded the conqueror's chariot. But it was not this alone which gratified the ambition and flattered the pride of the Romans; the advantages of their conquests were more lasting than an empty show, and when 20,000 talents were brought into the public treasury, and when the revenues of the republic were raised from 50 to 85 millions of drachmæ, Pompey became more powerful, more flattered, and more envied. To strengthen himself, and to triumph over his enemies, Pompey soon after united his interest with that of Cæsar and Crassus, and formed the first triumvirate, by solemnly swearing that their attachment should be mutual, their cause common, and their union permanent. The agreement was completed by the marriage of Pompey with Julia, the daughter of Cæsar, and the provinces of the republic were arbitrarily divided among the triumvirs. Pompey was allotted Africa and the two Spains, while Crassus repaired to Syria, to add Parthia to the empire of Rome, and Cæsar remained satisfied with the rest, and the continuation of his power as governor of Gaul for five additional years. But this powerful confederacy was soon broken; the sudden death of Julia, and the total defeat of Crassus in Syria, shattered the political bands which held the jarring interest of Cæsar and Pompey united. Pompey dreaded his father-in-law, and yet he affected to despise him; and by suffering anarchy to prevail in Rome, he convinced his fellow-citizens of the necessity of investing him with dictatorial power. But while the conqueror of Mithridates was as a sovereign at Rome, the adherents of Cæsar were not silent. They demanded that either the consulship should be given to him, or that he should be continued in the government of Gaul. This just demand would perhaps have been granted, but Cato opposed it, and when Pompey sent for the two legions which he had lent to Cæsar, the breach became more wide, and a civil war inevitable. Cæsar was privately preparing to meet his enemies, while Pompey remained indolent, and gratified his pride in seeing all Italy celebrate his recovery from an indisposition by universal rejoicings. But he was soon roused from his inactivity, and it was now time to find his friends, if any thing could be obtained from the caprice and the fickleness of a people which he had once delighted and amused by the exhibition of games and spectacles in a theatre which could contain 20,000 spectators. Cæsar was now near Rome, he had crossed the Rubicon, which was a declaration of hostilities, and Pompey, who had once boasted

that he could raise legions to his assistance by stamping on the ground with his foot, fled from the city with precipitation, and retired to Brundisium with the consuls and part of the senators. His cause, indeed, was popular, he had been invested with discretionary power, the senate had entreated him to protect the republic against the usurpation and tyranny of Cæsar; and Cato, by embracing his cause, and appearing in his camp, seemed to indicate that he was the friend of the republic and the assertor of Roman liberty and independence. But Cæsar was now master of Rome, and in sixty days all Italy acknowledged his power, and the conqueror hastened to Spain, there to defeat the interest of Pompey, and to alienate the hearts of his soldiers. He was too successful, and when he had gained to his cause the western parts of the Roman empire, Cæsar crossed Italy and arrived in Greece, where Pompey had retired, supported by all the powers of the east, the wishes of the republican Romans, and by a numerous and well-disciplined army. Though superior in numbers, he refused to give the enemy battle, while Cæsar continually harassed him, and even attacked his camp. Pompey repelled him with great success, and he might have decided the war if he had continued to pursue the enemy while their confusion was great, and their escape almost impossible. Want of provisions obliged Cæsar to advance towards Thessaly: Pompey pursued him, and in the plains of Pharsalia the two armies engaged. The whole was conducted against the advice and approbation of Pompey, and by suffering his troops to wait for the approach of the enemy, he deprived his soldiers of that advantage which the army of Cæsar obtained by running to the charge with spirit, vigour, and animation. The cavalry of Pompey soon gave way, and the general retired to his camp, overwhelmed with grief and shame. But here there was no safety, the conqueror pushed on every side, and Pompey disguised himself and fled to the sea-coast, whence he passed to Egypt, where he hoped to find a safe asylum till better and more favourable moments returned, in the court of Ptolemy, a prince whom he had once protected and ensured on his throne. When Ptolemy was told that Pompey claimed his protection, he consulted his ministers, and had the baseness to betray and to deceive him. A boat was sent to fetch him on shore, and the Roman general left his galley, after an affectionate and tender parting with his wife Cornelia. The Egyptian sailors sat in sullen silence in the boat, and when Pompey disembarked, Achilles and Septimus assassinated him. His wife, who had followed him with her eyes to the shore was a spectator of the bloody scene, and hastened away from the bay of Alexandria, not to share his miserable fate. He died B. C. 48, in the 58th or 59th year of his age, the day after his birth-day. His head was cut off and sent to Cæsar, who turned away from it with horror, and shed a flood of tears. The body was left for some time naked on the sea-

shore, till the humanity of Philip, one of his freedmen, and an old soldier who had often followed his standard to victory, raised a burning pile, and deposited his ashes under a mound of earth. Cæsar erected a monument on his remains, and the emperor Adrian, two centuries after, when he visited Egypt, ordered it to be repaired at his own expense, and paid particular honour to the memory of a great and good man. The character of Pompey is that of an intriguing and artful general, and the *oris probi*, and *animo invericundo* of Sallust, short and laconic as it may appear, is the best and most descriptive picture of his character. He wished it to appear that he obtained all his honour and dignity from merit alone, and as the free and unprejudiced favours of the Romans, while he secretly claimed them by faction and intrigue; and he who wished to appear the patron, and an example of true discipline and ancient simplicity, was not ashamed publicly to bribe the populace to gain an election, or to support his favourites. Yet amidst all this dissimulation, which was perhaps but congenial with the age, we perceive many other striking features; Pompey was kind and clement to the conquered, and generous to his captives, and he buried at his own expense Mithridates, with all the pomp and the solemnity which the greatness of his power and the extent of his dominions seemed to claim. He was an enemy to flattery; and when his character was impeached by the malevolence of party, he condescended, though consul, to appear before the consorial tribunal, and to show that his actions and measures were not subversive of the peace and the independence of the people. In his private character he was as remarkable; he lived with great temperance and moderation, and his house was small, and not ostentatiously furnished. He destroyed with great prudence the papers which were found in the camp of Sertorius, lest mischievous curiosity should find causes to accuse the innocent, and to meditate their destruction. With great disinterestedness he refused the presents which princes and monarchs offered to him, and he ordered them to be added to the public revenue. He might have seen a better fate, and terminated his days with more glory, if he had not acted with such imprudence when the flames of civil war were first kindled; and he reflected with remorse, after the battle of Pharsalia, upon his want of usual sagacity and military prudence, in fighting at such a distance from the sea, and in leaving the fortified places of Dyrrachium, to meet in the open plain an enemy, without provisions, without friends, and without resources. The misfortunes which attended him after the conquest of Mithridates, are attributed by Christian writers to his impiety in profaning the temple of the Jews, and in entering with the insolence of a conqueror the Holy of Holies, where even the sacred person of the high-priest of the nation was not admitted but upon the

most solemn occasions. His duplicity of behaviour in regard to Cicero is deservedly censured, and he should not have violently sacrificed to party and sedition a Roman whom he had ever found his firmest friend and adherent. In his meeting with Lucullus he cannot but be taxed with pride, and he might have paid more deference and more honour to a general who was as able and more entitled than himself to finish the Mithridatic war. Pompey married four different times. His first matrimonial connection was with Antistia, the daughter of the prætor Antistius, whom he divorced with great reluctance to marry Æmylia, the daughter-in-law of Sylla. Æmylia died in child-bed; and Pompey's marriage with Julia, the daughter of Cæsar, was a step more of policy than affection. Yet Julia loved Pompey with great tenderness, and her death in child-bed was the signal of war between her husband and her father. He afterwards married Cornelia, the daughter of Metellus Scipio, a woman commended for her virtues, beauty, and accomplishments. *Plut. in vitâ*—*Flor. 4.*—*Paterc. 2, c. 29.*—*Dio. Cass.*—*Lucan.*—*Appian.*—*Cæs. bell. Civ.*—*Cic. Orat. 68, ad Attic. 7, ep. 25, ad fam. 13, ep. 19.*—*Eutrop.*—The two sons of Pompey the Great, called *Cneius* and *Sextus*, were masters of a powerful army, when the death of their father was known. They prepared to oppose the conqueror, but Cæsar pursued them with his usual vigour and success, and at the battle of Munda they were defeated, and Cneius was left among the slain. Sextus fled to Sicily, where he for some time supported himself; but the murder of Cæsar gave rise to new events, and if Pompey had been as prudent and as sagacious as his father, he might have become, perhaps, as great and as formidable. He treated with the triumvirs as an equal, and when Augustus and Antony had the imprudence to trust themselves without arms and without attendants in his ship, Pompey, by following the advice of his friend Menas, who wished him to cut off the illustrious persons who were masters of the world, and now in his power, might have made himself as absolute as Cæsar; but he refused, and observed it was unbecoming the son of Pompey to act with such duplicity. This friendly meeting of Pompey with two of the triumvirs was not productive of advantages to him, he wished to have no superior, and hostilities began. Pompey was at the head of 350 ships, and appeared so formidable to his enemies, and so confident of success in himself, that he called himself the son of Neptune and the lord of the sea. He was, however, soon defeated in a naval engagement; and of all his numerous fleet, only 17 sail accompanied his flight to Asia. Here, for a moment, he raised seditions, but Antony ordered him to be seized and put to death about 35 years before the Christian era. *Plut. in Anton. &c.*—*Paterc. 2, c. 55, &c.*—*Flor. 4, c. 2, &c.*—*Trogus. vid. Trogus.*—*Sextus Festus. [vid. Festus.]*

PŌMPELO, [the capital city of the Vascones in Spain: now *Pampeluna*, the capital of Navarre.] *Plin. 1, c. 3.*

POMPILIUS NUMA, the second king of Rome. [*vid. Numa.*] The descendants of the monarch were called *Pompilius Sanguis*, an expression applied by Horace to the Pisos. *Art. Poet. v. 92.*—Andronicus, a grammarian of Syria, who opened a school at Rome, and had Cicero and Cæsar among his pupils. *Sueton.*

POMPŌNIA, the wife of Q. Cicero, sister to Pomponius Atticus. She punished with the greatest cruelty Philologus, the slave who had betrayed her husband to Antony, and she ordered him to cut his flesh by piece-meal, and afterwards to boil it and eat it in her presence.

POMPŌNIUS, the father of Numa, advised his son to accept the regal dignity which the Roman ambassadors offered to him.—A celebrated Roman intimate with Cicero. He was surnamed Atticus, from his long residence at Athens. [*vid. Atticus.*—Mela, a Spaniard, who wrote a book of geography. [*vid. Mela.*]—A Roman, who accused Manlius the dictator, of cruelty. He triumphed over Sardinia, of which he was made governor. He escaped from Rome and the tyranny of the triumvirs, by assuming the habit of a prætor, and by travelling with his servants disguised in the dress of lictors with their fasces.—Secundus, an officer in Germany in the age of Nero. He was honoured with a triumph for a victory over the Barbarians of Germany. He wrote some poems, greatly celebrated by the ancients for their beauty and elegance. They are lost.

POMPŌNIAE. *vid. Pontinæ.*

PONS ÆLIUS was built by the emperor Adrian at Rome. It was the second bridge of Rome in following the current of the Tiber. It is still to be seen, the largest and most beautiful in Rome.—Æmylius, an ancient bridge at Rome, originally called *Sublucius*, because built with wood (*sublucæ*.) It was raised by Ancus Martius, and dedicated with great pomp and solemnity by the Roman priests. It was rebuilt with stones by Æmylius Lepidus, whose name it assumed. It was much injured by the overflowing of the river, and the emperor Antoninus, who repaired it, made it all of white marble. It was the last of all the bridges of Rome in following the course of the river, and some vestiges of it may still be seen.—Aniensis was built across the river Anio, about three miles from Rome. It was rebuilt by the eunuch Narses, and called after him when destroyed by the Goths.—Cestius was built in the reign of Tiberius, by a Roman called Cestus Gallus, from whom it received its name, and carried back from an island of the Tiber, to which the Fabricius conducted.—Aurelianus was built with marble by the emperor Antoninus.—Armonienses was built by Augustus, to join the Flaminian to the Æmylian road.—Bajanus was built at Baiæ in the sea by Caligula. It was supported by boats, and

measured about six miles in length.—Janicularis received its name from its vicinity to Mount Janiculum. It is still standing.—Milvius was about one mile from Rome. It was built by the censor Ælius Scaurus. It was near it that Constantine defeated Maxentius.—Fabricius was built by Fabricius, and carried to an island of the Tiber.—Gardius was built by Agrippa.—Palatinus, near Mount Palatine, was also called *Senatori*, because the senators walked over it in procession when they went to consult the Sybilline books. It was begun by M. Fulvius, and finished in the censorship of L. Mummius, and some remains of it are still visible.—Trajani was built by Trajan across the Danube, celebrated for its bigness and magnificence.—The emperor built it to assist more expeditiously the provinces against the Barbarians, but his successor destroyed it, as he supposed that it would be rather an inducement for the Barbarians to invade the empire. It was raised on 20 piers of hewn stones, 150 feet from the foundation, 60 feet broad, and 170 feet distant one from the other; extending in length above a mile. [*vid. Dacia.*] Some of the pillars are still standing.—Another was built by Trajan over the Tagus, part of which still remains. Of temporary bridges, that of Cæsar over the Rhine was the most famous.—The largest single arched bridge known is over the river Elaver. [now the *Alier*] in France, called *Pons Veteris Britæ*. The pillars stand on two rocks at the distance of 195 feet. The arch is 84 feet high above the water.—Suffragiorum was built in the Campus Martius, and received its name because the populace were obliged to pass over it whenever they delivered their suffrages at the elections of magistrates and officers of the state.—Tirensis, a bridge of Latium between Arpinum and Minturnæ.—Triumphalis was on the way to the capitol, and passed over by those who triumphed.—Narniensis joined two mountains near Narnia, built by Augustus, of stupendous height, 60 miles from Rome: one arch of it remains, about 100 feet high.

PONTIA, [an island in the Mare Tyrrhenum, off the coast of Campania, and directly south of the promontory of Circeii. The Romans established a colony in it. It was to this island that Tiberius banished Nero the eldest son of Germanicus, where he died of famine and wretchedness, A. D. 31.] *Pin. 3, c. 6.—Ptol. 3, c. 1. vid. Cnотrides.*

PONTICUS, a poet of Rome, contemporary with Propertius, by whom he is compared to Homer. He wrote an account of the Theban war in heroic verse. *Propert. 1, el. 7.*

[PONTINÆ PALUDES, or POMPTINÆ PALUDES, a marshy tract of country in the territory of the Volsci, deriving its appellation from the town of Suessa Pometia, in whose vicinity it was situate. These fens are occasioned by the quantity of water carried into the plain by numberless streams which

rise at the foot of the adjacent mountains, and for want of a sufficient declivity creep sluggishly over the level space, and sometimes stagnate in pools or lose themselves in the sands. Two rivers principally contributed to the formation of these marshes, the Ufens or *Uffente*, and the Nymphæus or *Ninso*. The flat and swampy tract spread to the foot of the Volscian mountains, and covered an extent of 8 miles in breadth and 30 in length, with mud and infection. Appius Claudius, when employed in carrying his celebrated road through these marshes, made the first attempt to drain them. Julius Cæsar is said to have intended to divert the course of the Tiber from Ostia, and carry it through these marshes to Terracina, but the plan perished with him, and gave way to the more moderate but more practicable one of Augustus. This emperor endeavoured to carry off the superfluous waters by opening a canal all along the Via Appia, from Forum Appii to the grove of Feronia. It was customary to embark on the canal in the night-time, as Strabo relates, and Horace practised, because the vapours that arise from these swamps are less noxious in the cool of the night than in the heat of the day. This canal still remains, and is called *Canala*. These marshes were neglected after the time of Augustus, until the reigns of Nerva and Trajan, the latter of whom drained the country from Treponti and Terracina, and restored the Appian way, which the neglect of the marshes in the previous reigns had rendered nearly impassable. During the convulsion of the following centuries, the marshes were again overflowed, until again drained in the reign of Theodoric. They were never, however, completely exhausted of their water until the pontificate of Pius 6th, although many preceding popes had made the experiment. During the French invasion, however, the precautions necessary to keep open the canals of communication were neglected, and the waters again began to stagnate. These marshes therefore are again formidable at the present day, and, though contracted in their limits, still corrupt the atmosphere for many miles around.] *Horat. 1, Sat. 5, v. 9.—Lucan 3, v. 85.*

PONTIUS AUFIDIANUS, Herennius, a general of the Samnites, who surrounded the Roman army under the consuls T. Veturius and P. Posthumius. As there was no possibility of escaping for the Romans, Pontius consulted his father what he should do with an army that were prisoners in his hands. The old man advised him either to let them go untouched, or put them all to the sword. Pontius rejected his father's advice, and spared the lives of the enemy, after he had obliged them to pass under the yoke with the greatest ignominy. He was afterwards conquered, and obliged in his turn to pass under the yoke. Fabius Maximus defeated him, when he appeared again at the head of another army, and he was afterwards shame-

fully put to death by the Romans after he had adorned the triumph of the conqueror. *Liv.* 9, c. 1, &c.

PONTUS, a kingdom of Asia Minor, [bounded on the north by the Euxine, on the south by Cappadocia, on the west by Galatia and Paphlagonia, and on the east by Armenia.] It was divided into three parts according to Ptolemy. Pontus *Galaticus*, of which Amasia was the capital, Pontus *Polemoniucus*, from its chief town Polemonium, and Pontus *Cappadocius*, of which Trapezus was the capital. This country was originally part of Cappadocia. Darius Hystaspes bestowed it upon Artabazes, either one of the seven noblemen who murdered the usurper Smerdis, or one of their descendants. [In the reign of Ariobarzanes, the Persian yoke was shaken off, and Pontus became an independent kingdom.] The kingdom of Pontus was in its most flourishing state under Mithridates the Great. When J. Cæsar had conquered it, it became a Roman province, though it was often governed by monarchs who were tributary to the power of Rome. Under the emperors a regular governor was always appointed over it. Pontus produced castors, whose testicles were highly valued among the ancients for their salutary qualities in medicinal processes. *Virg. G.* 1, v. 58.—*Mela*, 1, c. 1 and 19.—*Strab.* 12.—*Cic. pro Leg.*—*Man.*—*Appian.*—*Ptol.* 5, c. 6.—A part of Mysia in Europe on the borders of the Euxine Sea, where Ovid was banished, and from whence he wrote his four books of epistles *de Ponto*, and his six books *de Tristibus*. *Ovid. de Pont.*—An ancient deity, father of Phorcys, Thaumast, Nereus, Eurybia, and Ceto, by Terra. He is the same as Oceanus. *Apollod.* 1, c. 2.

PONTUS EUXINUS. [*vid.* Euxinus.]

M. POPILIUS, a consul who was informed, as he was offering a sacrifice, that a sedition was raised in the city against the senate. Upon this he immediately went to the populace in his sacerdotal robes, and quieted the multitude with a speech. He lived about the year of Rome 404. *Liv.* 9, c. 21.—*Val. Max.* 7, c. 8.—Lænas, a Roman ambassador to Antiochus, king of Syria. He was commissioned to order the monarch to abstain from hostilities against Ptolemy, king of Egypt, who was an ally of Rome. Antiochus wished to evade him by his answers, but Popilius, with a stick which he had in his hand, made a circle round him on the sand, and bade him, in the name of the Roman senate and people, not to go beyond it before he spoke decisively. This boldness intimidated Antiochus; he withdrew his garrisons from Egypt, and no longer meditated a war against Ptolemy. *Val. Max.* 6, c. 4.—*Liv.* 45, c. 12.—*Patere.* 1, c. 10.—A tribune of the people who murdered Cicero, to whose eloquence he was indebted for his life when he was accused of parricide. *Plut.*—A Roman consul who made war against the people of Numantia on pretence that the peace had not been firmly established. He

was defeated by them.—A Roman emperor. [*vid.* Neoptolemus.]

POPPLICOLA, one of the first consuls. [*vid.* Publicola.]

POPPEÆ SABINA, a celebrated Roman matron, daughter of Titus Ollius. She married a Roman knight called Rufus Crispinus, by whom he had a son. Her personal charms and the elegance of her figure captivated Otho, who was then one of Nero's favourites. He carried her away, and married her; but Nero, who had seen her, and had often heard her accomplishments extolled, soon deprived him of her company, and sent him out of Italy on pretence of presiding over one of the Roman provinces. After he had taken this step, Nero repudiated his wife Octavia, on pretence of barrenness, and married Poppæa. The cruelty and avarice of the emperor did not long permit Poppæa to share the imperial dignity, and though she had already made him father of a son, he began to despise her, and even to use her with barbarity. She died of a blow which she received from his foot when many months advanced in her pregnancy about the 65th year of the Christian era. Her funeral was performed with great pomp and solemnity, and statues were raised to her memory. It is said that she was so anxious to preserve her beauty and the elegance of her person, that 500 asses were kept on purpose to afford her milk in which she used daily to bathe. Even in her banishment she was attended by 50 of these animals for the same purpose, and from their milk she invented a kind of ointment, or pomatum, to preserve beauty, called *poppeanum* from her. *Plin.* 11, c. 41.—*Dio.* 62.—*Juv.* 6.—*Sueton. in Ner. & Oth.*—*Tacit.* 13 and 14.—A beautiful woman at the court of Nero. She was mother to the preceding. *Tacit. Ann.* 11, c. 1, &c.

POPULONIA, or **POPULONIUM**, a town of Etruria, [situate on a promontory of the same name, below Vetulonii, and opposite the island of Ilva.] It was founded by a colony from Volaterræ. It was destroyed in the civil wars of Sylla. *Strab.* 5.—*Virg. Æn.* 10, v. 172.—*Mela*, 2, c. 5.—*Plin.* 3, c. 5.

PORATA, a river of Dacia; now *Pruth*, falling into the Danube a little below Axio-poli.

PORCIA, a sister of Cato of Utica, greatly commended by Cicero.—A daughter of Cato of Utica, who married Bibulus, and after his death, Brutus. She was remarkable for her prudence, philosophy, courage, and conjugal tenderness. She gave herself a heavy wound in the thigh to see with what fortitude she could bear pain; and when her husband asked her the reason of it, she said that she wished to try whether she had courage enough to share not only his bed, but to partake of his most hidden secrets. Brutus was astonished at her constancy, and no longer detained from her knowledge the conspiracy which he and many other illustrious Romans had formed against J. Cæsar. Porcia wished their success, and though she betrayed fear;

and fell into a swoon the day that her husband was gone to assassinate the dictator, yet she was faithful to her promise, and dropped nothing which might affect the situation of the conspirators. When Brutus was dead, she refused to survive him, and attempted to end her life as a daughter of Cato. Her friends attempted to terrify her; but when she saw that every weapon was removed from her reach, she swallowed burning coals and died, about 42 years before the Christian era. Valerius Maximus says, that she was acquainted with her husband's conspiracy against Cæsar when she gave herself the wound. *Val. Max.* 3, c. 2, l. 4, c. 6.—*Plut. in Brut.* &c.

PORCIA LEX, *de civitate*, by M. Porcius the tribune, A. U. C. 453. It ordained that no magistrate should punish with death, or scourge with rods, a Roman citizen when condemned, but permit him to go into exile. *Sallust. in Cat.*—*Liv.* 10.—*Cic. pro Rab.*

M. PORCIUS LATRO, a celebrated orator who killed himself when labouring under a quartan ague, A. U. C. 750.—Licinius, a Latin poet during the time of the third Punic war, commended for the elegance, the graceful ease, and happy wit of his epigrams.—A Roman senator who joined the conspiracy of Catiline.—A son of Cato of Utica, given much to drinking.

POREDORAX, one of the 40 Gauls whom Mithridates ordered to be put to death, and to remain unburied for conspiring against him. His mistress at Pergamus buried him against the orders of the monarch. *Plut. de Virt. Mul.*

PORPHYRION, a son of Cælus and Terra, one of the giants who made war against Jupiter. He was so formidable that Jupiter, to conquer him, inspired him with love for Juno, and while the giant endeavoured to obtain his wishes, he, with the assistance of Hercules, overpowered him. *Horat.* 3, od. 4.—*Mart.* 13, ep. 78.—*Apollod.* 1, c. 6.

PORPHYRIUS, a Platonic philosopher of Tyre. [His original name was Melek, which, in Syriac, signifies *king*, and hence he was sometimes called *king*. Afterwards Longinus changed his name to Porphyrius, from *πορφυρα*, the Greek for *purple*, a colour usually worn by kings and princes.] He studied eloquence at Athens under Longinus, and afterwards retired to Rome, where he perfected himself under Plotinus. Porphyry was a man of universal information, and according to the testimony of the ancients, he excelled his contemporaries in the knowledge of history, mathematics, music, and philosophy. He expressed his sentiments with elegance and with dignity, and while other philosophers studied obscurity in their language, his style was remarkable for its simplicity and grace. [Had his judgment and integrity been equal to his learning he would have deserved a distinguished place among the ancients. But neither the splendour of his diction, nor the variety of his reading, can atone for the credulity or dishonesty which

filled the narrative part of his works with so many extravagant tales, or interest the reader in the abstruse subtleties and mystical flights of his philosophical writings.] He applied himself to the study of magic, which he called a theurgic or divine operation. The books that he wrote were numerous, and some of the smaller treatises are still extant. His most celebrated work, which is now lost, was against the religion of Christ, and in this theological contest he appeared so formidable, that most of the fathers of the church have been employed in confuting his arguments, and developing the falsehood of his assertions. [The treatises of Porphyry against Christianity were supposed to have been written in Sicily. They are said to have been partially destroyed by the orders of Constantine. Many of them were extant in the fifth century, and were known to Jerome, who made large extracts from them.] He has been universally called the greatest enemy which the Christian religion had. The best edition of his life of Pythagoras is that of Kuster, 4to. Amst. 1707, of his treatise *De abstinentia*, that of De Rhoer, Traj. ad Rhen. 8vo. 1767, and *De Antro Nympharum*, that in 8vo. Traj. ad Rhen. 1765.—A Latin poet in the reign of Constantine the Great.

PORSENNA, or PORSĒNA, a king of Etruria, who declared war against the Romans because they refused to restore Tarquin to his throne and to his royal privileges. He was at first successful, the Romans were defeated, and Porsenna would have entered the gates of Rome, had not Cocles stood at the head of a bridge and supported the fury of the whole Etrurian army, while his companions behind were cutting off the communication with the opposite shore. This act of bravery astonished Porsenna; but when he had seen Mutius Scævola enter his camp with an intention to murder him, and when he had seen him burn his hand without emotion, to convince him of his fortitude and intrepidity, he no longer dared to make head against a people so brave and so generous. He made a peace with the Romans, and never after supported the claims of Tarquin. The generosity of Porsenna's behaviour to the captives was admired by the Romans, and to reward his humanity they raised a brazen statue to his honour. *Liv.* 2, c. 9, &c.—*Plut. in Public.*—*Flor.* 1, c. 10.—*Horat.* ep. 16.—*Virg. Æn.* 8, v. 646.

PORTA CAPĒNA, a gate at Rome which leads to the Appian road. *Ovid. Fast.* 6, v. 192.—Aurelia, a gate at Rome, which received its name from Aurelius, a consul, who made a road which led to Pisa, all along the coast of Etruria.—Asinaria led to Mount Cælius. It received its name from the family of the Asinii.—Carmentalis was at the foot of the Capitol, built by Romulus. It was afterwards called *Scelerata*, because the 300 Fabii marched through when they went to fight the enemy, and were killed near the river Cremera.—Janualis was near the tem-

ple of Janus.—Esquilina was also called *Metia*, *Taurica*, or *Libitinensis*, and all criminals who were going to be executed generally passed through, as also dead bodies which were carried to be burnt on Mount Esquilinus.—Flaminia, called also *Flumentana*, was situate between the capitol and Mount Quirinalis, and through it the Flaminian road passed.—Fontinalis led to the Campus Martius. It received its name from the great number of fountains that were near it.—Navalis was situate near the place where the ships came from Ostia.—Viminalis was near Mount Viminalis.—Trigemina, called also *Ostiensis*, led to the town of Ostia.—Catularia was near the Carmentalis Porta, at the foot of Mount Viminalis.—Collatina received its name from its leading to Collatia.—Collina, called also *Quirinalis*, *Argonensis*, and *Salaria*, was near Quirinalis Mons. Annibal rode up to this gate and threw a spear into the city. It is to be observed, that at the death of Romulus there were only three or four gates at Rome, but the number was increased, and in the time of Pliny there were 37, when the circumference of the walls was 13 miles and 200 paces.

PORTIA and PORTIUS. [*vid.* Porcia and Porcius.]

PORTUNALIA, festivals of Portumnus at Rome, celebrated on the 17th of August, in a very solemn and lugubrious manner, on the borders of the Tiber. *Ovid. Fast.* 6, v. 547. —*Varro de L. L.* 5, c. 3.

PORTUNUS, a sea-deity. [*vid.* Melicerta.]

PORUS, the god of plenty at Rome. He was son of Metis or Prudence. *Plato.*—A king of India, when Alexander invaded Asia. The conqueror of Darius ordered him to come and pay homage to him as a dependent prince. Porus scorned his commands, and declared he would go and meet him on the frontiers of his kingdom sword in hand, and immediately he marched a large army to the banks of the Hydaspes. The stream of the river was rapid; but Alexander crossed it in the obscurity of the night, and defeated one of the sons of the Indian monarch. Porus himself renewed the battle, but the valour of the Macedonians prevailed, and the Indian prince retired covered with wounds, on the back of one of his elephants. Alexander sent one of the kings of India to demand him to surrender, but Porus killed the messenger, exclaiming, is not this the voice of the wretch who has abandoned his country? and when he at last was prevailed upon to come before the conqueror, he approached him as an equal. Alexander demanded of him how he wished to be treated; *like a king*, replied the Indian monarch. This magnanimous answer so pleased the Macedonian conqueror, that he not only restored him his dominions, but he increased his kingdom by the conquest of new provinces; and Porus, in acknowledgment of such generosity and benevolence, became

one of the most faithful and attached friends of Alexander, and never violated the assurances of peace which he had given him. Porus is represented as a man of uncommon stature, great strength, and proportionable dignity. *Plut. in Alex.*—*Philostr.* 2, c. 10 —*Curt.* 8, c. 8, &c.—*Claud. Cons. Honor.* 4. —Another king of India in the reign of Alexander.

POSIDÆUM, a promontory and town of Ionia, where Neptune had a temple. *Strab.* 14.—A town of Syria below Libanus. *Plin.* 5, c. 20.—A town near the Strymon, on the borders of Macedonia. *Plin.* 4, c. 10.

POSIDON, a name of Neptune among the Greeks.

POSIDONIA. [*vid.* Pæstum.]

POSIDONIUM, a town or temple of Neptune, near Cænis in Italy, where the straits of Sicily are narrowest, and scarce a mile distant from the opposite shore.

POSIDONIUS, a philosopher of Apamea. He lived at Rhodes for some time, and afterwards came to Rome, where, after cultivating the friendship of Pompey and Cicero, he died in his 84th year. [Pompey, on his return from the Mithridatic war, paid a visit to the philosopher at Rhodes for the purpose of attending his lectures, and rendered respectful homage to philosophy by ordering his lictors to lower their faces at the gate of Posidonius.] He wrote a treatise on the nature of the gods. [He is said also to have constructed a kind of sphere with which he exhibited the apparent motions of the sun, moon, and planets round the earth. He is thought besides to have written a continuation of the history of Polybius in an elegant and polished style.] *Cic. Tusc.* 5, c. 37.—*Strab.* 14.—[An astronomer and mathematician of Alexandria. He was the disciple of Zeno, and contemporary with, or else a short time posterior to, Eratosthenes. He probably flourished about 260 B. C. He is particularly celebrated on account of his having employed himself in endeavouring to ascertain the measure of the circumference of the earth by means of the altitude of a fixed star. According to Cleomedes, he concluded that it was 240,000 stadia; but, according to Strabo, he made it 180,000 only. He is the reputed author of a treatise on military tactics, mentioned in the first chapter of Ælian's work on the same subject. No fragments of his writings remain.]

POSTHMIUS ALBINUS, a man who suffered himself to be bribed by Jugurtha against whom he had been sent with an army.—A writer at Rome whom Cato ridiculed for composing an history in Greek, and afterwards offering apologies for the inaccuracy and inelegance of his expressions.—**Tubero**, a master of horse to the dictator Æmilius Mamercus. He was himself made dictator in the war which the Romans waged against the Volsci, and he punished his son with death for fighting against his orders, A. U. C. 312. *Liv.* 4, c. 23.—**Spurius**, a consul sent against the Samnites. He

was taken in an ambush by Pontius the enemy's general, and obliged to pass under the yoke with all his army. He saved his life by a shameful treaty, and when he returned to Rome, he persuaded the Romans not to reckon as valid the engagements he had made with the enemy, as it was without their advice. He was given up to the enemy because he could not perform his engagements; but the Samnites refused to receive him.—Aulus, a dictator who defeated the Latins and the Volsci.—Tubertus, another dictator, who defeated the Æqui and Volsci.—A general who defeated the Sabines, and who was the first who obtained an ovation.—A general who conquered the Æqui, and who was stoned by the army because he refused to divide the promised spoils. *Flor.* 22.—Lucius, a Roman consul, who was defeated by the Boii. He was left among the slain, and his head was cut off from his body, and carried in triumph by the Barbarians into their temples, where they made with the skull a sacred vessel to offer libations to their gods.—Marcus Crassus Latianus, an officer proclaimed emperor in Gaul, A. D. 260. He reigned with great popularity, and gained the affection of his subjects by his humanity and moderation. He took his son of the same name as a colleague on the throne. They were both assassinated by their soldiers, after a reign of six years.

POSTUERTA, a goddess at Rome, who presided over the painful travails of women. *Ovid. Fast.* 1, v. 633.

POTAMIDES, nymphs who presided over rivers and fountains, as their name (*ποταμοις, fluvius*) implies.

POTYMON, a philosopher of Alexandria in the age of Augustus. He wrote several treatises, and confined himself to the doctrines of no particular sect of philosophers.

POTAMOS, a town of Attica near Sunium. *Strab.* 9.

POTIDEA, a town of Macedonia, situate in the peninsula of Pallene. It was founded by a Corinthian colony, and became tributary to the Athenians, from whom Philip of Macedonia took it. The conqueror gave it to the Olynthians to render them more attached to his interest. Cassander repaired and enlarged it, and called it *Cassandria*, a name which it still preserves, and which gave occasion to Livy to say, that Cassander was the original founder of that city. *Liv.* 44, c. 11.—*Demosth. Olynth.*—*Strab.* 7.—*Paus.* 5, c. 23.—*Mela*, 2, c. 2.

POTITIUS. [*vid.* Pinarius.]

POTNIE, a town of Bœotia, where Bacchus had a temple. The Potnians, having once murdered the priest of the god, were ordered by the oracle, to appease his resentment, yearly to offer on his altars a young man. This unnatural sacrifice was continued for some years till Bacchus himself substituted a goat, from which circumstance he received the appellation of *Ægobolus* and *Ægophagus*. There was here a fountain whose waters made horses run mad as soon as they were

touched. There were also here certain goddesses called *Potniades*, on whose altars, in a grove sacred to Ceres and Proserpine, victims were sacrificed. It was also usual at a certain season of the year, to conduct into the grove, young pigs, which were found the following year in the groves of Dodona. The mares of Potniæ destroyed their master Glaucus, son of Sisyphus. [*vid.* Glaucus.] *Paus.* 9, c. 8.—*Virg. G.* 3, v. 267.—*Ælian.* V. H. 15, c. 25.

PRÆNESTĒ, now *Palæstrina*, a town of Latium, about 21 miles from Rome, built by Telegonus, son of Ulysses and Circe, or, according to others, by Cæculus the son of Vulcan. There was a celebrated temple of Fortune there with two famous images, as also an oracle, which was long in great repute. *Cic. de Div.* 2, c. 41.—*Virg. Æn.* 7, v. 680.—*Horat.* 3, od. 4.

PRÆTOR, one of the chief magistrates of Rome. [The name of Prætor was anciently common to all the magistrates. Thus the Dictator is called in Livy (3, 55,) Prætor Maximus. But when the consuls being engaged in almost continual wars could not attend to the administration of justice, a magistrate was created for that purpose, A. U. C. 389, to whom the name of Prætor was thenceforth appropriated. He was at first created only from among the patricians, as a kind of compensation for the consulship being communicated to the plebeians, but afterwards, A. U. C. 419, from the plebeians also.] One of them was totally employed in administering justice among the citizens, whence he was called prætor *urbanus*; and the other in all causes which related to foreigners, [and was called prætor *peregrinus*.] In the year of Rome 520, two more prætors were created to assist the consul in the government of the provinces of Sicily and Sardinia, which had been lately conquered, and two more when Spain was reduced into the form of a Roman province, A. U. C. 571. [The prætor *urbanus* and *peregrinus*, administered justice only in minor or private causes, but in public and important causes the people either judged themselves, or appointed persons, one or more, to preside at the trial. In A. U. C. 604, it was determined that the prætor *urbanus*, and *peregrinus*, should continue to exercise their usual jurisdictions; and that the other four prætors should during their magistracy also remain in the city, and preside at public trials: one at trials for extortion; another concerning bribery; a third concerning crimes committed against the state; and a fourth about peculation. Still, however, when any thing unusual or atrocious happened, the people or senate judged about the matter themselves, or appointed inquisitors to preside at the trial, as in the case of Clodius for violating the mysteries of the Bona Dea, and of Milo for the murder of Clodius.] Sylla the dictator added two more, and Julius Cæsar increased the number to 10, and afterwards to 16, and the second triumvirate to 67. After this their

numbers fluctuated, being sometimes 18, 16, or 12, till, in the decline of the empire, their dignity decreased and their numbers were reduced to three. In his public capacity the prætor urbanus, besides dispensing justice, presided at the celebration of public festivals, and in the absence of the consul assembled or prorogued the senate as he pleased. He also exhibited shows to the people, and in the festivals of the Bona Dea, where no males were permitted to appear, his wife presided over the rest of the Roman matrons. Feasts were announced and proclaimed by him, and he had the power to make and repeal laws if it met with the approbation of the senate and people. The quæstors were subject to him, and in the absence of the consuls, he appeared at the head of the armies, and in the city he kept a register of all the freedmen of Rome, with the reasons for which they had received their freedom. In the provinces the prætors appeared with great pomp, six lictors with the fasces walked before them, and when the empire was increased by conquests, they divided like the consuls their government, and provinces were given them by lot. When the year of their prætorship was elapsed, they were called *proprætores*, if they still continued at the head of their province. At Rome the prætors appeared also with much pomp, two lictors preceded them, they wore the *prætexta*, or the white robe with purple borders, they sat in curule chairs, and their tribunal was distinguished by a sword and a spear, while they administered justice. The tribunal was called *prætorium*. When they rode they appeared on white horses at Rome, as a mark of distinction. The prætors *cereales*, appointed by Julius Cæsar, were employed in providing corn and provision for the city. They were on that account often called *frumentarii*.

PRÆTORIA, a town of Dacia, now *Cronstadt*.—Another, now *Aoust*, in Piedmont.

PRÆTORIUS, a name ironically applied to As. Sæmpronius Rufus, because he was disappointed in his solicitations for the prætorship, as being too dissolute and luxurious in his manners. He was the first who had a stork brought to his table. *Horat.* 2, *Sat.* 2, v. 50.

PRÆSIAS, a lake between Macedonia and Thrace, where were silver mines. *Herodot.* 5, c. 17.

PRATINAS, a Greek poet of Phillius, contemporary with Æschylus. He was the first among the Greeks who composed satires which were represented as farces. Of these 32 were acted, as also 18 of his tragedies, one of which only obtained the poetical prize. Some of his verses are extant, quoted by Athenæus. *Paus.* 2, c. 13.

PRAXAGÓRAS, an Athenian writer, who published an history of the kings of his own country. He was then only 19 years old, and three years after, he wrote the life of Constantine the Great. He had also written the life of Alexander, all now lost.

PRAXILA, a lyric poetess of Sicyon, who flourished about 492 years before Christ. *Paus.* 3, c. 13.

PRAXITÊLES, a famous sculptor of Magna Græcia, who flourished about 324 years before the Christian era. He chiefly worked in Parian marble, on account of its beautiful whiteness. He carried his art to the greatest perfection, and was so happy in copying nature, that his statues seemed to be animated. The most famous of his pieces was a Cupid which he gave to Phryne. This celebrated courtesan, who wished to have the best of all the statues of Praxiteles, and who could not depend upon her own judgment in the choice, alarmed the sculptor by telling him his house was on fire. Praxiteles upon this showed his eagerness to save his Cupid from the flames above all his other pieces; but Phryne restrained his fears, and by discovering her artifice, obtained the favourite statue. The sculptor employed his chisel in making a statue of this beautiful courtesan, which was dedicated in the temple of Delphi, and placed between the statues of Archidamus king of Sparta, and Philip king of Macedon. He also made a statue of Venus, at the request of the people of Cos, and gave them their choice of the goddess, either naked or veiled. The former was superior to the other in beauty and perfection, but the inhabitants of Cos preferred the latter. The Cnidians, who did not wish to patronize modesty and decorum with the same eagerness as the people of Cos, bought the naked Venus, and it was so universally esteemed, that Nicomedes, king of Bithynia, offered the Cnidians, to pay an enormous debt, under which they laboured, if they would give him their favourite statue. This offer was not accepted. The famous Cupid was bought of the Thespians by Caius Cæsar, and carried to Rome, but Claudius restored it to them, and Nero afterwards obtained possession of it. *Paus.* 1, c. 40, l. 8, c. 9.—*Plin.* 7, c. 34 and 36.

PRÆLIUS, a lake in Tuscany, now *Castiglione*. *Cic. Mil.* 97.—*Plin.* 3, c. 5.

PRÆXASPES, a Persian who put Smerdis to death by order of king Cambyses. *Herodot.* 3, c. 30.

PRIAMIDES, a patronymic applied to Paris as being son of Priam. It is also given to Hector, Deiphobus, and all the other children of the Trojan monarch. *Ovid. Heroid.*—*Virg. Æn.* 3, v. 295.

PRIÁMUS, the last king of Troy, was son of Laomedon, by Strymo, called Placia by some. When Hercules took the city of Troy [*vid.* Laomedon,] Priam was in the number of his prisoners, but his sister Hesione redeemed him from captivity, and he exchanged his original name of Podarces for that of Priam, which signifies *bought* or *ransomed*. [*vid.* Podarces.] He was also placed on his father's throne by Hercules, and he employed himself with well directed diligence in repairing, fortifying, and embellishing the city of Troy. He had married, by his fa-

ther's orders, Arisba, whom now he divorced for Hecuba, the daughter of Dimas, or Cisseus, a neighbouring prince. He had by Hecuba 17 children, according to Cicero, or, according to Homer, 19; the most celebrated of whom are Hector, Paris, Deiphobus, Helenus, Pammon, Polites, Antiphus, Hipponus, Troilus, Creusa, Laodice, Polyxena, and Cassandra. Besides these he had many others by concubines. Their names, according to Apollodorus, are Melampus, Gorgythion, Philæmon, Glaucus, Agathon, Evagoras, Hippothous, Chersidamus, Hippodamas, Mestor, Atas, Dorcyclus, Dryops, Lyeaon, Astygonus, Bias, Evander, Chromius, Telestas, Melius, Cebrion, Laodocus, Idomeneus, Archemachus, Echephron, Hyperion, Ascanius Arrhetus, Democoon, Dejoptes, Echemon, Clovius, Ægioneus, Hyporichus, Lisithous, Polymedon, Medusa, Lysimache, Medesicasta, and Aristodeme. After he had reigned for some time in the greatest prosperity, Priam expressed a desire to recover his sister Hesione, whom Hercules had carried into Greece, and married to Telamon his friend. To carry this plan into execution, Priam manned a fleet, of which he gave the command to his son Paris, with orders to bring back Hesione. Paris, to whom the goddess of beauty had promised the fairest woman in the world, [*vid. Paris,*] neglected in some measure his father's injunctions, and as if to make reprisals upon the Greeks, he carried away Helen the wife of Menelaus, king of Sparta, during the absence of her husband. Priam beheld this with satisfaction, and he countenanced his son by receiving in his palace the wife of the king of Sparta. This rape kindled the flames of war; all the suitors of Helen, at the request of Menelaus, [*vid. Menelaus,*] assembled to revenge the violence offered to his bed, and a fleet, according to some, of 140 ships, under the command of the 69 chiefs that furnished them, set sail for Troy. Priam might have averted the impending blow by the restoration of Helen; but this he refused to do, when the ambassadors of the Greeks came to him, and he immediately raised an army to defend himself. Troy was soon besieged, frequent skirmishes took place, in which the success was various, and the advantages on both sides inconsiderable. The siege was continued for ten successive years, and Priam had the misfortune to see the greatest part of his children massacred by the enemy. Hector, the eldest of these, was the only one upon whom now the Trojans looked for protection and support; but he soon fell a sacrifice to his own courage, and was killed by Achilles. Priam severely felt his loss, and as he loved him with the greatest tenderness, he wished to ransom his body which was in the enemy's camp. The gods, according to Homer, interested themselves in favour of old Priam. Achilles was prevailed upon by his mother, the goddess Thetis, to restore Hector to Priam, and the king of Troy passed through the Grecian camp conducted by Mercury the messenger of the gods, who with his rod had

made him invisible. The meeting of Priam and Achilles was solemn and affecting, the conqueror paid to the Trojan monarch that attention and reverence which was due to his dignity, his years, and his misfortunes, and Priam in a suppliant manner addressed the prince whose favours he claimed, and kissed the hands that had robbed him of the greatest and the best of his children. Achilles was moved by his tears and entreaties, he restored Hector, and permitted Priam a truce of 12 days for the funeral of his son. Some time after Troy was betrayed into the hands of the Greeks by Antenor and Æneas, and Priam upon this resolved to die in the defence of his country. He put on his armour and advanced to meet the Greeks, but Hecuba by her tears and entreaties detained him near an altar of Jupiter, whither she had fled for protection. While Priam yielded to the prayers of his wife, Polytes, one of his sons, fled also to the altar before Neoptolemus, who pursued him with fury. Polytes, wounded and overcome, fell dead at the feet of his parents, and the aged father, fired with indignation, vented the most bitter invectives against the Greek, who paid no regard to the sanctity of altars and temples, and raising his spear, darted it upon him. The spear, hurled by the feeble hand of Priam, touched the buckler of Neoptolemus, and fell on the ground. This irritated the son of Achilles, he seized the grey hairs of Priam, and, without compassion or reverence for the sanctity of the place, he plunged his dagger into his breast. His head was cut off, and the mutilated body was left among the heaps of slain. *Dictys. Cret. 1, &c.—Dares. Phryg.—Herodot. 2, c. 120.—Paus. 10, c. 27.—Homer. Il. 22, &c.—Eurip. in Troad.—Cic. Tusc. 1, c. 35.—Q. Smyrn. 1.—Virg. Æn. 2, v. 507, &c.—Horat. Od. 10, v. 14.—Hygin. fab. 110.—Q. Calaber. 15, v. 226.*

PRIAPUS, a deity among the ancients, who presided over gardens, and the parts of generation in the sexes. [*vid. the end of this article.*] He was son of Venus by Mercury or Adonis; or, according to the more received opinion, by Bacchus. The goddess of beauty, who was enamoured of Bacchus, went to meet him as he returned victorious from his Indian expedition, and by him she had Priapus, who was born at Lampsacus. Priapus was so deformed in all his limbs, particularly the genitals, by means of Juuo, who had assisted at the delivery of Venus, that the mother, ashamed to have given birth to such a monster ordered him to be exposed on the mountains. His life, however, was preserved by shepherds, and he received the name of Priapus *propter deformitatem & membri virilis magnitudinem*. He soon became a favourite of the people of Lampsacus, but he was expelled by the inhabitants on account of the freedom he took with their wives. This violence was punished by the son of Venus, and when the Lampsaceniens had been afflicted with a disease in the genitals, Priapus was recalled, and temples erected to his honour.

Festivals were also celebrated, and the people, naturally idle and indolent, gave themselves up to every lasciviousness and impurity during the celebration. His worship was also introduced in Rome; but the Romans revered him more as a god of orchards and gardens than as the patron of licentiousness. A crown painted with different colours was offered to him in the spring, and in the summer a garland of ears of corn. An ass was generally sacrificed to him, because that animal by its braying awoke the nymph Lotis, to whom Priapus was going to offer violence. He is generally represented with an human face and the ears of a goat; he holds a stick in his hand, with which he terrifies birds, as also a club to drive away thieves, and a scythe to prune the trees and cut down corn. He was crowned with the leaves of the vine, and sometimes with laurel, or rocket. The last of these plants is sacred to him, and it is said to raise the passions and excite love. Priapus is often distinguished by the epithet of *phallus*, *fascinus*, *lyphallus*, or *ruber*, or *rubicundus*, which are all expressive of his deformity. [Priapus is supposed by Banier, to have been the same with Belphegor, that idol of iniquity mentioned by St. Jerome, and his worship is said to have been brought to Lampsacus, whence it passed into Greece and Italy. This worship, it is thought, came originally from Egypt, agreeably to an observation sanctioned by the authority of Herodotus, that the birth of a god in any country means only the introduction of his worship into that country. Accordingly Priapus was reported to be the son of that Bacchus who made the conquest of India, and who is supposed to have been the same with Osiris, and Venus his mother was the same with Isis. This Egyptian queen had introduced, after the death of her husband, the ceremony of the Phallus. Such is the explanation of Banier. More recent enquiries, however, into certain parts of the religion of modern India, stamp the worship of Priapus as decidedly of Indian origin.] *Catull.* ep. 19 and 20.—*Colamn.* 2, de *Culthort.*—*Horat.* 1, sat. 1.—*Tibull.* 1, el. 1, v. 18.—*Ovid.* *Fast.* 1, v. 415, l. 6, v. 319.—*Virg.* *Ecl.* 7, v. 33, *G.* 4, v. 111.—*Paus.* 9, c. 31.—*Hygin.* fab. 190.—*Diod.* 1.—A town of Asia Minor, near Lampsacus, now *Caraboa*. Priapus was the chief deity of the place, and from him the town received its name, because he had taken refuge there when banished from Lampsacus. *Strab.* 12.—*Plin.* 5, c. 32.—*Mela*, 1, c. 19.—An island near Ephesus. *Plin.* 5, c. 31.

PRËNE, a maritime town of Asia Minor at the foot of Mount Mycale, one of the twelve independent cities of Ionia. It gave birth to Bias, one of the seven wise men of Greece. It had been built by an Athenian colony. *Paus.* 7, c. 2, l. 8, c. 24.—*Strab.* 12.

PRISCIANUS, [an eminent grammarian, born at Cæsarea in Palestine. He went to Constantinople, where he taught grammar and rhetoric with much success about the year 525. He composed various works, of which

his treatise "De Arte Grammatica" was first published by Aldus, at Venice, in 1476, from a MS. found in France. It has been re-printed frequently, but the best edition is that of Putschius, 1605, among the Grammatici Latini. A valuable edition appeared also in 1819, by Krehl, Lips. 2 vols. 8vo. A translation of the Periegesis of Dionysius into Latin verse is attributed to Priscian, and has been printed with the Oxford edition of that author.]

PRISCUS, SERVILIUS, a dictator at Rome who defeated the Veientes and the Fidenates. —A surname of the elder Tarquin king of Rome. (*vid.* Tarquinius.)—Helvidius, a quæstor in Achaia during the reign of Nero, remarkable for his independent spirit, &c. *Tacit. Hist.* 4, c. 6.—*Juvenal.*—An orator whose dissipated and luxurious manners Horace ridicules, 1 *Sat.* 7, v. 9.

PRISTIS, the name of one of the ships that engaged in the naval combat which was exhibited by Æneas at the anniversary of his father's death. She was commanded by Mnestheus. *Virg. Æn.* 1, v. 116.

PRIVERNUM, now *Piperno Vecchio*, a town of the Volsci in Italy, whose inhabitants were called *Privernates*. It became a Roman colony. *Liv.* 8, c. 10.—*Virg. Æn.* 11, v. 540.—*Cic.* 1, *Div.* 43.

PROBUS, M. Arelius Severus, a native of Sirmium in Pannonia. His father was originally a gardener, who by entering the army rose to the rank of a military tribune. His son obtained the same office in the 22d year of his age, and he distinguished himself so much by his probity, his valour, his intrepidity, moderation, and clemency, that at the death of the emperor Tacitus, he was invested with the imperial purple by the voluntary and uninfluenced choice of his soldiers. His election was universally approved by the Roman senate and the people: and Probus, strengthened on his throne by the affection and attachment of his subjects, marched against the enemies of Rome in Gaul and Germany. Several battles were fought, and after he had left 400,000 barbarians dead in the field, Probus turned his arms against the Sarmatians. The same success attended him, and after he had quelled and terrified to peace the numerous Barbarians of the north, he marched through Syria against the Blemmyes in the neighbourhood of Egypt. The Blemmyes were defeated with great slaughter, and the military character of the emperor was so well established, that the king of Persia sued for peace by his ambassadors, and attempted to buy the conqueror's favours with the most splendid presents. Probus was then feasting upon the most common food when the ambassadors were introduced; but without even casting his eyes upon them, he said, that if their master did not give proper satisfaction to the Romans he would lay his territories desolate, and as naked as the crown of his head. As he spoke the emperor took off his cap, and showed the baldness of his head to the ambassadors. His conditions

were gladly accepted by the Persian monarch, and Probus retired to Rome to convince his subjects of the greatness of his conquests, and to claim from them the applause which their ancestors had given to the conqueror of Macedonia or the destroyer of Carthage, as he passed along the streets of Rome. His triumph lasted several days, and the Roman populace were long entertained with shows and combats. But the Roman empire, delivered from its enemies, was torn by civil discord, and peace was not re-established till three usurpers had been severally defeated. While his subjects enjoyed tranquillity, Probus encouraged the liberal arts, he permitted the inhabitants of Gaul and Illyricum to plant vines in their territories, and he himself repaired 70 cities in different parts of the empire which had been reduced to ruins. He also attempted to drain the waters which were stagnated in the neighbourhood of Sirmium, by conveying them to the sea by artificial canals. His armies were employed in this laborious undertaking; but as they were unaccustomed to such toils, they soon mutinied, and fell upon the emperor as he was passing into one of the towns of Illyricum. He fled into a tower which he himself had built to observe the marshes, but as he was alone and without arms, he was soon overpowered and murdered in the 50th year of his age, after a reign of six years and four months, on the second of November, after Christ 282. The news of his death was received with the greatest consternation; not only his friends, but his very enemies, deplored his fate, and even the army, which had been concerned in his fall, erected a monument over his body, and placed upon it this inscription: *Hic Probus imperator, verè probus, situs est, victor omnium gentium barbararum, victor etiam tyrannorum.* He was then preparing in a few days to march against the Persians that had revolted, and his victories there might have been as great as those he obtained in the two other quarters of the globe. He was succeeded by Carus, and his family, who had shared his greatness, immediately retired from Rome, not to become objects either of private or public malice. *Zos.*—*Prob.*—*Saturn.*—*Emilius*, a grammarian in the age of Theodosius. The lives of excellent commanders, written by Cornelius Nepos, have been falsely attributed to him by some authors.—An oppressive prefect of the pretorian guards in the reign of Valentinian.

PROCAS, a king of Alba after his father Aventinus. He was father of Amulius and Numitor. *Liv.* 1, c. 3.—*Ovid. Met.* 14, v. 622.—*Virg. Æn.* 6, v. 767.

PROCHÏTA, an island of Campania in the bay of Puteoli, now *Procida*. It was situated near Ioarima, from which it was said that it had been separated by an earthquake. It received its name, according to Dionysius, from the nurse of Æneas. *Virg. Æn.* 2, v. 715.—*Mela*, 2, c. 7.—*Dionys. Hal.* 1.

C. VALERIUS PROCILLUS, a prince of Gaul, intimate with Cæsar.

PROCLÆS, a son of Aristodemus and Argia, born at the same birth as Eurysthenes. There were continual dissensions between the two brothers who both sat on the Spartan throne. [*vid.* Eurysthenes and Lacedæmon.]

—A native of Andros in the Ægean Sea, who was crowned at the Olympic games. *Paus.* 6, c. 14. *Id.* 7, c. 4.—A Carthaginian writer, son of Eucrates. He wrote some historical treatises, of which Pausanias has preserved some fragments. *Id.* 4, c. 35.—A tyrant of Epidaurus, put to death, and thrown into the sea. *Plut. de orac.*

PROCLIDÆ, the descendants of Procles, who sat on the throne of Sparta together with the Eurysthenidæ. [*vid.* Lacedæmon and Eurysthenes.]

PROCONNÆSUS, now *Marmora*, an island of the Propontis, at the north-east of Cyzicus; also called *Elaphonnesus* and *Neurus*. It was famous for its fine marble. [The marble of this island was of a bluish white, slightly variegated with black; this colour usually running in small veins, and not unaptly resembling, in many instances, the course of the veins of a human body in the naked statues. It was also used in the sumptuous buildings of the Romans.] *Plin.* 5, c. 32.—*Strab.* 13.—*Mela*, 2, c. 7.

PROCOPIUS, a celebrated officer of a noble family in Cilicia, related to the emperor Julian, with whom he lived in great intimacy. He was universally admired for his integrity, but he was not destitute of ambition or pride. After he had signalized himself under Julian and his successor, he retired from the Roman provinces among the Barbarians in the Thracian Chersonesus, and some time after he suddenly made his appearance at Constantinople, when the emperor Valens had marched into the east, and he proclaimed himself master of the eastern empire. His usurpation was universally acknowledged, and his victories were so rapid, that Valens would have resigned the imperial purple had not his friends intervened. But now fortune changed, Procopius was defeated in Phrygia, and abandoned by his army. His head was cut off, and carried to Valentinian in Gaul, A. D. 366. Procopius was slain in the 42d year of his age, and he had usurped the title of emperor for about eight months. *Ammian. Marcel.* 25 and 26.—A Greek historian of Cæsarea in Palestine, secretary to the celebrated Belisarius, A. D. 534. He wrote the history of the reign of Justinian, and greatly celebrated the hero whose favours and patronage he enjoyed. [Procopius himself was employed by Belisarius against the Goths in Italy. He was afterwards nominated senator, and about A. D. 562 was appointed prefect of Constantinople, a station of which he was deprived subsequently, by the emperor Justinian.] This history is divided into eight books, two of which give an account of the Persian war, two of the Vandals, and four of

the Goths, to the year 553, which was afterwards continued in five books by Agathais till 559. [According to two modern Oriental scholars, Procopius derived his materials for the Armenian work of the bishop Puzunt Posodus, who was born at Constantinople of Greek parents, and who wrote a history of Armenia in 6 books, of which the last 4 have reached us. Procopius is the author also of a work, entitled *Anecdota*, or secret history, in which Justinian and his empress Theodora, are represented in a most odious light. Procopius assigns as a reason for writing this last work, that in his history he could not speak of persons and things as he wished. He was the author of a third work "On the edifices erected by the emperor Justinian." As an eyewitness of many of the events which he describes, Procopius is entitled to great attention. He writes like one free from all the prejudices of his age; when, however, he makes mention of the emperor and his court, he appears entitled only to that degree of credit which is due to one who writes under the constraint and eye of his prince.] The works of Procopius were edited in 2 vols. folio. Paris, 1662.

PROCRUSTES, a famous robber of Attica, killed by Theseus, near the Cephissus. He tied travellers on a bed, and if their length exceeded that of the bed he used to cut it off, but if they were shorter, he had them stretched to make their length equal to it. He is called by some Damastes and Polypemon. *Ovid. Heroid. 2, v. 69. Met. 7, v. 43.—Plut. in These.*

PROCULEIUS, a Roman knight very intimate with Augustus. He is celebrated for his humanity and fraternal kindness to his brothers Muræna and Scipio, with whom he divided his possessions after they had forfeited their estates, and incurred the displeasure of Augustus for siding with young Pompey. He was sent by Augustus to Cleopatra, to endeavour to bring her alive into his presence, but to no purpose. He destroyed himself when labouring under a heavy disease. *Horat. 2, od. 2.—Plut. in Anton.—Plin. 36, c. 24.*

PROCULUS JULIUS, a Roman, who, after the death of Romulus, declared that he had seen him in his appearance more than human, and that he had ordered him to bid the Romans to offer him sacrifices under the name of Quirinus, and to rest assured that Rome was destined by the gods to become the capital of the world. *Plut. in Rom.—Liv. 1, c. 16.—An African in the age of Aurelius. He published a book entitled de regionibus, on foreign countries, &c.—An officer who proclaimed himself emperor in Gaul, in the reign of Probus. He was soon after defeated, and exposed on a gibbet. He was very debauched and licentious in his manners, and had acquired riches by piratical excursions.*

PROCYON, a star [of the second magni-

tude,] near Sirius, or the dog star, before which it generally rises in July. Cicero calls it *Anticanis*, which is of the same signification (*πρωκυων*). *Horat. 3, od. 29.—Cic. de Nat. D. 2, c. 44.*

PRODICUS, a sophist and rhetorician of Cos, about 396 years before Christ. He was sent as ambassador by his countrymen to Athens, where he publicly taught, and had among his pupils Euripides, Socrates, Thramenes, and Isocrates. He travelled from town to town in Greece, to procure admirers and get money. He made his auditors pay to hear him harangue, which has given occasion to some of the ancients to speak of the orations of Prodicus, for 50 drachmas. In his writings, which were numerous, he composed a beautiful episode, in which virtue and pleasure were introduced, as attempting to make Hercules one of their votaries. The hero at last yielded to the charms of virtue, and rejected pleasure. This has been imitated by Lucian. Prodicus was at last put to death by the Athenians on pretence that he corrupted the morals of their youth. *Xenophon. Memor.*

PRÆROSA, a surname of Ceres. Her festivals, celebrated at Athens and Eleusis before the sowing of corn, bore the same name. *Meurs. de myst. El.*

PRÆTIDES, the daughters of Prætus, king of Argolis, were three in number, Lysippe, Iphinoe, and Iphianassa. They became insane for neglecting the worship of Bacchus, or, according to others, for preferring themselves to Juno, and they ran about the fields believing themselves to be cows, and flying away not to be harnessed to the plough or to the chariot. Prætus applied to Melampus to cure his daughters of their insanity, but he refused to employ him when he demanded the third part of his kingdom as a reward. This neglect of Prætus was punished, the insanity became contagious, and the monarch at last promised Melampus two parts of his kingdom and one of his daughters, if he would restore them and the Argian women to their senses. Melampus consented, and after he had wrought the cure, he married the most beautiful of the Prætides. Some have called them Lysippe, Ipponoe, and Cyrianassa. *Apollod. 2, c. 2.—Virg. Ecl. 6, v. 43.—Ovid. Met. 15.—Lactant. ad Stat. Theb. 1 and 3.*

PRÆTUS, a king of Argos, son of Abas and Ocalea. He was twin brother to Acrisius, with whom he quarrelled even before their birth. This dissention between the two brothers increased with their years. After their father's death, they both tried to obtain the kingdom of Argos; but the claims of Acrisius prevailed, and Prætus left Peloponnesus and retired to the court of Jobates, king of Lycia, where he married Stenobœa, called by some Antea or Antiope. He afterwards returned to Argolis, and by means of his father-in-law, he made himself master of Tirynthus. Stenobœa had accompanied her husband to Greece, and she became by him

mother of the Præitides, and of a son called Megapenthes, who, after his father's death, succeeded on the throne of Tirynthus. (*vid. Stenobœa.*) *Homer. Il. 6, v. 160.—Apollod. 2, c. 2.*

PROGNE, a daughter of Pandion, king of Athens, by Zeuxippe. She married Tereus king of Thrace, by whom she had a son called Itylus, or Itys. (*vid. Philomela.*)

PROMETHËI JUGUM and ANTRUM, a place on the top of Mount Caucasus in Albania.

PROMËTHEUS, a son of Iapetus by Clymene, one of the Oceanides. [*vid. the end of this article.*] He was brother to Atlas, Menœtus, and Epimetheus, and surpassed all mankind in cunning and fraud. He ridiculed the gods, and deceived Jupiter himself. He sacrificed two bulls, and filled their skins, one with the flesh and the other with the bones, and asked the father of the gods, which of the two he preferred as an offering. Jupiter became the dupe of his artifice, and chose the bones, and from that time the priests of the temples were ever after ordered to burn the whole victims on the altars, the flesh and the bones altogether. To punish Prometheus and the rest of mankind, Jupiter took fire away from the earth, but the son of Iapetus out-witted the father of the gods. He climbed the heavens by the assistance of Minerva, and stole fire from the chariot of the sun, which he brought down upon the earth at the end of a ferula. This provoked Jupiter the more; he ordered Vulcan to make a woman of clay, and after he had given her life, he sent her to Prometheus, with a box of the richest and most valuable presents which he had received from the gods. (*vid. Pandora.*) Prometheus, who suspected Jupiter, took no notice of Pandora or her box, but he made his brother Epimetheus marry her, and the god, now more irritated, ordered Mercury, or Vulcan, according to Æschylus, to carry this artful mortal to Mount Caucasus, and there tie him to a rock, where, for 30,000 years, a vulture was to feed upon his liver, which was never diminished, though continually devoured. He was delivered from this painful confinement about thirty years afterwards by Hercules, who killed the bird of prey. The vulture, or, according to others, the eagle, which devoured the liver of Prometheus, was born from Typhon and Echidna. According to Apollodorus, Prometheus made the first man and woman that ever were upon the earth, with clay which he animated by means of the fire which he had stolen from heaven. On this account, therefore, the Athenians raised him an altar in the grove of Academus, where they yearly celebrated games in his honour. During these games there was a race, and he who carried a burning torch in his hand without extinguishing it, obtained the prize. Prometheus, as it is universally credited, had received the gift of prophecy, and all the gods, and even Jupiter himself, consulted him as a most infallible oracle. To him mankind are indebted for the invention of many of

the useful arts; he taught them the use of plants, with their physical power, and from him they received the knowledge of taming horses and different animals, either to cultivate the ground or for the purposes of luxury. [Banier supposes the fable of Prometheus to be merely a continuation of the history of the Titans. Prometheus, as he conjectures, was not exempt from the persecutions which harassed the other Titans. As he returned into Scythia, which he durst not quit so long as Jupiter lived, that god is said to have bound him to Caucasus. This prince, addicted to astrology, frequently retired to Mount Caucasus, as to a kind of observatory, where he contemplated the stars, and was as it were preyed upon by continual pining, or rather by vexation, on account of the solitary and melancholy life which he led. This is supposed to have given rise to the fable of the vulture preying upon his vitals. Banier farther imagines that Jupiter, having ordered all the forges where iron was worked to be shut, lest the Titans should make use of it against him, Prometheus, who had retired into Scythia, there established good forges. Perhaps also, not thinking to find fire in that country, he brought some thither in the stalk of the ferula, in which it may easily be preserved for several days. As for the two oxen which Prometheus is said to have slain that he might impose upon Jupiter, this part of the fable is said to be founded upon his having been the first who opened victims with a view of drawing omens from an inspection of their entrails. His having formed and animated a man refers to his having taught the barbarous people among whom he settled to lead a more civilized life. Sir Isaac Newton makes Prometheus a nephew of Sesostris, and to have been left by him upon Mount Caucasus, with a body of troops, in order to guard his conquests in this quarter. Some make him the same with Noah, an opinion which Bryant adopts. Le Clerc supposes him to have been the same with Magog. The truth, however, appears to be that Prometheus is in some way connected with the mythology of India, and with the progress of religion from east to west.] *Hesiod. Theog. 510 and 550.—Apollod. 1 and 2.—Paus. 1, c. 30, l. 5, c. 11.—Hygin. fab. 144.—Æschyl. in Prom.—Virg. Ecl. 6.—Ovid. Met. 1, v. 82.—Horat. 1, od. 3.—Seneca. in Med. 823.*

PROMËTHIS, and PROMËTHIDES, a patronymic applied to the children of Prometheus as to Deucalion, &c. *Ovid. Met. 10, v. 390.*

PROMËTHUS and DAMASICHTON, two sons of Codrus, who conducted colonies into Asia Minor. *Paus. 1, c. 3.*

PRONAPIDES, an ancient Greek poet who was, according to some, preceptor to Homer. It is said that he first taught the Greeks how to write from the left to right, contrary to the custom of writing from the right to the left which is still observed by some of the eastern nations. *Diod. 3.*

PROMŌMUS, a Theban who played so skill-

fully on the flute, that the invention of that musical instrument is attributed to him. *Paus.* 9, c. 12.—*Athen.* 14, c. 7.

PRONŪBA, a surname of Juno, because she presided over marriages. *Virg. Æn.* 4, v. 166.

PROPERTIUS (Sextus Aurelius,) a Latin poet born in Umbria. [Critics do not agree respecting the name of his native city. Hispellum, Assisium, Bevagna, and six others, dispute this honour.] His father was a Roman knight, whom Augustus proscribed because he had followed the interest of Antony. He came to Rome, where his genius and poetical talents soon recommended him to the notice of the great and powerful. Mæcenas, Gallus, and Virgil, became his friends, and Augustus his patron. Mæcenas wished him to attempt an epic poem, of which he proposed the emperor for the hero; but Propertius refused, observing that his abilities were unequal to the task. He died about 19 years before Christ, in the 40th year of his age. His works consist of four books of elegies, which are written with so much spirit, vivacity, and energy, that many authors call him the prince of the elegiac poets among the Latins. His poetry, though elegant, is not free from faults, and the many lascivious expressions which he uses, deservedly expose him to censure. Cynthia, who is the heroine of all his elegies, was a Roman lady, whose real name was Hostia, or Hostilia, of whom the poet was deeply enamoured. [When Propertius abandons the elegiac tone for the didactic he sometimes raises himself to a dignified elevation. In general, however, he is too fond of a display of erudition. Had he not imitated so closely the poems of Callimachus and Philetas, but trusted more to his own powers, it is probable that he would have excelled Tibullus, to whom he is decidedly superior in the vividness of his colourings and in the force of his expressions. One peculiarity distinguishes the versification of Propertius from that of all the other Latin poets: his pentameters often terminate in a polysyllable, while those of Tibullus and Ovid end almost always in a word of two syllables, forming at one time an iambus, at another a pyrrhic. Critics are not agreed whether this is the result of accident or design on the part of Propertius. It is certain, however, that the plan pursued by Tibullus and Ovid is far more conducive to harmony.] The best edition is that of Santenius, 4to. Traj. ad Rh. 1780, and, when published together with Catullus and Tibullus, those of Grævius, 8vo. Utr. 1680, and of Vulpius, 4 vols. Patavi, 1737, 1749, 1755, and the edition of Barbou, 12mo. Paris, 1754. [Two very good editions of Propertius separately have since appeared; that of Barthius, Lips. 1777, 8vo. and that of Lachmann, Lips. 1816, 8vo.] *Ovid. Trist.* 2, v. 465, l. 4, el. 10, v. 53, *de Art. Am.* 3, v. 333.—*Martial.* 8, ep. 73, l. 14, ep. 189.—*Quintil.* 10, c. 1.—*Plin.* 6, ep. 1, 9, ep. 22.

PROPERTIDES, some women of Cyprus, se-

verely punished by Venus, whose divinity they had despised. They sent their daughters to the sea-shore, where they prostituted themselves to strangers. The poets have feigned that they were changed into stones, on account of their insensibility to every virtuous sentiment. *Justin.* 18, c. 5.—*Ovid. Met.* 10, v. 238.

PROPONTIS, a sea which has a communication with the Euxine by the Thracian Bosphorus, and with the Ægean by the Hellespont, now called the Sea of Marmora. It is about [90 miles long, and received its name from its lying in front of or before the Pontus Euxinus. Its modern name is derived from that of the island Proconessus. It is called also the *White Sea*. The ancient name alludes to its being in front of the Pontus Euxinus. (*πρὸ-Ποντος*).] *Mela*, 1, c. 19.—*Strab.* 2.—*Ovid.* 1. *Trist.* 9, v. 29.—*Propert.* 3, el. 22.

PROSERPINA, a daughter of Ceres by Jupiter, called by the Greeks *Persephone*. [The name, according to some, is a corruption from *Περσεφώνη*; others, however, derive it from *proserpo*, and make Proserpina the goddess who presides over the blade of corn when it has sprouted forth from the earth: *cum seges proserperit*.] She was so beautiful, that the father of the gods himself became enamoured of her, and deceived her by changing himself into a serpent, and folding her in his wreaths. Proserpine made Sicily the place of her residence, and delighted herself with the beautiful views, the flowery meadows, and limpid streams, which surrounded the plains of Enna. In this solitary retreat, as she amused herself with her female attendants in gathering flowers, Pluto carried her away into the infernal regions, of which she became the queen. [*vid.* Pluto.] Ceres was so disconsolate at the loss of her daughter, that she travelled all over the world, but her inquiries were in vain, and she never could have discovered whither she had been carried, had not she found the girdle of Proserpine on the surface of the waters of the fountain Cyane, near which the ravisher had opened himself a passage to his kingdom by striking the earth with his trident. Ceres soon learned from the nymph Arethusa that her daughter had been carried away by Pluto, and immediately she repaired to Jupiter, and demanded of him to punish the ravisher. Jupiter in vain attempted to persuade the mother that Pluto was not unworthy of her daughter, and when she saw that she was inflexible for the restitution of Proserpine, he said that she might return on earth, if she had not taken any aliments in the infernal regions. Her return, however, was impossible. Proserpine, as she walked in the Elysian fields, had eaten seven of the seeds of a pomegranate, and Ascalaphus was the only one who saw it, and for his discovery the goddess instantly turned him into an owl. Jupiter, to appease the resentment of Ceres, and sooth her grief, permitted that Proserpine should remain six months with Pluto in

the infernal regions, and that she should spend the rest of the year with her mother on earth. As queen of hell and wife of Pluto, Proserpine presided over the death of mankind, and, according to the opinion of the ancients, no one could die if the goddess herself, or Atropos her minister, did not cut a lock of hair from the head. From this superstitious belief, it was usual to cut off some of the hair of the deceased, and to strew it at the door of the house as an offering for Proserpine. The Sicilians were very particular in their worship to Proserpine, and as they believed that the fountain Cyane had risen from the earth at the very place where Pluto had opened himself a passage, they annually sacrificed there a bull, of which they suffered the blood to run into the water. Proserpine was universally worshipped by the ancients, and she was known by the different names of *Core*, *Theogamia*, *Labitina*, *Hecate*, *Juno inferna*, *Anthesphoria*, *Cotylo*, *Deos*, *Libera*, &c. *Plut. in Luc.*—*Par.* 8, c. 37, l. 9, c. 31.—*Ovid. Met.* 5, fab. 6. *Fast.* 4, v. 417.—*Virg. Æn.* 4, v. 693, l. 6, v. 138.—*Strab.* 7.—*Diod.* 5.—*Cic. in Verr.* 4.—*Hygin. fab.* 146.—*Hesiod. Theog.*—*Apollod.* 1, c. 3.—*Orpheus. Hymn.* 23.—*Claudian. de Rapt. Pros.*

PROSPER, one of the fathers who died A. D. 466. [Prosper was merely a layman, but was possessed of much learning and eloquence. He was a native of Gaul, and the friend of St. Augustine. In the year 440 he was made secretary to Pope Leo 1st, and became the principal combatant against the Pelagians in Italy.] His works have been edited by Mangeant, fol. Paris, 1711.

PROTAGORAS, a Greek philosopher of Abdera in Thrace, who was originally a porter. He became one of the disciples of Democritus, when that philosopher had seen him carrying faggots on his head, poised in a proper equilibrium. [Democritus was struck also with the neatness with which the faggots were packed, and pleased with his general manner. He therefore bade Protagoras follow him, saying that he would present him with a greater and better object for the exercise of his talents.] He soon rendered himself ridiculous by his doctrines, and in a book which he published, he denied the existence of a Supreme Being. This doctrine he supported by observing, that his doubts arose from the weakness of the human understanding, and from the shortness of human life. This book was publicly burnt at Athens, and the philosopher banished from the city as a worthless and contemptible being. Protagoras visited, from Athens, different islands in the Mediterranean, and died in Sicily in a very advanced age, about 400 years before the Christian era. He generally reasoned by dilemmas, and always left the mind in suspense about all the questions which he proposed. Some suppose that he was drowned. *Diog.* 9.—*Plut. in Protog.*

PROTEI COLUMNÆ, a place in the remotest parts of Egypt. *Virg. Æn.* 11, v. 262.

PROTESILAI TURRIS, the monument of Protesilaus, on the Hellespont. *Plin.* 4, c. 11.—*Mela*, 2, c. 2.

PRŒTESILÆUS, a king of part of Thessaly, son of Iphiclus, originally called Iolaus, grandson of Phylacus, and brother to Alcimedea, the mother of Jason. He married Laodamia, the daughter of Acastus, and some time after he departed with the rest of the Greeks for the Trojan war with 40 sail. He was the first of the Greeks who set foot on the Trojan shore, and as such he was doomed by the oracle to perish, therefore he was killed, as soon as he had leaped from his ship, by Æneas or Hector. Homer has not mentioned the person who killed him. His wife Laodamia destroyed herself when she heard of his death. [*vid.* Laodamia.] Protesilaus had received the patronymic of *Phylacides*, either because he was descended from Phylacus, or because he was a native of Phylace. He was buried on the Trojan shore, and, according to Pliny, there were near his tomb certain trees which grew to an extraordinary height, which, as soon as they could be discovered and seen from Troy, immediately withered and afterwards grew up again to their former height, and suffered the same vicissitude. *Homer. Il.* 2, v. 205.—*Ovid. Met.* 12, fab. 1.—*Herod.* 13, v. 17.—*Propert.* 1, el. 19.—*Hygin. fab.* 103, &c.

PROTEUS, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. He had received the gift of prophecy from Neptune because he had tended the monsters of the sea, and from his knowledge of futurity mankind received the greatest services. He usually resided in the Carpathian Sea, and, like the rest of the gods, he reposed himself on the sea-shore, where such as wished to consult him generally resorted. He was difficult of access, and when consulted he refused to give answers, by immediately assuming different shapes, and, if not properly secured in fetters, eluding the grasp in the form of a tiger, or a lion, or disappearing in a flame of fire, a whirlwind, or a rushing stream. Aristæus and Menelaus were in the number of those who consulted him, as also Hercules. Some suppose that he was originally king of Egypt, known among his subjects by the name of Cetes, and they assert that he had two sons, Telconus and Polygonus, who were both killed by Hercules. He had also some daughters, among whom were Cabira, Eidothea, and Rhetia. [According to Diodorus Siculus, he was king of Egypt, and after the manner of the Egyptian monarchs, sometimes used a lion, and sometimes a bull for his crest. He is said to have reigned 240 years after Moses, and been distinguished for his knowledge of astronomy.] *Homer. Od.* 4, v. 360.—*Ovid. Met.* 8, fab. 10. *Am. el.* 12, v. 36.—*Hesiod. Theog.* v. 243.—*Virg. G.* 4, v. 387.—*Hygin. fab.* 118.—*Herodot.* 2, c. 112.—*Diod.* 1.

PROTOGÈNES, a painter of Rhodes who flourished about 328 years before Christ. He was originally so poor that he painted ships

to maintain himself. His countrymen were ignorant of his ingenuity before Apelles came to Rhodes and offered to buy all his pieces. This opened the eyes of the Rhodians, they became sensible of the merit of their countryman, and liberally rewarded him. Protogenes was employed for seven years in finishing a picture of Jalyus, a celebrated huntsman, supposed to have been the son of Apollo, and the founder of Rhodes. During all this time the painter lived only upon lutes and water, thinking that such aliments would leave him greater flights of fancy; but all this did not seem to make him more successful in the perfection of his picture. He was to represent in the piece a dog panting, and with froth at his mouth, but this he never could do with satisfaction to himself; and when all his labours seemed to be without success, he threw his sponge upon the piece in a fit of anger. Chance alone brought to perfection what the utmost labours of art could not do; the fall of the sponge upon the picture represented the froth of the mouth of the dog in the most perfect and natural manner, and the piece was universally admired. Protogenes was very exact in his representations, and copied nature with the greatest nicety, but this was blamed as a fault by his friend Apelles. When Demetrius besieged Rhodes, he refused to set fire to a part of the city which might have made him master of the whole, because he knew that Protogenes was then working in that quarter. When the town was taken, the painter was found closely employed in a garden in finishing a picture; and when the conqueror asked him why he showed not more concern at the general calamity, he replied that Demetrius made war against the Rhodians and not against the fine arts. *Paus.* 1, c. 3.—*Plin.* 35, c. 10.—*Eliau. V. H.* 12.—*Juv.* 3, v. 120.—*Plut. in Dem.*—One of Caligula's favourites, famous for his cruelty and extravagance.

PROXENUS, [a Bœotian, one of the commanders of the Greek forces in the army of Cyrus the younger. He was put to death with his fellow-commanders by Artaxerxes. Proxenus was the one who induced Xenophon to join in the expedition of Cyrus, and after the death of Proxenus, Xenophon was chosen to supply his place.]

PRUDENTIUS (Aurelius Clemens,) a Latin poet who flourished A. D. 392, and was successively a soldier, an advocate, and a judge. [He was born at Calagurris (*Calahorra*), or, according to a less probable opinion, at Cæsaraugusta (*Saragossa*.) At the age of 50 years he abandoned the world to pass the remainder of his days in devotion. It was at this period that he composed the works which have come down to us.] His poems are numerous, and all theological, devoid of the elegance and purity of the Augustan age, and yet greatly valued. [Prudentius is sometimes styled "the first Christian poet;" a title, however, which means but little. In no case can he be compared with the classic writers.

He is even decidedly inferior to Claudian and Ausonius.] The best editions are the Delphin, 4to. Paris, 1687; that of Cellarius, 12mo. Halæ, 1703; and that of Parma, 2 vols. 4to. 1788.

PRUSA, a town of Bithynia, [at the foot of Mount Olympus, in the district Olympena.] It is now *Bursa*.] It was built by king Prusias, from whom it received its name. [*vid. Cios.*] *Strab.* 12.—*Plin.* 10, ep. 16.

PRUSIAS, a king of Bithynia, who flourished 221 B. C.—Another, surnamed *Venator*, who made an alliance with the Romans when they waged war with Antiochus, king of Syria. He gave a kind reception to Annibal, and by his advice he made war against Eumenes, king of Pergamus, and defeated him. Eumenes, who was an ally of Rome as well as Prusias, complained before the Romans of the hostilities of the king of Bithynia. Q. Flaminius was sent from Rome to settle the disputes of the two monarchs, and he was no sooner arrived in Bithynia, than Prusias, to gain his favour, prepared to deliver to him, at his request, the celebrated Carthaginian to whom he was indebted for all the advantages he had obtained over Eumenes; but Annibal prevented it by a voluntary death. Prusias was obliged by the Roman ambassador to make a restitution of the provinces he had conquered, and by his meanness he continued to enjoy the favours of the Romans. When some time after he visited the capital of Italy, he appeared in the habit of a manumitted slave, calling himself the freed-man of the Romans; and when he was introduced into the senate-house, he saluted the senators by the name of visible deities, of saviours, and deliverers. Such abject behaviour rendered him contemptible not only in the eyes of the Romans, but of his subjects: and when he returned home the Bithynians revolted, and placed his son Nicomedes on the throne. The banished monarch fled to Nicomedia, where he was assassinated near the altar of Jupiter, about 149 years before Christ. Some say that his son became his murderer. Prusias, according to Polybius, was the meanest of monarchs, without honesty, without morals, virtue, or principle; he was cruel and cowardly, intemperate and voluptuous, and an enemy to all learning. He was naturally deformed, and he often appeared in public in the habit of a woman to render his deformities more visible. *Polyb.—Liv.—Justin.* 31, &c.—*C. Nep. in Anib.—Plut. in Flam.* &c.

PRYTANES, certain magistrates at Athens who presided over the senate, and had the privilege of assembling it when they pleased, festivals excepted. They generally met in a large hall, called *prytaneum*, where they gave audiences, offered sacrifices, and feasted together with all those who had rendered signal service to their country. The prytanes were elected from the senators which were in number 500, fifty of which were chosen from each tribe. When they were elected, the name of the 10 tribes of Athens were thrown into one vessel, and into another were

placed nine black beans and a white one. The tribe whose name was drawn with the white bean, presided the first, and the rest in the order in which they were drawn. They presided for 35 days, as the year was divided into 10 parts; but it is unknown what tribe presided the rest of those days which were supernumerary. When the number of tribes was increased to 12, each of the prytanes presided one full month.—Some of the principal magistrates of Corinth were also called prytanes.

PSAMĀTHE, one of the Nereides, mother of Phocus by Æacus, king of Ægina. *Apollod.* 3, c. 12.—*Ovid. Met.* 11, v. 398.—*Flacc.* v. 364.

PSAMMENĪTUS, succeeded his father Amasis on the throne of Egypt. Cambyses made war against him, and as he knew that the Egyptians paid the greatest veneration to cats, the Persian monarch placed some of these animals at the head of his army; and the enemy, unable to defend themselves, and unwilling to kill those objects of adoration, were easily conquered. [*Polyænus* refers this to the taking of Pelusium.] Psammenitus was twice beaten at Pelusium and in Memphis, and became one of the prisoners of Cambyses, who treated him with great humanity. Psammenitus, however, raised seditions against the Persian monarch, and attempted to make the Egyptians rebel, for which he was put to death by drinking bull's blood. He had reigned about six months. He flourished about 525 years before the Christian era. *Herodot.* 3, c. 10, &c.

PSAMMITĪCHUS, a king of Egypt. He was one of the 12 princes who shared the kingdom among themselves; but as he was more popular than the rest, he was banished from his dominions, and retired into the marshes near the sea-shore. A descent of some of the Greeks upon Egypt proved favourable to his cause; he joined the enemy, and defeated the 11 princes who had expelled him from the country. He rewarded the Greeks by whose valour he had recovered Egypt, he allotted them some territory on the sea-coast, patronized the liberal arts, and encouraged commerce among his subjects. He made useless inquiries to find the sources of the Nile, and he stopped by bribes and money, a large army of Scythians who were marching against him. He died 617 years before the Christian era, and was buried in Minerva's temple at Sais. During his reign there was a contention among some of the neighbouring nations about the antiquity of their language. Psammetichus took a part in the contest. He confined two young children and fed them with milk; the shepherd to whose care they were intrusted, was ordered never to speak to them, but to watch diligently their articulations. After some time the shepherd observed, that whenever he entered the place of their confinement they repeatedly exclaimed *Beccos*, and he gave information of this to the monarch. Psammetichus made inquiries, and found that the word *Beccos* signified bread

in the Phœnician language, and from that circumstance, therefore, it was universally concluded that the language of Phœnicia was of greater antiquity. [This is a very childish story. The word uttered by the children was *Bek*, with the Greek termination it becomes *Bekos*. The children learned it from the cry of the goats, who suckled them.] *Herodot.* 2, c. 28, &c.—*Polyæn.* 8.—*Strab.* 16.—A son of Gordius, brother to Periander, who held the tyranny at Coriuth for three years, B. C. 584. *Aristot. Polit.* 5, c. 12.

PSAMMIS, or **PSAMMUTHIS**, a king of Egypt, B. C. 376.

PSAPHIS, a town on the confines of Attica and Bœotia. There was there an oracle of Amphiaræus.

PSAPHO, a Libyan who taught a number of birds which he kept to say *Psapho is a god*, and afterwards gave them their liberty. The birds did not forget the words which they had been taught, and the Africans paid divine honours to Psapho. *Jelian.*

PSOPHIS, a town of Arcadia near the [junction of the Erymanthus and Aroanius.] It was called at first Erymanthus, and afterwards Phegia. *Stat. Th.* 4, v. 296.—*Paus.* 3, c. 24.—*Ovid. Met.* 5, v. 607.—A river and town of Elis.

PSYCHE, a nymph whom Cupid married and carried into a place of bliss, where he long enjoyed her company. Venus put her to death because she had robbed the world of her son; but Jupiter, at the request of Cupid, granted immortality to Psyche. The word signifies *the soul*, and this personification of Psyche, first mentioned by Apuleius, is posterior to the Augustan age, though still it is connected with ancient mythology. Psyche is generally represented with the wings of a butterfly to imitate the lightness of the soul, of which the butterfly is the symbol, and on that account, among the ancients, when a man had just expired, a butterfly appeared fluttering above as if rising from the mouth of the deceased.

PSYCHRUS, a river of Thrace. When sheep drank of its waters they were said always to bring forth black lambs. *Aristot.*

PSYLLI, a people of Libya near the Syrtes, very expert in curing the venomous bite of serpents, which had no fatal effect upon them. [They were destroyed by the Nasamones, a neighbouring people. It seems very probable that the Nasamones circulated the idle story respecting the destruction of the Psylli, which Herodotus relates, without, however, giving credit to it. He states that a south wind had dried up all the reservoirs of the Psylli, and that the whole country, as far as the Syrtes, was destitute of water. They resolved, accordingly, after a public consultation, to make an expedition against the south wind, but having reached the deserts, the south wind overwhelmed them beneath the sands.] *Strab.* 17.—*Dio.* 51, c. 14.—*Lucan.* 9, v. 894, 937.—*Herodot.* 4, c. 173.—*Paus.* 9, c. 28.

PTOLEMÆUM, a town of Thessaly on the borders of Bœotia. *Lucan.* 6, v. 852.—*Liv.* 35, c. 43.

PTERELÆUS, a son of Taphios, presented with immortality by Neptune, provided he kept on his head a yellow lock. His daughter cut it off, and he died. He reigned at Taphos in Argos, &c. *Apollod.* 2, c. 4.

PTERIA, [a district of Paphlagonia, near Sinope, where Cyrus defeated Cræsus.]

PTOLEMÆUM, a certain place at Athens dedicated to exercise and study. *Cic.* 5, *de In.*

PTOLEMÆUS 1st, surnamed *Lagus*, a king of Egypt, son of Arsinoe, who, when pregnant by Philip of Macedonia, married Lagus, a man of mean extraction. [*vid.* Lagus.] Ptolemy was educated in the court of the king of Macedonia, he became one of the friends and associates of Alexander, and, when that monarch invaded Asia, the son of Arsinoe attended him as one of his generals. During the expedition he behaved with uncommon valour; he killed one of the Indian monarchs in single combat, and it was to his prudence and courage that Alexander was indebted for the reduction of the rock Aornus. After the conqueror's death, in the general division of the Macedonian empire, Ptolemy obtained as his share the government of Egypt, with Libya, and part of the neighbouring territories of Arabia. In this appointment the governor soon gained the esteem of the people by acts of kindness, by benevolence and clemency; and though he did not assume the title of independent monarch till 19 years after, yet he was so firmly established that the attempts of Perdiccas to drive him away from his possessions proved abortive: and Ptolemy, after the murder of his rival by Grecian soldiers, might have added the kingdom of Macedonia to his Egyptian territories. He made himself master of Cœlesyria, Phœnicia, and the neighbouring coast of Syria, and when he had reduced Jerusalem, he carried above 100,000 prisoners to Egypt, to people the extensive city of Alexandria, which became the capital of his dominions. After he had rendered these prisoners the most attached and faithful of his subjects by his liberality and the grant of privileges, Ptolemy assumed the title of king of Egypt, and soon after reduced Cyprus under his power. He made war with success against Demetrius and Antigonus, who disputed his right to the provinces of Syria; and from the assistance he gave to the people of Rhodes against their common enemies, he received the name of *Soter*. While he extended his dominions Ptolemy was not negligent of the advantages of his people. The bay of Alexandria being dangerous of access, he built a tower to conduct the sailors in the obscurity of the night, [*vid.* Pharos,] and that his subjects might be acquainted with literature, he laid the foundation of a library, which under the succeeding reigns became the most celebrated in the world. He also established in the capital of his dominions a society called *museum*, of which the members, maintained at the pub-

lic expense, were employed in philosophical researches, and in the advancement of science and the liberal arts. Ptolemy died in the 84th year of his age, after a reign of 39 years, about 284 years before Christ. He was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last ten years of his reign. Ptolemy Lagus has been commended for his abilities not only as a sovereign, but as a writer, and among the many valuable compositions which have been lost, we are to lament an history of Alexander the Great, by the king of Egypt, greatly admired and valued for elegance and authenticity. All his successors were called *Ptolemies* from him. *Paus.* 10, c. 7.—*Justin.* 13, &c.—*Polyb.* 2.—*Arrian.*—*Curt.*—*Plut. in Alex.*—The 2d, son of Ptolemy the first, succeeded his father on the Egyptian throne, and was called *Philadelphus* by Antiphrases, because he killed two of his brothers. He showed himself worthy in every respect to succeed his great father, and conscious of the advantages which arise from an alliance with powerful nations, he sent ambassadors to Italy to solicit the friendship of the Romans, whose name and military reputation had become universally known for the victories which they had just obtained over Pyrrhus and the Tarentines. His ambassadors were received with marks of the greatest attention, and immediately after four Roman senators came to Alexandria, where they gained the admiration of the monarch and of his subjects, and by refusing the crowns of gold and rich presents which were offered to them, convinced the world of the virtue and of the disinterestedness of their nation. But while Ptolemy strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas his brother, king of Cyrene. The sedition, however, was stopped, though kindled by Antiochus king of Syria, and the death of the rebellious prince re-established peace for some time in the family of Philadelphus. Antiochus the Syrian king married Berenice the daughter of Ptolemy, and the father, though old and infirm, conducted his daughter to her husband's kingdom, and assisted at the nuptials. Philadelphus died in the 64th year of his age, 246 years before the Christian era. He left two sons and a daughter, by Arsinoe the daughter of Lysimachus. He had afterwards married his sister Arsinoe whom he loved with uncommon tenderness, and to whose memory he began to erect a celebrated monument, (*vid.* Dinocrates.) During the whole of his reign Philadelphus was employed in exciting industry, and in encouraging the liberal arts and useful knowledge among his subjects. The inhabitants of the adjacent countries were allured by promises and presents to increase the number of the Egyptian subjects, and Ptolemy could boast of reigning over 33,339 well peopled cities. He gave every possible encouragement to commerce, and by keeping two powerful fleets, one in the Medi-

terrean and the other in the Red Sea, he made Egypt the mart of the world. His army consisted of 200,000 foot, 40,000 horse, besides 300 elephants and 2000 armed chariots. With justice therefore he has been called the richest of all the princes and monarchs of his age; and indeed the remark is not false when it is observed, that at his death he left in his treasury 750,000 Egyptian talents, a sum equivalent to two hundred millions sterling. His palace was the asylum of learned men, whom he admired and patronized. He paid particular attention to Euclid, Theocritus, Callimachus, and Lycophron, and by increasing the library which his father had founded, he showed his taste for learning, and his wish to encourage genius. This celebrated library at his death contained 200,000 volumes of the best and choicest books, and it was afterwards increased to 700,000 volumes. Part of it was burnt by the flames of Cæsar's fleet when he set it on fire to save himself, a circumstance, however, not mentioned by the general, and the whole was again magnificently repaired by Cleopatra, who added to the Egyptian library that of the kings of Pergamus. It is said that the Old Testament was translated into Greek during his reign, a translation which has been called Septuagint, because translated by the labours of 70 different persons. *Eutrop.—Justin. 17, c. 2, &c.—Liv.—Plut.—Theocrit.—Athen. 12.—Plin. 13, c. 12.—Dio. 42.—Gellius. 6, p. 17.*—The 3d, succeeded his father Philadelphus on the Egyptian throne. He early engaged in a war against Antiochus Theus, for his unkindness to Berenice the Egyptian king's sister, whom he had married with the consent of Philadelphus. With the most rapid success he conquered Syria and Silicia, and advanced as far as [Bactriana and the confines of India;] but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought he had above 2500 statues of the Egyptian gods, which Cambyses had carried away into Persia when he conquered Egypt. These were restored to the temples, and the Egyptians called their sovereign *Evergetes*, in acknowledgment of his attention, beneficence, and religious zeal for the gods of his country. The last years of Ptolemy's reign were passed in peace, if we except the refusal of the Jews to pay the tribute of 20 silver talents which their ancestors had always paid to the Egyptian monarchs. He also interested himself in the affairs of Greece, and assisted Cleomenes, the Spartan king, against the leaders of the Achæan league; but he had the mortification to see his ally defeated, and even a fugitive in Egypt. Evergetes died 221 years before Christ, after a reign of 25 years, and, like his two illustrious predecessors, he was the patron of learning, and indeed he is the last of the Lagides who gained popularity among his subjects by clemency, moderation, and humanity, and who commanded respect even from his enemies,

by valour, prudence, and reputation. It is said that he deposited 15 talents in the hands of the Athenians to be permitted to translate the original manuscripts of Æschylus, Euripides, and Sophocles, and that he forfeited the pledge. *Plut. in Cleom. &c.—Polyb. 2.—Justin. 29, &c.*—The 4th, succeeded his father Evergetes on the throne of Egypt, and received the surname of *Philopater* by antiphrasis, because, according to some historians, he destroyed his father by poison. He began his reign with acts of the greatest cruelty, and he successively sacrificed to his avarice his own father, his wife, his sister, and his brother. He received the name of *Typhon* from his extravagance and debauchery, and that of *Gallus* because he appeared in the streets of Alexandria like one of the bacchanals, and with all the gestures of the priests of Cybele. In the midst of his pleasures, Philopater was called to war against Antiochus king of Syria, and at the head of a powerful army he soon invaded his enemy's territories, and might have added his kingdom of Syria to Egypt, if he had made a prudent use of the victories which attended his arms. In his return he visited Jerusalem, but the Jews prevented him forcibly from entering their temple, for which insolence to his majesty the monarch determined to extirpate the whole nation. He ordered an immense number of Jews to be exposed in a plain, and trodden under the feet of elephants, but by a supernatural instinct, the generous animals turned their fury not on those that had been devoted to death, but upon the Egyptian spectators. This circumstance terrified Philopater, and he behaved with more than common kindness to a nation which he had so lately devoted to destruction. In the latter part of his reign, the Romans, whom a dangerous war with Carthage had weakened, but at the same time roused to superior activity, renewed, for political reasons, the treaty of alliance which had been made with the Egyptian monarchs. Philopater at last, weakened and enervated by intemperance and continual debauchery, died in the 37th year of his age, after a reign of 17 years, 204 years before the Christian era. His death was immediately followed by the murder of the companions of his voluptuousness and extravagance, and their carcases were dragged with the greatest ignominy through the streets of Alexandria. *Polyb.—Justin. 30, &c.—Plut. in Cleom.*—The 5th, succeeded his father Philopater as king of Egypt, though only in the 4th year of his age. During the years of his minority he was under the protection of Sosicius and of Aristomenes, by whose prudent administration Antiochus was dispossessed of the provinces of Cœlosyria and Palestine, which he had conquered by war. The Romans also renewed their alliance with him after their victories over Annibal, and the conclusion of the second Punic war. This flattering embassy induced Aristomenes to offer the care of the patronage of the young monarch to the Romans, but the re-

gent was confirmed in his honourable office, and by making a treaty of alliance with the people of Achaia, he convinced the Egyptians that he was qualified to wield the sceptre, and to govern the nation. But now that Ptolemy had reached his 14th year, according to the laws and customs of Egypt, the years of his minority had expired. He received the surname of *Epiphanes*, or illustrious, and was crowned at Alexandria with the greatest solemnity, and the faithful Aristomenes resigned into his hands an empire which he had governed with honour to himself and with credit to his sovereign. Young Ptolemy was no sooner delivered from the shackles of a superior than he betrayed the same vices which had characterized his father, the counsels of Aristomenes were despised, and the minister who for ten years had governed the kingdom with equity and moderation, was sacrificed to the caprice of the sovereign, who abhorred him for the salutary advice which his own vicious inclinations did not permit him to follow. His cruelties raised seditions among his subjects, but these were twice quelled by the prudence and the moderation of one Polycrates, the most faithful of his corrupt ministers. In the midst of his extravagance, Epiphanes did not forget his alliance with the Romans; above all others he showed himself eager to cultivate friendship with a nation from whom he could derive so many advantages, and during their war against Antiochus, he offered to assist them with money against a monarch, whose daughter Cleopatra he had married, but whom he hated on account of the seditions he raised in the very heart of Egypt. After a reign of 24 years, 180 years before Christ, Ptolemy was poisoned by his ministers, whom he had threatened to rob of their possessions to carry on a war against Seleucus king of Syria. *Liv.* 35, c. 13, &c. — *Justin.* &c. — The 6th, succeeded his father Epiphanes on the Egyptian throne, and received the surname of *Philometor*, on account of his hatred against his mother Cleopatra. He was in the 6th year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by an eunuch who was one of his favourites. He made war against Antiochus Epiphanes king of Syria, to recover the provinces of Palestine and Cœlosyria, which were part of the Egyptian dominions, and after several successes he fell into the hands of the enemy, who detained him in confinement. During the captivity of Philometor, the Egyptians raised to the throne his younger brother Ptolemy Evergetes, or Physcon, also son of Epiphanes; but he was no sooner established in his power than Antiochus turned his arms against Egypt, drove the usurper, and restored Philometor to all his rights and privileges as king of Egypt. This artful behaviour of Antiochus was soon comprehended by Philometor, and when he saw that Pelusium, the key of Egypt, had remained in the hands of his Syrian ally, he re-

called his brother Physcon, and made him partner on the throne, and concerted with him how to repel their common enemy. This union of interest in the two royal brothers incensed Antiochus; he entered Egypt with a large army, but the Romans checked his progress and obliged him to retire. No sooner were they delivered from the impending war, than Philometor and Physcon, whom the fear of danger had united, began with mutual jealousy to oppose each other's views. Physcon was at last banished by the superior power of his brother, and as he could find no support in Egypt he immediately repaired to Rome. To excite more effectually the compassion of the Romans, and to gain their assistance, he appeared in the meanest dress, and took his residence in the most obscure corner of the city. He received an audience from the senate, and the Romans settled the dispute between the two royal brothers by making them independent of one another, and giving the government of Libya and Cyrene to Physcon, and confirming Philometor in the possession of Egypt and the island of Cyprus. These terms of accommodation were gladly accepted, but Physcon soon claimed the dominion of Cyprus, and in this he was supported by the Romans, who wished to aggrandize themselves by the diminution of the Egyptian power. Philometor refused to deliver up the island of Cyprus, and to call away his brother's attention he fomented the seeds of rebellion in Cyrene. But the death of Philometor, 145 years before the Christian era, left Physcon master of Egypt and all the dependent provinces. Philometor has been commended by some historians for his clemency and moderation. *Diod.—Liv.—Polyb.* — The 7th Ptolemy, surnamed Physcon, on account of the prominence of his belly, ascended the throne of Egypt after the death of his brother Philometor, and, as he had reigned for some time conjointly with him, (*vid.* Ptolemæus 6th.) his succession was approved, though the wife and the son of the deceased monarch laid claim to the crown. Cleopatra was supported in her claims by the Jews, and it was at last agreed that Physcon should marry the queen, and that her son should succeed on the throne at his death. The nuptials were accordingly celebrated, but on that very day the tyrant murdered Cleopatra's son in her arms. He ordered himself to be called *Evergetes*, but the Alexandrians refused to do it, and stigmatized him with the appellation of *Kakergetes*, or evil-doer, a surname which he deserved by his tyranny and oppression. A series of barbarity rendered him odious, but as no one attempted to rid Egypt of his tyranny, the Alexandrians abandoned their habitations, and fled from a place which continually streamed with the blood of their massacred fellow-citizens. If their migration proved fatal to the commerce and prosperity of Alexandria, it was of the most essential service to the countries where they retired; and the numbers of Egyptians that sought a safer asylum in Greece and Asia.

introduced among the inhabitants of those countries the different professions that were practised with success in the capital of Egypt. Physcon endeavoured to re-people the city which his cruelty had laid desolate; but the fear of sharing the fate of the former inhabitants, prevailed more than the promise of riches, rights, and immunities. The king at last, disgusted with Cleopatra, repudiated her, and married her daughter by Philometor, called also Cleopatra. He still continued to exercise the greatest cruelty upon his subjects, but the prudence and vigilance of his ministers kept the people in tranquillity, till all Egypt revolted when the king had basely murdered all the young men of Alexandria. Without friends or support in Egypt he fled to Cyprus, and Cleopatra, the divorced queen, ascended the throne. In his banishment Physcon dreaded lest the Alexandrians should also place the crown on the head of his son by his sister Cleopatra, who was then governor of Cyrene, and under these apprehensions he sent for the young prince, called Memphitis, to Cyprus, and murdered him as soon as he reached the shore. To make the barbarity more complete, he sent the limbs of Memphitis to Cleopatra, and they were received as the queen was going to celebrate her birth-day. Soon after this he invaded Egypt with an army, and obtained a victory over the forces of Cleopatra, who, being left without friends or assistance, fled to her eldest daughter Cleopatra, who had married Demetrius king of Syria. This decisive blow restored Physcon to his throne, where he continued to reign for some time, hated by his subjects and feared by his enemies. He died at Alexandria in the 67th year of his age, after a reign of 29 years, about 116 years before Christ. Some authors have extolled Physcon for his fondness of literature; they have observed, that from his extensive knowledge he was called the *philologist*, and that he wrote a comment upon Homer, besides an history in 23 books, admired for its elegance, and often quoted by succeeding authors whose pen was employed on the same subject. *Diod.*—*Justin.* 38, &c.—*Athen.* 2.—*Porphyr.*—The 8th, surnamed *Lathyrus*, from an excrescence like a pea on the nose, succeeded his father Physcon as king of Egypt. He had no sooner ascended the throne, than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus, and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. Lathyrus, banished from Egypt, became king of Cyprus, and soon after he appeared at the head of a large army, to make war against Alexander Jannæus, king of Judea, through whose assistance and intrigue he had been expelled by Cleopatra. The Jewish monarch was conquered, and 50,000 of his men were left on the field of battle. Lathyrus, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, returned to Cyprus till the death of his brother.

Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign, and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city it was reduced to ruins. In the latter part of his reign Lathyrus was called upon to assist the Romans with a navy for the conquest of Athens, but Lucullus, who had been sent to obtain the wanted supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Lathyrus died 81 years before the Christian era, after a reign of 36 years since the death of his father Physcon, eleven of which he had passed with his mother Cleopatra on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death. He was succeeded by his only daughter Cleopatra, whom Alexander, the son of Ptolemy Alexander, by means of the dictator Sylla soon after married and murdered. *Joseph. Hist.*—*Justin.* 39.—*Plut. in Luc.*—*Appian, in Mithrid.*—The 9th, *vid.* Alexander Ptolemy 1st; for the 10th Ptolemy, *vid.* Alexander Ptolemy 2d; for the 11th, *vid.* Alexander Ptolemy 3d.—The 12th, the illegitimate son of Lathyrus, ascended the throne of Egypt at the death of Alexander 3d. He received the surname of *Auletes*, because he played skilfully on the flute. His rise showed great marks of prudence and circumspection, and as his predecessor by his will had left the kingdom of Egypt to the Romans, Auletes knew that he could not be firmly established on his throne without the approbation of the Roman senate. He was successful in his applications, and Cæsar, who was then consul, and in want of money, established his succession, and granted him the alliance of the Romans, after he had received the enormous sum of about a million and 162,500*l.* sterling. But these measures rendered him unpopular at home, and when he had suffered the Romans quietly to take possession of Cyprus, the Egyptians revolted, and Auletes was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. His complaints were heard at Rome, at first with indifference, and the murder of 100 noblemen of Alexandria, whom the Egyptians had sent to justify their proceedings before the Roman senate, rendered him unpopular and suspected. Pompey, however, supported his cause, and the senators decreed to re-establish Auletes on his throne; but as they proceeded slowly in the execution of their plans, the monarch retired from Rome to Ephesus, where he lay concealed for some time in the temple of Diana. During his absence from Alexandria, his daughter Berenice had made herself absolute, and established herself on the throne by a marriage with Archelaus, a priest of Bellona's temple at Comana, but she was soon driven from Egypt, when Gabinus, at the

head of a Roman army, approached to replace Auletes on his throne. Auletes was no sooner restored to power, than he sacrificed to his ambition his daughter Berenice, and behaved with the greatest ingratitude and perfidy to Rabirius, a Roman who had supplied him with money when expelled from his kingdom. Auletes died four years after his restoration, about 51 years before the Christian era. He left two sons and two daughters, and by his will ordered the eldest of his sons to marry the eldest of his sisters, and to ascend with her the vacant throne. As these children were young, the dying monarch recommended them to the protection and paternal care of the Romans, and accordingly Pompey the Great was appointed by the senate to be their patron and guardian. Their reign was as turbulent as that of their predecessors, and it is remarkable for no uncommon events, only we may observe that the young queen was the Cleopatra who soon after became so celebrated as being the mistress of J. Cæsar, the wife of M. Antony, and the last of the Egyptian monarchs of the family of Lagus. *Cic. pro Rabir.*—*Strab.* 17.—*Dion.* 39.—*Appian. de Civ.*—The 13th, surnamed *Dionysius* or *Bacchus*, ascended the throne of Egypt conjointly with his sister Cleopatra, whom he had married according to the directions of his father Auletes. He was under the care and protection of Pompey the Great, [*vid.* Ptolemæus 12th,] but the wickedness and avarice of his ministers soon induced him to reign independent. He was then in the 13th year of his age, when his guardian, after the fatal battle of Pharsalia, came to the shores of Egypt, and claimed his protection. He refused to grant the required assistance, and by the advice of his ministers he basely murdered Pompey after he had brought him to shore under the mask of friendship and cordiality. To curry the favour of the conqueror of Pharsalia, Ptolemy cut off the head of Pompey, but Cæsar turned with indignation from such perfidy, and when he arrived at Alexandria he found the king of Egypt as faithless to his cause as to that of his fallen enemy. Cæsar sat as judge to hear the various claims of the brother and sister to the throne; and, to satisfy the people, he ordered the will of Auletes to be read, and confirmed Ptolemy and Cleopatra in the possession of Egypt, and appointed the two younger children masters of the island of Cyprus. This fair and candid decision might have left no room for dissatisfaction, but Ptolemy was governed by cruel and avaricious ministers, and therefore he refused to acknowledge Cæsar as a judge or a mediator. The Roman enforced his authority by arms, and three victories were obtained over the Egyptian forces. Ptolemy, who had been for some time a prisoner in the hands of Cæsar, now headed his armies, but a defeat was fatal, and as he attempted to save his life by flight, he was drowned in the Nile, about 46 years before Christ, and three years and eight months after the death of

Auletes. Cleopatra, at the death of her brother, became sole mistress of Egypt; but as the Egyptians were no friends to female government, Cæsar obliged her to marry her younger brother Ptolemy, who was then in the eleventh year of his age. *Appian. Civ.*—*Cæs. in Alex.*—*Strab.* 17.—*Joseph. Ant.*—*Dio.*—*Plut. in Ant.* &c.—*Sueton. in Cæs.*—Apion, king of Cyrene, was the illegitimate son of Ptolemy Physcon. After a reign of 20 years he died; and as he had no children, he made the Romans heirs of his dominions. The Romans presented his subjects with their independence. *Liv.* 70.—Ceraunus, a son of Ptolemy Soter, by Eurydice the daughter of Antipater. Unable to succeed to the throne of Egypt, Ceraunus fled to the court of Seleucus, where he was received with friendly marks of attention. Seleucus was then king of Macedonia, an empire which he had lately acquired by the death of Lysimachus in a battle in Phrygia, but his reign was short, and Ceraunus perfidiously murdered him and ascended his throne 280 B. C. The murderer, however, could not be firmly established in Macedonia, as long as Arsinoe the widow, and the children of Lysimachus were alive, and entitled to claim his kingdom as the lawful possession of their father. To remove these obstacles, Ceraunus made offers of marriage to Arsinoe who was his own sister. The queen at first refused, but the protestations and solemn promises of the usurper at last prevailed upon her to consent. The nuptials, however, were no sooner celebrated, than Ceraunus murdered the two young princes, and confirmed his usurpation by rapine and cruelty. But now three powerful princes claimed the kingdom of Macedonia as their own, Antiochus, the son of Seleucus; Antigonus, the son of Demetrius; and Pyrrhus, the king of Epirus. These enemies, however, were soon removed; Ceraunus conquered Antigonus in the field of battle, and stopped the hostilities of his two other rivals by promises and money. He did not long remain inactive, a barbarian army of Gauls claimed a tribute from him, and the monarch immediately marched to meet them in the field. The battle was long and bloody. The Macedonians might have obtained the victory if Ceraunus had shown more prudence. He was thrown down from his elephant, and taken prisoner by the enemy, who immediately tore his body to pieces. Ptolemy had been king of Macedonia only 18 months. *Justin.* 24, &c.—*Paus.* 10, c. 10.—An illegitimate son of Ptolemy Lathyrus, king of Cyprus, of which he was tyrannically dispossessed by the Romans. Cato was at the head of the forces which were sent against Ptolemy by the senate, and the Roman general proposed to the monarch to retire from the throne, and to pass the rest of his days in the obscure office of high-priest in the temple of Venus at Paphos. The offer was rejected with the indignation which it merited, and the monarch poisoned himself at the approach of the ene-

my. The treasures found in the island amounted to the enormous sum of 1,356,250*l.* sterling, which were carried to Rome by the conquerors. *Plut. in Cat.—Val. Max. 9.—Flor. 3.*—A son of Pyrrhus king of Epirus, by Antigone, the daughter of Berenice. He was left governor of Epirus when Pyrrhus went to Italy to assist the Tarentines against the Romans, where he presided with great prudence and moderation. He was killed, bravely fighting, in the expedition which Pyrrhus undertook against Sparta and Argos.—An eunuch, by whose friendly assistance Mithridates the Great saved his life after a battle with Lucullus.—A king of Epirus, who died very young as he was marching an army against the Ætoliens who had seized a part of his dominions. *Justin. 23.*—A king of Chalcidice in Syria, about 30 years before Christ. He opposed Pompey when he invaded Syria, but he was defeated in the attempt, and the conqueror spared his life only upon receiving 1000 talents. *Joseph. Ant. 13.*—A nephew of Antigonus, who commanded an army in the Peloponnesus. He revolted from his uncle to Cassander, and some time after he attempted to bribe the soldiers of Ptolemy Lagus, king of Egypt, who had invited him to his camp. He was seized and imprisoned for this treachery, and the Egyptian monarch at last ordered him to drink hemlock.—A son of Seleucus, killed in the celebrated battle which was fought at Issus between Darius and Alexander the Great.—A son of Juba, made king of Mauritania. He was son of Cleopatra Selene, the daughter of M. Antony and the celebrated Cleopatra. He was put to death by Caius Caligula. *Dio. Tacit. Ann. 11.*—A Jew, famous for his cruelty and avarice. He was for some time governor of Jericho, about 135 years before Christ.—A powerful Jew during the troubles which disturbed the peace of Judea, in the reign of Augustus.—A son of Antony by Cleopatra, surnamed *Philadelphus* by his father, and made master of Phœnicia, Syria, and all the territories of Asia Minor, which were situated between the Ægean and the Euphrates. *Plut. in Anton.*—Claudius, a celebrated geographer, astronomer, and mathematician in the reign of Adrian and Antoninus. He was a native of Alexandria, or, according to others, of Pelusium, and on account of his great learning he received the name of most wise, and most divine among the Greeks. [He has always been regarded as the prince of astronomers among the ancients, and in his works he has left us a complete body of the science. He corrected Hipparchus's catalogue of the fixed stars, and formed tables by which the motions of the sun, moon, and planets might be calculated and regulated. He digested the observations of the ancients into a system entitled, *Μεγάλη Συνταξις*, or *Great Construction*.] In this he has adopted and exhibited the ancient system of the world, placing the earth in the centre of the universe, a doctrine uni-

versally believed and adopted till the 16th century, when it was confuted and rejected by Copernicus. [By order of the kings of Arabia, in 827, this work was translated into Arabic, in which language it was styled *Almagest*, and from the Arabic it was translated into Latin, about the year 1230. The Greek text was first printed at *Basle* in 1538.] His geography is valued for its learning, and the very useful information which it gives. [In this he tells us that he follows the geography of Marinus of Tyre, but with numerous additions and corrections. Ptolemy has the merit of carrying into full execution and practice the invention of Hipparchus, for designating the situation of places by latitude and longitude, after it had lain dormant for more than 250 years; and though, for want of observations, it is far from being perfect, yet his work has been found very useful to modern geographers.] Besides his system and his geography, Ptolemy wrote other books, [such as "*Recensio Chronologica*," "*De judiciis Astrorum*," "*Elementa Harmonica*," &c.] The best edition of Ptolemy's geography is that of Bertius, fol. Amst. 1618, and that of his treatise *de Judiciis Astrologiciis* by Camerar, 4to. 1530, and of the *Harmonica*, 4to. Wallis, Oxon. 1683.

PTOLEMÆIS, a town of Thebais in Egypt, called after the Ptolemies, who beautified it. There was also another city of the same name in the territories of Cyrene. It was situate on the sea-coast, and, according to some, it was the same as Barce. [*vid. Barce.*]—A city of Palestine, called also *Aco*. [*vid. Ace.*] *Mela, 1, c. 8, l. 3, c. 8.—Plin. 2, c. 73.—Strab. 14, &c.*

PUBLICŌLA, a name given to Publius Valerius, on account of his great popularity. *vid. Valerius. Plut. in Pub.—Liv. 2, c. 8.—Plin. 30, c. 15.*

PUBLILIA LEX, was made by Publius Philo, the dictator, A. U. C. 445. It permitted one of the censors to be elected from the plebeians, since one of the consuls was chosen from that body. *Liv. 8, c. 12.*—Another by which it was ordained that all laws should be previously approved by the senators before they were proposed by the people.

PUBLIUS SYRUS, a Syrian mimic poet, who flourished about 44 years before Christ. He was originally a slave sold to a Roman patrician, called Domitius, who brought him up with great attention, and gave him his freedom when of age. He gained the esteem of the most powerful at Rome, and reckoned J. Cæsar among his patrons. Cæsar gave him the prize over Laberius. (*vid. Laberius*.) [The mimes of Syrus were distinguished for the moral sentences which they contained. The actors of this kind of dramatic composition were accustomed to store their memories with moral precepts, of which they made use as occasion offered. The ancients speak of the mimes of Cyrus as worthy of a place among the finest productions of Roman literature. There only remain of

them, however, 152 moral sentences which had been extracted for the purpose just alluded to. Some of the manuscripts are entitled "the Sentences of Publius Syrus and of Seneca;" this is owing no doubt to Seneca's having preserved some of them by his quotations. The sentences of Syrus are remarkable for the knowledge of life which they display, and for the simple and modest tone in which they are expressed. The latest edition is that of Tzschucke, in the "Auctores Latini Minores," Lips. 1790.]

PUBLIUS, a prænomèn common among the Romans.—A prætor who conquered Palæopolis. He was only a plebeian, and though neither consul nor dictator, he obtained a triumph in spite of the opposition of the senators. He was the first who was honoured with a triumph during the prætorship.—A Roman consul who defeated the Latins, and was made dictator.

PUDICÏTIA, a goddess, who, as her name implies, presided over chastity. She had two temples at Rome. *Festus. de V. sig.—Liv. 10. c. 7.*

PULCHERIA, a daughter of the emperor Theodosius the Great, famous for her piety, moderation, and virtues.—A daughter of Arcadius, who held the government of the Roman empire for many years. She was mother of Valentinian. Her piety, and her private as well as public virtues have been universally admired. She died A. D. 452, and was interred at Ravenna, where her tomb is still to be seen.—A sister of Theodosius who reigned absolute for some time in the Roman empire.

PULCHRUM, a promontory near Carthage, now *Rasafran*. [*vid. Emporiæ.*] *Liv. 29. c. 27.*

PUNICUM BELLUM. The first Punic war was undertaken by the Romans against Carthage, B. C. 264. The ambition of Rome was the origin of this war. For upwards of 240 years, the two nations had beheld with secret jealousy each other's power, but they had totally eradicated every cause of contention by settling, in three different treaties, the boundaries of their respective territories, the number of their allies, and how far one nation might sail into the Mediterranean without giving offence to the other. Sicily, an island of the highest consequence to the Carthaginians as a commercial nation, was the seat of the first dissensions. The Mamertini, a body of Italian mercenaries, were appointed by the king of Syracuse to guard the town of Messana, but this tumultuous tribe, instead of protecting the citizens, basely massacred them, and seized their possessions. This act of cruelty raised the indignation of all the Sicilians, and Hiero, king of Syracuse, who had employed them, prepared to punish their perfidy; and the Mamertini, besieged in Messana, and without friends or resources, resolved to throw themselves for protection into the hands of the first power that could relieve them. They were, however, divid-

ed the assistance of Carthage, others called upon the Romans for protection. Without hesitation or delay, the Carthaginians entered Messana, and the Romans also hastened to give the Mamertini that aid which had been claimed from them with as much eagerness as from the Carthaginians. At the approach of the Roman troops, the Mamertini, who had implored their assistance, took up arms, and forced the Carthaginians to evacuate Messana. Fresh forces were poured in on every side, and though Carthage seemed superior in arms and in resources, yet the valour and intrepidity of the Romans daily appeared more formidable, and Hiero, the Syracusan king, who hitherto embraced the interest of the Carthaginians, became the most faithful ally of the republic. From a private quarrel the war became general. The Romans obtained a victory in Sicily, but as their enemies were masters at sea, the advantages they gained were small and inconsiderable. To make themselves equal to their adversaries, they aspired to the dominion of the sea, and in sixty days timber was cut down, and a fleet of 120 gallees completely manned and provisioned. The successes they met with at sea were trivial, and little advantage could be gained over an enemy that were sailors by actual practice and long experience. Duilius at last obtained a victory, and he was the first Roman who ever received a triumph after a naval battle. The defeat of the Ægates insulæ led the Carthaginians to sue for peace, and the Romans, whom an unsuccessful descent upon Africa, under Regulus, (*vid. Regulus*.) had rendered diffident, listened to the proposal, and the Punic war was concluded B. C. 241, on the following terms:—The Carthaginians pledged themselves to pay to the Romans, within twenty years, the sum of 3000 Euboic talents, they promised to release all the Roman captives without ransom, to evacuate Sicily and the other islands in the Mediterranean, and not to molest Hiero, king of Syracuse, or his allies. After this treaty, the Carthaginians, who had lost the dominion of Sardinia and Sicily, made new conquests in Spain, and soon began to repair their losses by industry and labour. They planted colonies, and secretly prepared to revenge themselves upon their powerful rivals. The Romans were not insensible of their successes in Spain, and, to stop their progress towards Italy, they made a stipulation with the Carthaginians, by which they were not permitted to cross the Iberus, or to molest the cities of their allies the Saguntines. This was for some time observed, but when Annibal succeeded to the command of the Carthaginian armies in Spain, he spurned the boundaries which the jealousy of Rome had set to his arms, and he immediately formed the siege of Saguntum. The Romans were apprized of the hostilities which had been begun against their allies, but Saguntum was in the hands of the active enemy before they had taken any steps to oppose him. Com-

plaints were carried to Carthage, and war was determined on by the influence of Annibal in the Carthaginian senate. Without delay or diffidence, B. C. 218, Annibal marched a numerous army [*vid.* Annibal] towards Italy, resolved to carry on the war to the gates of Rome. He crossed the Alps and the Appenines with uncommon celerity, and the Roman consuls who were stationed to stop his progress, were severally defeated. The battles of Ticinus, Trebia, and Thrasymenus, threw Rome into the greatest apprehensions, but the prudence and the dilatory measures of the dictator Fabius soon taught them to hope for better times. Yet the conduct of Fabius was universally censured as cowardice, and the two consuls who succeeded him in the command, by pursuing a different plan of operations, soon brought on a decisive action at Cannæ, in which 45,000 Romans were left in the field of battle. This bloody victory caused so much consternation at Rome, that some authors have declared that if Annibal had immediately marched from the plains of Cannæ to the city, he would have met with no resistance, but would have terminated a long and dangerous war with glory to himself and the most inestimable advantages to his country. This celebrated victory at Cannæ left the conqueror master of two camps, and of an immense booty; and the cities which had hitherto observed a neutrality no sooner saw the defeat of the Romans, than they eagerly embraced the interest of Carthage. The news of this victory was carried to Carthage by Mago, and the Carthaginians refused to believe it till three bushels of golden rings were spread before them, which had been taken from the Roman knights in the field of battle. After this Annibal called his brother Asdrubal from Spain with a large reinforcement; but the march of Asdrubal was intercepted by the Romans, his army was defeated, and himself slain. Affairs now had taken a different turn, and Marcellus, who had the command of the Roman legions in Italy, soon taught his countrymen that Annibal was not invincible in the field. In different parts of the world the Romans were making very rapid conquests, and if the sudden arrival of a Carthaginian army in Italy at first raised fears and apprehensions, they were soon enabled to dispute with their enemies for the sovereignty of Spain, and the dominion of the sea. Annibal no longer appeared formidable in Italy; if he conquered towns in Campania or Magna Græcia, he remained master of them only while his army hovered in the neighbourhood, and if he marched towards Rome, the alarm he occasioned was but momentary; the Romans were prepared to oppose him, and his retreat therefore the more dishonourable. The conquests of young Scipio in Spain had now raised the expectations of the Romans, and he had no sooner returned to Rome than he proposed to remove Annibal from the capital of Italy by carrying the war to the gates of Carthage. This was a bold

and hazardous enterprize, but though Fabius opposed it, it was universally approved by the Roman senate, and young Scipio was empowered to sail to Africa. The conquests of the young Roman were as rapid in Africa as in Spain, and the Carthaginians, apprehensive for the fate of their capital, recalled Annibal from Italy, and preferred their safety at home to the maintaining of a long and expensive war in another quarter of the globe. Annibal received their orders with indignation, and with tears in his eyes he left Italy, where for 16 years he had known no superior in the field of battle. At his arrival in Africa, the Carthaginian general soon collected a large army, and met his exulting adversary in the plains of Zama. The battle was long and bloody, and though one nation fought for glory, and the other for the dearer sake of liberty, the Romans obtained the victory, and Annibal, who had sworn eternal enmity to the gods of Rome, fled from Carthage after he had advised his countrymen to accept the terms of the conqueror. This battle of Zama was decisive, the Carthaginians sued for peace, which the haughty conquerors granted with difficulty. The conditions were these: Carthage was permitted to hold all the possessions which she had in Africa before the war, and to be governed by her own laws and institutions. She was ordered to make restitution of all the ships and other effects which had been taken in violation of a truce that had been agreed upon by both nations. She was to surrender the whole of her fleet, except 10 galleys; she was to release and deliver up all the captives, deserters, or fugitives, taken or received during the war; to indemnify Masinissa for all the losses which he had sustained; to deliver up all her elephants, and for the future never more to tame or break any more of these animals. She was not to make war upon any nation whatever without the consent of the Romans, and she was to reimburse the Romans, to pay the sum of 10,000 talents, at the rate of 200 talents a year for fifty years, and she was to give up hostages from the noblest families for the performance of these several articles; and, till the ratification of the treaty, to supply the Roman forces with money and provisions. These humiliating conditions were accepted 201 B. C. and immediately 100 Roman captives were released, five hundred galleys were delivered and burnt on the spot, but the immediate exaction of 200 talents was more severely felt, and many of the Carthaginian senators burst into tears. During the 50 years which followed the conclusion of the second Punic war, the Carthaginians were employed in repairing their losses by unwearied application and industry; but they found still in the Romans a jealous rival, and a haughty conqueror, and in Masinissa, the ally of Rome, an intriguing and ambitious monarch. The king of Numidia made himself master of one of their provinces; but as they were unable to make war without the consent of Rome, the Carthaginians sought relief by embassies, and

made continual complaints in the Roman senate of the tyranny and oppression of Masinissa. Commissioners were appointed to examine the cause of their complaints; but as Masinissa was the ally of Rome, the interest of the Carthaginians was neglected, and whatever seemed to depress their republic was agreeable to the Romans. Cato, who was in the number of the commissioners, examined the capital of Africa with a jealous eye; he saw it with concern, rising as it were from its ruins; and when he returned to Rome he declared in full senate, that the peace of Italy would never be established while Carthage was in being. The senators, however, were not guided by his opinion, and the *delenda est Carthago* of Cato did not prevent the Romans from acting with moderation. But while the senate were debating about the existence of Carthage, and while they considered it as a dependent power, and not as an ally, the wrongs of Africa were without redress, and Masinissa continued his depredations. Upon this the Carthaginians resolved to do to their cause that justice which the Romans had denied them; they entered the field against the Numidians, but they were defeated in a bloody battle by Masinissa who was then 90 years old. In this bold measure they had broken the peace; and as their late defeat had rendered them desperate, they hastened with all possible speed to the capital of Italy to justify their proceedings, and to implore the forgiveness of the Roman senate. The news of Masinissa's victory had already reached Italy, and immediately some forces were sent to Sicily, and from thence ordered to pass into Africa. The ambassadors of Carthage received evasive and unsatisfactory answers from the senate; and when they saw the Romans landed at Utica, they resolved to purchase peace by the most submissive terms which even the most abject slaves could offer. The Romans acted with the deepest policy, no declaration of war had been made, though hostilities appeared inevitable; and in answer to the submissive offers of Carthage the consuls replied that, to prevent every cause of quarrel, the Carthaginians must deliver into their hands 300 hostages, all children of senators, and of the most noble and respectable families. The demand was great and alarming, but it was no sooner granted than the Romans made another demand, and the Carthaginians were told that peace could not continue if they refused to deliver up all their ships, their arms, engines of war, with all their naval and military stores. The Carthaginians complied, and immediately 40,000 suits of armour, 20,000 large engines of war, with a plentiful store of ammunitions and missile weapons were surrendered. After this duplicity had succeeded, the Romans laid open the final resolutions of the senate, and the Carthaginians were then told that, to avoid hostilities, they must leave their ancient habitations and retire into the inland parts of Africa, and found another city, at the distance of not less than ten miles from the sea. This

was heard with horror and indignation; the Romans were fixed and inexorable, and Carthage was filled with tears and lamentations. But the spirit of liberty and independence was not yet extinguished in the capital of Africa, and the Carthaginians determined to sacrifice their lives for the protection of their gods, the tombs of their forefathers, and the place which had given them birth. Before the Roman army approached the city, preparations to support a siege were made, and the ramparts of Carthage were covered with stones, to compensate for the weapons and instruments of war which they had ignorantly betrayed to the duplicity of their enemies. Asdrubal, whom the despair of his countrymen had banished on account of the unsuccessful expedition against Masinissa, was immediately recalled; and in the moment of danger Carthage seemed to have possessed more spirit and more vigour than when Annibal was victorious at the gates of Rome. The town was blocked up by the Romans, and a regular siege begun. Two years were spent in useless operations, and Carthage seemed still able to rise from its ruins, to dispute for the empire of the world, when Scipio, the descendant of the great Scipio who finished the second Punic war, was sent to conduct the siege. The vigour of his operations soon baffled the efforts and the bold resistance of the besieged; the communications which they had with the land were cut off, and the city, which was twenty miles in circumference, was completely surrounded on all sides by the enemy. Despair and famine now raged in the city, and Scipio gained access to the city walls, where the battlements were low and unguarded. His entrance into the streets was disputed with uncommon fury, the houses as he advanced were set on fire to stop his progress; but when a body of 50,000 persons of either sex had claimed quarter, the rest of the inhabitants were disheartened, and such as disdained to be prisoners of war perished in the flames which gradually destroyed their habitations, 147 B. C. after a continuation of hostilities for three years. During 17 days Carthage was in flames; and the soldiers were permitted to redeem from the fire whatever possession they could. But while others profited from the destruction of Carthage, the philosophic general, struck by the melancholy aspect of the scene, repeated two lines from Homer, which contained a prophecy concerning the fall of Troy. He was asked by the historian Polybius, to what he then applied his prediction? *To my country, replied Scipio, for her too I dread the vicissitude of human affairs, and in her turn she may exhibit another flaming Carthage.* This remarkable event happened about the year of Rome 606. The news of this victory caused the greatest rejoicings at Rome; and immediately commissioners were appointed by the Roman senate, not only to raze the walls of Carthage, but even to demolish and burn the very materials with which they were made: and in a few days, that city which had

been once the seat of commerce, the model of magnificence, the common store of the wealth of nations, and one of the most powerful states of the world, left behind no traces of its splendour, its power, or even of its existence. *Polyb.*—*Orosius.*—*Appian. de Punic.* &c.—*Flor.*—*Plut. in Cat.* &c.—*Strab.*—*Liv. epit.*—*Diod.*

PUPIENUS, Marcus Claudius Maximus, a man of an obscure family, who raised himself by his merit to the highest offices in the Roman armies, and gradually became a prætor, consul, prefect of Rome, and a governor of the provinces. His father was a blacksmith. After the death of the Gordians, Pupienus was elected with Balbinus to the imperial throne, and to rid the world of the usurpation and tyranny of the Maximini, he immediately marched against these tyrants; but he was soon informed that they had been sacrificed to the fury and resentment of their own soldiers, and therefore he retired to Rome to enjoy the tranquillity which his merit claimed. He soon after prepared to make war against the Persians, who insulted the majesty of Rome, but in this he was prevented, and massacred A. D. 236, by the prætorian guards. Balbinus shared his fate. Pupienus is sometimes called Maximus. In his private character he appeared always grave and serious, he was the constant friend of justice, moderation, and clemency, and no greater encomium can be passed upon his virtues, than to say that he was invested with the purple without soliciting for it, and that the Roman senate said that they had selected him from thousands, because they knew no person more worthy or better qualified to support the dignity of an emperor.

PUPPIUS, a tragic poet in the age of J. Cæsar. His tragedies were so pathetic, that when they were represented on the Roman stage the audience melted into tears, from which circumstance Horace calls them *lacrymosa*, 1 ep. 1, v. 67.

PURPURARIÆ, two islands of the Atlantic on the African coast, now *Lancarota* and *Fortaventura*. [*vid.* *Fortunatæ Insulæ.*] *Plin.* 6, c. 31, l. 35, c. 6.

PUTEOLI, a maritime town of Campania, between Baïæ and Naples, founded by a colony from Cumæ. It was originally called *Dicæarchea*, [from the just administration of its government, *δικαια, αγαρη,*] and afterwards *Puteoli*, from the great number of wells that were in the neighbourhood. It was much frequented by the Romans, on account of its mineral waters and hot baths, and near it Cicero had a villa called *Puteolanum*. [The Romans made it the emporium of the commerce of the east; and indeed its situation as a sea-port is unrivalled. It stands on a point that juts out a little into the sea, nearly in the centre of a fine bay, called from it *Puteolano* or *Puzzolano*. It is easy to guess what the animation and splendour of Puteoli must have been at the time when the riches of the east were poured into its bosom, and when its climate, baths, and beautiful situation al-

lured the most opulent Romans to its vicinity.] It is now called *Pozzuoli*, and contains instead of its ancient magnificence, not more than 10,000 inhabitants. *Sil.* 13, v. 385.—*Strab.* 5.—*Varro L. L.* 4, c. 5.—*Cic. Phil.* 8, c. 3, *fam.* 15, ep. 5.—*Mela*, 2, c. 4.—*Paus.* 8, c. 7.

PUSICULÆ, a place [on the Esquiline hill, without the gate,] where the meanest of the Roman populace were buried. [It was so called because the dead bodies were deposited in graves or pits, (*in puteis*.)] Part of it was converted into a garden by Mæcenas, who received it as a present from Augustus. [*vid.* *Esquilæ.*] *Horat.* 1, *Sat.* 8, v. 8.—*Varro L. L.* 4, c. 5.

PYANESPIA, an Athenian festival celebrated in honour of Theseus and his companions, who, after their return from Crete, were entertained with all manner of fruits, and particularly pulse. From this circumstance the Pyanepsia was ever after commemorated by the boiling of pulse, *απο του εβειν πυανια*. Some, however, suppose, that it was observed in commemoration of the Heraclidæ, who were entertained with pulse by the Athenians.

PYDNA, a town of Macedonia, originally called *Citon*, situate [at the junction of the Æsom and Leucos, north of the mouth of the Aliacon, on the shore of the Sinus Thermaicus.] It was in this city that Cassander massacred Olympias the mother of Alexander the Great, his wife Roxane, and his son Alexander. Pydna is famous for a battle which was fought there on the 22d of June, B. C. 168, between the Romans under Paulus and king Philip, in which the latter was conquered, and Macedonia soon after reduced into the form of a Roman province. *Justin.* 14, c. 6.—*Flor.*—*Plut. in Paul.*—*Liv.* 44, c. 10.

PYGMEI, a nation of dwarfs in the extremest parts of India, or, according to others, of Æthiopia. [*vid.* the end of this article.] Some authors affirm, that they were no more than one foot high, and that they built their houses with egg shells. Aristotle says that they lived in holes under the earth, and that they came out in the harvest time with hatchets to cut down the corn as if to fell a forest. They went on goats and lambs of proportionable stature to themselves, to make war against certain birds, whom some call cranes, which came there yearly from Scythia to plunder them. They were originally governed by Gerana, a princess, who was changed into a crane for boasting herself fairer than Juno. *Ovid. Met.* 6, v. 90.—*Hom. Il.* 3.—*Strab.* 8.—*Arist. Anim.* 8, c. 12.—*Juv.* 13, v. 186.—*Plin.* 4, &c.—*Mela*, 3, c. 8.—*Suet. in Aug.* 83.—*Philostr. Icon.* 2, c. 22, mentions that Hercules once fell asleep in the deserts of Africa, after he had conquered Antæus, and that he was suddenly awakened by an attack which had been made upon his body by an army of these Lilliputians, who discharged their arrows with great fury upon his arms and legs. The hero, pleased with their courage, wrapped the greatest number of them in the skin of the Nemean lion, and

carried them to Eurystheus. [Aristotle locates the Pygmies on the banks of the Nile, and as the cranes make their appearance there about the month of November, the time in which the waters subside, and devour the corn sown on the lands, the whole fable of the Pygmies may be explained by supposing them to have been none other than the Egyptians, and the term *Pygmy* not to refer to any diminutiveness of size, but to the *πυγμῶν* or *cubits* of the Nile's rise.]

PYGMALION, a king of Tyre, son of Belus, and brother to the celebrated Dido, who founded Carthage. At the death of his father he ascended the vacant throne, and soon became odious by his cruelty and avarice. He sacrificed every thing to the gratification of his predominant passions, and he did not even spare the life of Sichæus, Dido's husband, because he was the most powerful and opulent of all the Phœnicians. This murder he committed in a temple, of which Sichæus was the priest; but, instead of obtaining the riches which he desired, Pygmalion was shunned by his subjects, and Dido, to avoid further acts of cruelty, fled away with her husband's treasure, and a large colony to the coast of Africa, where she founded a city. Pygmalion died in the 56th year of his age, and in the 47th of his reign. *Virg. Æn.* 1, v. 347, &c.—*Justin.* 18, c. 5.—*Apollod.* 3, *Ital.* 1.—A celebrated statuary of the island of Cyprus. The debauchery of the females of Amathus, to which he was a witness, created in him such an aversion for the fair sex, that he resolved never to marry. The affection which he had denied to the other sex he liberally bestowed upon the works of his own hands. He became enamoured of a beautiful statue of marble which he had made, and at his earnest request and prayers, according to the mythologists, the goddess of beauty changed the favourite statue into a woman, whom the artist married, and by whom he had a son called Paphus, who founded the city of that name in Cyprus. *Ovid. Met.* 10, fab. 9.

PYLADES, a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated together with his cousin Orestes, with whom he formed the most inviolable friendship, and whom he assisted to revenge the murder of Agamemnon, by assassinating Clytemnestra and Egisthus. He also accompanied him to Taurica Chersonesus, and for his services Orestes rewarded him, by giving him his sister Electra in marriage. Pylades had by her two sons, Medon and Strophius. The friendship of Orestes and Pylades became proverbial. [*vid.* Orestes.] *Eurip. in Iphig.*—*Æschyl. in Ag.* &c.—*Paus.* 1, c. 23.—A celebrated Greek musician, in the age of Philopœmen. *Plut. in Phil.*—A mimic in the reign of Augustus, banished, and afterwards recalled.

PYLÆ. The word *Pylæ*, which signifies *gates*, was often applied by the Greeks to any straits or passages which opened a communication between one country and another. [The *Pylæ*, Ciliciæ, Syria, Caspiæ or

Albania, were the most famous in Asia, and Thermopylæ in Greece. The *Pylæ* Ciliciæ were above Adana, in the range of Taurus, on the frontiers of Cappadocia; the *Pylæ* Syria, were on the frontiers of Syria and Cilicia, and were formed by Mount Amanus and the sea. For an account of the *Pylæ* Caspiæ *vid.* Caspiæ *Pylæ*; and for the *Pylæ* Caucasæ *vid.* Caucasus.]

PYLAGORÆ, a name given to the Amphictyonic council, because they always assembled at *Pylæ*, near the temple of Delphi.

PYLAS, a king of Megara. He had the misfortune accidentally to kill his uncle Bias, for which he fled away, leaving his kingdom to Pandion his son-in-law, who had been driven from Athens. *Apollod.* 3, c. 15.—*Paus.* 1, c. 39.

PYLOS, now *Navaria*, a town of Messenia, situate on the western coast of the Peloponnesus, [off which, to the north-west, lay] the island Sphacteria in the Ionian Sea. It was built by Pylus, at the head of a colony from Megara. The founder was dispossessed of it by Neleus, and fled into Elis, where he dwelt in a small town which he also called Pylos.—A town of Elis, [south-east of the city of Elis.]—Another town of Elis, called *Triphyliaca*, from Triphylyia, a province of Elis, where it was situate, [north of the Anigrus.] These three cities which bore the name of Pylos, disputed their respective right to the honour of having given birth to the celebrated Nestor son of Neleus. The Pylos, which is situate near the city of Elis, seems to win the palm, as it had in its neighbourhood a small village called Gerenus, and a river called Geren, of which Homer makes mention. Pindar, however, calls Nestor king of Messenia, and therefore gives the preference to the first mentioned of these three cities. *Apollod.* 1, c. 19, l. 3, c. 15.—*Paus.* 1, c. 39.—*Strab.* 9.—*Homer. Il.* 2, *Od.* 3.

PYRA, part of Mount Cæta, on which the body of Hercules was burnt. *Liv.* 36, c. 3.

PYRACMON, one of Vulcan's workmen in the forges of Mount Ætna. The name is derived from two Greek words which signify *fire* and an *anvil*, [*πυρ, ακμων.*]

[**PYRAMIDES**, famous monuments of Egypt, of massive masonry, which, from a square base, rise diminishing to a point or vertex when viewed from below. Some derive the word from *πυρος*, *wheat*, and *αμμο*, *I collect*, pretending that the first pyramids were built by Joseph for granaries. This derivation, however, is perfectly idle, as is also the idea of their being intended for granaries: they are of too solid a construction, and contain too little internal room to answer such a purpose. Others deduce it from *πυρ*, *fire*, because these structures end in a point like a flame. Wilkins derives it from two Coptic words, *pouro*, "a king," and *missi*, "a race," whence *pyramis*; and he says the pyramids were thus called, because they were erected to preserve the memories of the Egyptian kings and their families. A more satisfactory derivation, however, will be found below.

The pyramids commence immediately south of *Cairo*, but on the opposite side of the Nile, and extend in an uninterrupted range, for many miles in a southerly direction parallel with the banks of the river. The height of the first, which is ascribed to Cheops, is 477 feet, that is, forty feet higher than St. Peter's at Rome, and 133 feet higher than St. Paul's in London. The length of the base is 720 feet. The following are the dimensions of the second pyramid: The base 684 feet; the central line down the front from the apex to the base, 568; the perpendicular, 456; coating from the top to where it ends, 140. These dimensions being considerably greater than those usually assigned even to the first or largest pyramid, are to be accounted for by their being taken (by Belzoni) from the base as cleared from sand and rubbish, while the measurements of the first pyramid given by others, only applied to it as measured from the level of the surrounding sand. The antiquity of these erections, and the purpose for which they were formed, have furnished matter for much ingenious conjecture and dispute, in the absence of certain information. It has been supposed that they were intended for scientific purposes, such as that of establishing the proper length of the cubit, of which they contain in breadth and height a certain number of multiples. They were, at all events, constructed on scientific principles, and give evidence of a certain progress in astronomy; for their sides are accurately adapted to the four cardinal points. Whether they were applied to sepulchral uses, and intended as sepulchral monuments, had been doubted; but the doubts have in a great measure been dispelled by the recent discoveries made by means of laborious excavations. The drifting sand had, in the course of ages, collected around their base to a considerable height, and had raised the general surface of the country above the level which it possessed when they were constructed. The entrance to the chambers had also been, in the finishing, shut up with large stones, and built round so as to be uniform with the rest of the exterior. The largest, called the Pyramid of Cheops, had been opened, and some chambers discovered in it, but not so low as the base, till Mr. Davison, British Consul at Algiers, explored it in 1763, when accompanying Mr. Wortley Montague to Egypt. He discovered a room before unknown, and descended the three successive wells to a depth of 155 feet. Captain Caviglia, master of a merchant vessel, has lately pursued the principal oblique passage 200 feet farther down than any other former explorer, and found it communicate with the bottom of the well. This circumstance creating a circulation of air, he proceeded 28 feet farther, and found a spacious room 66 feet by 27, but of unequal height, under the centre of the pyramid, supposed by Mr. Salt to have been the place for containing the *theca*, or sarcophagus, though now none is found in it. The room is 30 feet

above the level of the Nile. The upper chamber, 35½ feet by 17½, and 18½ high, still contains a sarcophagus. Herodotus erred in supposing that the water of the Nile could ever surround the tomb of Cheops. In six pyramids which have been opened, the principal passage preserves the same inclination of 26° to the horizon, being directed to the polar star. Belzoni, after some acute observations on the appearances connected with the second pyramid, or that of Chephrenes, succeeded in opening it. The stones which had constituted the coating, (by which the sides of most of the pyramids, which now rise in steps, had been formed into plain and smooth surfaces,) lay in a state of compact and ponderous rubbish, presenting a formidable obstruction; but somewhat looser in the centre of the front, showing traces of operations for exploring it, in an age posterior to the erection. On the east side of the pyramid he discovered the foundation of a large temple, connected with a portico appearing above ground, which had induced him to explore that part. Between this and the pyramid, from which it was 50 feet distant, a way was cleared through rubbish 40 feet in height, and a pavement was found at the bottom, which is supposed to extend quite round the pyramid; but there was no appearance of any entrance. On the north side, notwithstanding the same general appearance presented itself after the rubbish was cleared away, one of the stones, though nicely adapted to its place, was observed to be loose; and when it was removed, a hollow passage was found evidently forced by some former enterprising explorer, and rendered dangerous by the rubbish which fell from the roof; it was therefore abandoned. Reasoning by analogy from the entrance of the first pyramid, which is to the east of the centre on the north side, he explored in that situation, and found at a distance of 30 feet the true entrance. After incredible perseverance and labour, he found numerous passages, all cut out of the solid rock, and a chamber 46 feet 3 inches by 16 feet 3, and 23 feet six inches high. It contained a sarcophagus in a corner, surrounded by large blocks of granite. When opened, after great labour, this was found to contain bones, which mouldered down when touched, and, from specimens afterwards examined, turned out to be the bones of an ox. Human bones were also found in the same place. An Arabic inscription, made with charcoal, was on the wall, signifying that "the place had been opened by Mohammed Ahmed, lapicide, attended by the master Othman, and the king Alij Mohammed," supposed to be the Ottoman emperor, Mahomet I, in the beginning of the 15th century. It was observed, that the rock surrounding the pyramids, on the north and west sides, was on a level with the upper part of the chamber. It is evidently cut away all round, and the stones taken from it were most probably applied to the erection of the pyramid. There are many places in

the neighbourhood where the rock has been evidently quarried, so that there is no foundation for the opinion formerly common, and given by Herodotus, that the stones had been brought from the east side of the Nile, which is only probable as applied to the granite brought from Syene. The operations of Belzoni have thrown light on the manner in which the pyramids were constructed, as well as the purposes for which they were intended. That they were meant for sepulchres can hardly admit of a doubt. Their obliquity is so adjusted as to make the north side coincide with the obliquity of the sun's rays at the summer solstice. The Egyptians connected astronomy with their religious ceremonies and their funerals, for zodiacs are found even in their tombs. It is remarkable that no hieroglyphical inscriptions are found in or about the pyramids as in the other tombs, a circumstance which is supposed to indicate the period of their construction to have been prior to the invention of that mode of writing, though some think that the variation may be accounted for by a difference in the usages of different places and ages. Belzoni, however, says that he found some hieroglyphics on one of the blocks forming a mausoleum to the west of the first pyramid. The first pyramid seems never to have been coated, as there is not the slightest mark of any covering. The second pyramid showed that the coating had been executed from the summit downward, as it appeared that it had not in this instance been finished to the bottom. A very curious enquiry now remains as to the labourers employed in erecting these stupendous structures. On the supposition that they were native Egyptians, Voltaire has founded an argument in proof of the slavery of that people; but that they were really natives is a point which admits of considerable doubt. The uniform practice of the ancient Oriental nations seems to have been, to employ captive foreigners in erecting laborious and painful works, and Diodorus (*lib.* 1, c. 2.) expressly asserts this of the Egyptian Sesostris. Is it improbable to suppose that, one at least, if not all, of the structures in question were the work of the Israelites? Bondage is expressly attributed to them in the sacred writings, and that the Israelites did not make brick only, but performed other labours, may be inferred from Exodus, ix. 8, 10. Moses took "ashes of the furnace," no doubt that which was tendered him by his people. So Psalm 81, v. 6, "I removed his shoulder from the burden, and his hands were delivered from the mortar-basket," not pots, as in our translation; and with this rendering agree the Septuagint, Vulgate, Symmachus, and others. Added to this we have the positive testimony of Josephus that the Israelites were employed on the Pyramids. The space of time allotted for the erection of these immense masses coincides with what is usually assigned to the slavery of the Israelites. Israel is understood to have been in Egypt 215

years; of which Joseph ruled seventy years: nor was it till long after his death that a "new king arose who knew not Joseph." If we allow about 40 years for the extent of the generation which succeeded Joseph, added to his seventy, there remains about 105 years to the Exodus. According to Herodotus (2, c. 124, seq.) Egypt, until the reign of Rhampsinitus, was remarkable for its abundance and excellent laws. Cheops, who succeeded this prince, degenerated into extreme profligacy of conduct. He barred the avenues to every temple, and forbade the Egyptians from offering sacrifices. He next proceeded to make them labour servilely for himself by building the first pyramid. Cheops reigned 50 years. His brother Chephrenes succeeded, and adopted a similar course; he reigned 56 years. Thus, for the space of 106 years, were the Egyptians exposed to every species of oppression and calamity: not having during all this period permission even to worship in their temples. The Egyptians had so strong an aversion to the memory of these two monarchs, that they would never mention their names, but always attributed their pyramids to one *Philitis, a shepherd who kept his cattle in those parts*. We have here very plain traces of a government by a foreign family; and of a worship contrary to that which had been previously established in Egypt, as appears in the prohibition of sacrifices. In its continuance moreover of 106 years it coincides with the bondage of the Israelites. There appears to be something mysterious concealed under the name and mention of the shepherd *Philitis*. It is clear that the Egyptians did not call the kings, by whose orders the pyramids were built, by this name, in the hearing of Herodotus, since they referred them to their kings Cheops and Chephrenes. It would seem, moreover, that the shepherd *Philitis* had formerly, and at other times, customarily, fed his cattle elsewhere. The following then may be regarded as the meaning of the passage in question: they attributed the labour of constructing the pyramids to a shepherd who came from *Philistia*, but who at that time fed his cattle in the land of Egypt. Implying, that they more readily told the appellation of the workman (the sons of Israel, the shepherd, Gen. 47, 5.) employed in the building, than of the kings by whose commands they were built. They seem to have pursued the same course in the days of Diodorus, who remarks, (*lib.* 1, c. 2.) "They admit that these works are superior to all which are seen in Egypt, not only by the immensity of their mass, and by their prodigious cost, but still more by the beauty of their construction; and the workmen, who have rendered them so perfect, are much more estimable than the kings who paid their cost: for the former have hereby given a proof of their genius and skill, whereas the kings contributed only the riches left them by their ancestors or extorted from their subjects. They say the first was erected by *Armaeus*, the second by *Am-*

mosis, the third by *Inaron*." In the common Greek text we read *Αμασις* for the second name, but the best critics decide in favour of *Αμμωσις*. If we make a slight change also in the first name, and, instead of *A-mæus* (*Αμασις*), read *Aramæus* (*Αραμωσις*), the result will be a curious one. On comparing the names *a Mosis*, and *in Aron*, with the Hebrew description of *Mosis* and *Aaron*, we find that the proper appellation is the same, as near as pronunciation by natives of different countries could bring it: *a Mosis* or *ha Mosis*, is *hu Mouseh* in Hebrew; and *in Aron* or *hin Aron*, is written *hu Aaron*, which certainly, when two vowels came together, took a consonant between them, being spoken as if written *hun Aaron*. This testimony, therefore, agrees with the supposition that the Israelites were employed on the pyramids: first under the appellation of the *Syrian*, or *Aramæan* (the very title given to Jacob, Deut. 26, c. 5, "An *Aramite* ready to perish, &c."), and afterwards under the names of the two most famous leaders of that nation, *Moses* and *Aaron*. To those conversant with the Oriental disquisitions of Wilford, it seems hardly necessary to state how striking a coincidence he establishes between the ancient history of Egypt and the account given of the dynasties and customs of that country as drawn from the Hindoo Puranas. We are left under a strong impression, if we are not actually convinced, after their perusal, that there must have been a period when a Hindoo dynasty reigned by right of conquest in Egypt, and established in it the religion of Brahma. Why may not the "new king who knew not Joseph" have been a foreign invader? Indeed, on what rational ground can he be supposed to have been a prince of the former dynasty, and to have proved so soon forgetful of so great a national deliverance? Does not, moreover, the conduct of Cheops and Chephrenes in closing the temples of Egypt show their desire to establish a new system of worship? This idea receives no little degree of confirmation from the ingenious conjecture of Lacroze, (*Hist. Christ. des Indes*, p. 429.) respecting the etymology of the word *pyramid*. He derives it from the Sanserit term *Biroumas*, and traces an analogy between *Brahma* (*Birma*) and the Egyptian word *Piromi*. Lacroze observes that *Brama*, which the Indians of Malabar pronounce *Biroumas*, signifies the same as *Piromis* (an honest and virtuous man, Herod. 2, c. 144,) and that *Piramia*, in the language of Ceylon, means a man. Herodotus states in the passage just cited, that the priests of Egypt kept in a spacious building large images of wood, representing all their preceding *high-priests*, arranged in genealogical order; every high-priest placing his image there during his life. They mentioned to Hecateus, the historian, when they were showing this edifice to him, that each of the images he saw represented a *piromis*, begotten by another *piromis*. The word *piromis*, adds Herodotus, signifies in their language

an honest and virtuous man. In a treatise "On Providence," by Synesius, the celebrated bishop of Cyrene, is a passage which coincides with, and is illustrative of, Herodotus. He says, "the father of Osiris and Typhon was at the same time a *king, a priest, and a philosopher*. The Egyptian histories also rank him among the gods; for the Egyptians are disposed to believe, that many divinities reigned in their country in succession, before it was governed by men, and before their kings were reckoned in a genealogical order, by *Peirom* after *Peirom*." There is an evident analogy between the term *Peirom* or *Piromis*, and Pharaoh, which last seems to be admitted as a title implying dignity, honour, elevation, and may be equivalent to our title of "Highness." As a farther proof of the intimate connection between the religious systems of Egypt and India, it may be remarked, that when Wilford described the great Egyptian pyramid to several very learned Brahmins, they declared it at once to have been a temple; and one of them asked if it had not a *communication under ground with the river Cali?* when Wilford answered that such a passage was mentioned as having existed, and that a well was at the present day to be seen, they unanimously agreed that it was a place appropriated to the worship of *Padma-devi*, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotos flowers. There are also, it seems, pyramids now at *Benares*, though on a small scale, with subterranean passages under them which are said to extend many miles. But the most remarkable circumstance in relation to the ancient systems of worship in Egypt and India, and the intimate union which subsisted between them, is the fact of a *Sphinx's head*, and a column with an unknown inscription, having been discovered early in the present century on the banks of the Hypanis or *Kuban*, in digging amid the ruins of an ancient and unknown city. We have already alluded, in some former articles, to the arguments of Ritter, in which he so satisfactorily demonstrates, out of the mere fragments of ancient historians, the gradual advances of an enlightened priesthood from India, through the vast regions of Scythia, by the Caspian Sea, and even into Greece and the countries of the west. The remains of ancient and long forgotten communities, which even at the present day attract the attention of the traveller in southern Russia, by the borders of the Jeusei, as well as those on the Kuban, and in other parts, are all so many indications of early civilization and refinement. This refinement proceeded from the east, from India. It flowed also in a different channel, from the same great reservoir, towards Egypt and Phœnicia; for it is deserving of remembrance, that the characters described on the column just mentioned, after having been compared with the Greek, Roman, Tartar, Arabic, Persian, Turkish, and Chinese letters, and found to bear no resem-

blance whatever with any of them, were discovered to have a manifest and close similarity with the characters observed by Denon on several of the mummies of Egypt.—On the supposition that the Egyptians who persecuted Israel were different from that Egyptian race under which Jacob went down into that land, that is, were a race who had come in and who held the country by conquest, we obtain several important illustrations of holy writ. Of these, the one most deserving of attention is the following: If the persecutors of Israel in Egypt were of the same foreign race which had overrun Canaan, as we have strong historical facts to warrant us in believing, then that seemingly causeless and unprovoked cruelty which appears in commanding a total expulsion or extermination of them from Canaan, is completely explained. 1st. Because they were a foreign race, and had no right to the country they possessed, whereas the Israelites were a branch of the great family of Shem, and as such possessed a just claim to the land in question, being allied by blood to the old inhabitants. 2d. Because the Israelites were retaliating upon them the cruelties they had exercised on them in Egypt, as well as the barbarities they had inflicted upon the old Canaanites, the kindred, in fact, of the people of Israel. 3d. Because the religion which these conquerors had established in Canaan was of all most impure and licentious, and needed signal punishment. Hence we may explain why the Jews allowed many of the ancient inhabitants or old Canaanites, particularly in the coast of Tyre and Sidon, to remain unmolested; for they were ordered merely to extirpate the *stranger race* that had settled in the land: and hence too we may be able to understand the meaning of Deut. 22, c. 7, "Thou shalt not abhor an Egyptian, a genuine Egyptian, but his children may enter into the congregation of the Lord, in the third generation:" whereas a Hamite's descent was not overlooked under ten generations. We have said nothing in the course of these remarks respecting the theory of Jablonski, (Voc. Ægypt. p. 346.) who supposes the Israelites to have been that shepherd race which ruled for a time over Egypt, and Moses to have been one of the princes of this race, who closed the temples of Egypt, and was the same with the shepherd Philitis. These pages are no place for the dreams of the irreligious. The student is referred to Creuzer's *Commentationes Herodotææ*, vol. 1, p. 190, seq.]

PYRAMUS, a youth of Babylon, who became enamoured of Thisbe, a beautiful virgin who dwelt in the neighbourhood. The flame was mutual, and the two lovers, whom their parents forbid to marry, regularly received each other's addresses through the chink of a wall which separated their houses. After the most solemn vows of sincerity, they both agreed to elude the vigilance of their friends, and to meet one another at the tomb of Ninus, under a white mulberry tree, without the walls of Babylon. Thisbe came first to

the appointed place, but the sudden arrival of a lioness frightened her away; and as she fled into a neighbouring cave she dropped her veil, which the lioness found and besmeared with blood. Pyramus soon arrived, he found Thisbe's veil all bloody, and concluding that she had been torn to pieces by the wild beasts of the place, he stabbed himself with his sword. Thisbe, when her fears were vanished, returned from the cave, and at the sight of the dying Pyramus, she fell upon the sword which still reeked with his blood. This tragical scene happened under a white mulberry tree, which, as the poets mention, was stained with the blood of lovers, and ever after bore fruit of the colour of blood. *Ovid. Met.* 4, v. 55, &c.—*Hygin. fab.* 243.—A river of Cilicia, rising in Mount Taurus and falling into the Pamphylia Sea. *Cic.* 3, fam. 11.—*Dionys. Perieg.*

PYRÉNÆI, a mountain, or a long ridge of high mountains, which separate Gaul from Spain, and extend from the Atlantic to the Mediterranean Sea. [The range is about 294 miles in length. These mountains are steep, of difficult access, and only passable at five places. 1st. From *Languedoc* to *Catalonia*. 2d. From *Comminge* into *Arragon*. 2d. at *Taraffa*. 4th. At *Maya* and *Pampeluna* in *Navarre*, and 5th. At *Sebastian* in *Biscay*, which is the easiest of all.] They received their name from Pyrene the daughter of Bebrycius, (*vid.* Pyrene,) or from the fire (*πυρ*) which once raged there for several days. This fire was originally kindled by shepherds, and so intense was the heat which it occasioned, that all the silver mines of the mountains were melted, and ran down in large rivulets. This account is deemed fabulous by Strabo and others. [Both etymologies are equally bad.] *Diad.* 5.—*Strab.* 3.—*Mela.* 2, c. 6.—*Ital.* 3, v. 415.—*Liv.* 21, c. 60.—*Plut.* 4, c. 20.

PYRÉNÆUS, a king of Thrace, who during a shower of rain, gave shelter in his house to the nine muses, and attempted to offer them violence. The goddesses upon this took to their wings and flew away. Pyrenæus, who attempted to follow them, as if he had wings, threw himself down from the top of a tower, and was killed. *Ovid. Met.* 5, v. 274.

PYRÈNE, a daughter of Bebrycius, king of the southern parts of Spain. Hercules offered violence to her before he went to attack Geryon. [To avoid the fury of her father, she fled to the northern part of the country, and passed the remainder of her days on the mountains, called from her Pyrenæi. *vid.* Pyrenæi.]

PYRGOTÈLES, a celebrated engraver on gems, in the age of Alexander the Great. He had the exclusive privilege of engraving the conqueror, as Lysippus was the only sculptor who was permitted to make statues of him. *Plin.* 37, c. 1.

PYRÒDES, a son of Cilix, said to be the first who discovered and applied to human purposes the fire concealed in flints. *Plin.* 7, c. 56.

PYRRHA, a daughter of Epimetheus and Pandora, who married Deucalion, the son of Prometheus, who reigned in Thessaly. In her age all mankind were destroyed by a deluge, and she alone, with her husband, escaped from the general destruction, by saving themselves in a boat which Deucalion had made by his father's advice. When the waters had retired from the surface of the earth. Pyrrha, with her husband, went to the oracle of Themis, where they were directed, to repair the loss of mankind, to throw stones behind their backs. They obeyed, and the stones which Pyrrha threw were changed into women, and those of Deucalion into men. [*vid.* Deucalion.] Pyrrha became mother of Amphictyon, Hellen, and Protogenea, by Deucalion. *Ovid. Met.* 1, v. 350, &c.—*Hygin. fab.* 153.—*Apollon. Rhod.* 3, v. 1085.—A promontory of Phthiotis, [on the Sinus Pelasgicus. According to Strabo there were two islands in front of it, called Deucalion and Pyrrha.]—A town of Lesbos.

PYRRHICHA, a kind of dance said to be invented and introduced into Greece by Pyrrhus the son of Achilles. The dancers were generally armed. *Plin.* 7, c. 56.

PYRRHIDÆ, a patronymic given to the successors of Neoptolemus in Epirus.

PYRRHO, a philosopher of Elea, disciple to Anaxarchus, and originally a painter. [He abandoned his profession in early life, and became successively a disciple of Byson and of Anaxarchus. He accompanied the latter, in the train of Alexander, into India. Here he conversed with the Brachmans and Gymnosophists, imbibing from their doctrine whatever might seem favourable to his natural disposition towards doubting; a disposition which was cherished by his master, who had formerly been a disciple of a sceptical philosopher, Metrodorus of Chios.] He was in continual suspense of judgment, he doubted of every thing, never made any conclusions, and when he had carefully examined a subject, and investigated all its parts, he concluded by still doubting of its evidence. This manner of doubting in the philosopher has been called *Pyrrhonism*, and his disciples have received the appellation of sceptics, inquisitors, examiners, &c. He pretended to have acquired an uncommon dominion over opinion and passions. The former of these virtues he called *ataraxia*, and the latter *metriopatheia*; and so far did he carry his want of common feeling and sympathy, that he passed with unconcern near a ditch in which his master Anaxarchus had fallen, and where he nearly perished. He was once in a storm, and when all hopes were vanished, and destruction certain, the philosopher remained unconcerned; and while the rest of the crew were lost in lamentations, he plainly told them to look at a pig which was then feeding himself on board the vessel, exclaiming *This is a true model for a wise man*. As he showed so much indifference in every thing, and declared that life and death were the same thing, some of his disciples asked him, why

he did not hurry himself out of the world; *because*, said he, *there is no difference between life and death*. When he walked in the streets he never looked behind or moved from the road for a chariot, even in its most rapid course; and, indeed, as some authors remark, this indifference for his safety often exposed him to the greatest and most imminent dangers, from which he was saved by the interference of his friends who followed him. [These statements respecting the ridiculous extreme to which Pyrrho carried this scepticism, must be regarded as mere calumnies of the dogmatists, if we pay any attention to the respect with which he is mentioned by ancient authors, or give any credit to the general history of his life.] He flourished B.C. 304, and died at the advanced age of 90. He left no writings behind him. His countrymen were so partial to him, that they raised statues to his memory, and exempted all the philosophers of Elis from taxes. [He was also invested by them with the office of high-priest. Pyrrho seems to have been indebted for his scepticism to the early acquaintance he formed with the atomic system of Democritus.] *Diog.* 9.—*Cic. de Orat.* 3, c. 17.—*Aul. Gel.* 11, c. 5.—*Paus.* 6, c. 24.

PYRRHUS, a son of Achilles and Deidamia, the daughter of king Lycomedes, who received this name from the *flame-colour* of his hair. He was also called Neoptolemus, or *new warrior*, because he came to the Trojan war in the last year of the celebrated siege of the capital of Troas. [*vid.* Neoptolemus.]—A king of Epirus, descended from Achilles, by the side of his mother, and from Hercules by that of his father, and son of Æacides and Phthia. He was saved when an infant, by the fidelity of his servants, from the pursuits of the enemies of his father, who had been banished from his kingdom, and he was carried to the court of Glautias, king of Illyricum, who educated him with great tenderness. Cassander, king of Macedonia, wished to dispatch him, as he had so much to dread from him; but Glautias not only refused to deliver him up into the hands of his enemy, but he even went with an army, and placed him on the throne of Epirus, though only 12 years of age. About five years after, the absence of Pyrrhus, to attend the nuptials of one of the daughters of Glautias, raised new commotions. The monarch was expelled from his throne by Neoptolemus, who had usurped it after the death of Æacides; and being still without resources, he applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and fought there with all the prudence and intrepidity of an experienced general. He afterwards passed into Egypt, where, by his marriage with Antigone the daughter of Berenice, he soon obtained a sufficient force to attempt the recovery of his throne. He was successful in the undertaking, but, to remove all causes of quarrel, he took the usurper to share with him the roy-

alty, and some time after he put him to death under pretence that he had attempted to poison him. In the subsequent years of his reign, Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy, he marched against Demetrius, and gave the Macedonian soldiers fresh proofs of his valour and activity. By dissimulation he ingratiated himself in the minds of his enemy's subjects, and when Demetrius laboured under a momentary illness, Pyrrhus made an attempt upon the crown of Macedonia, which, if not then successful, soon after rendered him master of the kingdom. This he shared with Lysimachus for seven months, till the jealousy of the Macedonians, and the ambition of his colleague, obliged him to retire. Pyrrhus was meditating new conquests, when the Tarentines invited him to Italy to assist them against the encroaching power of Rome. He gladly accepted the invitation, but his passage across the Adriatic proved nearly fatal, and he reached the shores of Italy after the loss of the greatest part of his troops in a storm. At his entrance into Tarentum, B. C. 280, he began to reform the manners of the inhabitants, and, by introducing the strictest discipline among their troops, to accustom them to bear fatigue and to despise dangers. In the first battle which he fought with the Romans he obtained the victory, but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans, and terrified their cavalry. The number of the slain was equal on both sides, and the conqueror said that such another victory would totally ruin him. He also sent Cineas, his chief minister, to Rome, and though victorious, he sued for peace. These offers of peace were refused, and when Pyrrhus questioned Cineas about the manners and the character of the Romans, the sagacious minister replied that their senate was a venerable assembly of kings, and that to fight against them was to attack another Hydra. A second battle was fought near Asculum, but the slaughter was so great, and the valour so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory as their own. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants, who laboured under the yoke of Carthage, and the cruelty of their own petty tyrants. His fondness of novelty soon determined him to quit Italy. He left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He was for a while successful, and formed the project of invading Africa, but soon his popularity vanished, his troops became insolent, and he behaved with haughtiness and showed himself oppressive, so that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony, but when his army of 30,000 men had

been defeated by 20,000 of the enemy, under Curius, he left Italy with precipitation, B. C. 274, ashamed of the enterprize, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character, by attacking Antigonus who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterwards marched against Sparta, at the request of Cleonymus, but when all his vigorous operations were insufficient to take the capital of Laconia, he retired to Argos, where the treachery of Aristeus invited him. The Argives desired him to retire, and not to interfere in the affairs of their republic, which were confounded by the ambition of two of their nobles. He complied with their wishes, but in the night he marched his forces into the town, and might have made himself master of the place had he not retarded his progress by entering it with his elephants. The combat that ensued was obstinate and bloody, and the monarch, to fight with more boldness, and to encounter dangers with more facility, exchanged his dress. He was attacked by one of the enemy, but as he was going to run him through in his own defence, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile, and brought Pyrrhus to the ground. His head was cut off, and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, 272 years before the Christian era. Pyrrhus has been deservedly commended for his talents as a general; and not only his friends but his enemies have been warm in extolling him; and Annibal declared, that for experience and sagacity the king of Epirus was the first of commanders. He had chosen Alexander the Great for a model, and in every thing he wished not only to imitate but to surpass him. In the art of war none were superior to him, he not only made it his study as a general, but he even wrote many books on encampments, and the different ways of training up an army, and whatever he did was by principle and rule. His uncommon understanding and his penetration are also admired; but the general is severely censured, who has no sooner conquered a country than he looks for other victories, without regarding, or securing what he had already obtained, by measures and regulations honourable to himself, and advantageous to his subjects. The Romans passed great encomiums upon him, and Pyrrhus was no less struck with their magnanimity and valour; so much indeed, that he exclaimed, that if he had soldiers like the Romans, or if the Romans had him for a general, he would leave no corner of the earth unseen, and no nation unconquered. Pyrrhus married many wives, and all for political reasons; besides Antigone he had Lanassa the daughter of Agathocles, as also a daughter of Autoleon king of Pæonia. His children, as his

biographer observes, derived a warlike spirit from their father, and when he was asked by one to which of them he should leave the kingdom of Epirus, he replied, to him who has the sharpest sword. *Ælian Hist. An. 10.—Plut. in vitâ.—Justin. 17, &c.—Liv. 13 and 14.—Horat. 3, od. 6.*

PYTHAGORAS, a celebrated philosopher, born at Samos. [Great uncertainty exists as to the year when this philosopher was born. Some, as for example, La Nauze, and Freret, make it to have been the first year of the 43d Olympiad. Bentley is in favour of the 4th year of the same Olympiad, Meiners contends for the 2d of the 49th, Dodwell for the 4th of the 52d. There is a difference of 63 years between the extremes of these dates. Some authors assert that all which can be stated with any degree of certainty is, that 75 or 85 years of the life of Pythagoras (for even the duration of his life is a subject of controversy) fall within the 142 years that elapsed between A. C. 608 and A. C. 466. Visconti gives the preference to Eusebius, who, in fixing the death of Pythagoras in the 496th A. C. expresses his doubts respecting the advanced age to which the philosopher is said to have attained.] His father Mnesarchus was a person of distinction, and, therefore, the son received that education which was most calculated to enlighten his mind and invigorate his body. Like his contemporaries, he was early made acquainted with poetry and music; eloquence and astronomy became his private studies, and in gymnastic exercises he often bore off the palm for strength and dexterity. He first made himself known in Greece, at the Olympic games, where he obtained, in the 18th year of his age, the prize for wrestling; and, after he had been admired for the elegance and the dignity of his person, and the brilliancy of his understanding, he retired into the east. In Egypt and Chaldaea he gained the confidence of the priests, and learned from them the artful policy, and the symbolic writings, by which they governed the princes as well as the people, and, after he had spent many years in gathering all the information which could be collected from ancient tradition concerning the nature of the gods and the immortality of the soul, Pythagoras re-visited his native island. [Much is said by Iamblicus and other later biographers, of Pythagoras's early journey into Ionia, and his visits to Thales and Anaximander; but we find no ancient record of his journey, nor any traces of its effects on his doctrine, which differs essentially from that of the Ionic school. On his way to Egypt, Iamblicus asserts that he visited Phœnicia, and conversed with the descendants of Mochus, and other priests of that count.ÿ, and was initiated into their peculiar mysteries. And it may seem not entirely improbable that he might wish to be farther acquainted with the Phœnician philosophy, of which he had doubtless heard a general report from his father and other merchants who traded to that coast. But it is certainly a fiction of the Alexandrian school that Py-

thagoras received his doctrine of numbers from the Phœnicians; for their knowledge of numbers extended no farther than to the practical science of arithmetic. In Egypt, Pythagoras was introduced, by the recommendation of Polycrates, tyrant of Samos, to Amasis, king of Egypt, a great patron of learned men, particularly those of Greece, that he might the more easily obtain access to the colleges of the priests. The king himself could scarcely, with all his authority, prevail upon the priests to admit a stranger to the knowledge of their sacred mysteries. The college of Heliopolis, to whom the king's instructions were sent, referred Pythagoras to the college of Memphis, as of greater antiquity; from Memphis he was dismissed, under the same pretence, to Thebes. The Theban priests, not daring to reject the royal mandate, yet loth to comply with it, prescribed Pythagoras many severe and troublesome preliminary ceremonies, among which was that of circumcision, hoping thereby to discourage him from prosecuting his design. Pythagoras, however, executed all their injunctions with such wonderful patience and perseverance, that he obtained their entire confidence, and was instructed in their most recondite doctrines. He passed twenty-two years in Egypt. During this time he made himself perfectly master of the three kinds of writing which were used in that country, the epistolary, the hieroglyphic, and the symbolical; and, having obtained access to their most learned men, in every celebrated college of priests, he became intimately conversant with their ancient records, and gained an accurate knowledge of their doctrine concerning the origin of things, with their astronomy and geometry, and, in short, with Egyptian learning in its whole extent. Many writers who flourished after the commencement of the Christian era, both Pagan and Christian, have related that Pythagoras, immediately after he left Egypt, visited the Persian and Chaldaean Magi, and travelled so far into the east as to converse with the Indian Gymnosophists. The occasion of this journey is thus related by Iamblicus: "After spending twenty-two years in Egypt, he was conveyed by the victorious army of Cambyses, among a numerous train of captives, to Babylon, where he made himself perfectly acquainted with the learning and philosophy of the east; and, after the expiration of 12 years, when he was in the 60th year of his age, he returned to Samos." Cicero, Eusebius, Lactantius, and Valerius Maximus, though they say nothing of the captivity, agree that he visited the Persian Magi. Some have even maintained that in this journey he attended upon the instructions of the celebrated Zoroaster, while others, who have placed the life of Zoroaster in an earlier period than that of Pythagoras, have asserted that the latter conversed with certain Jewish priests, who were at that time in captivity at Babylon, and by this means became intimately acquainted with the Jewish laws and cus-

toms. After all, however, there is great reason to suspect the truth of the whole narrative of Pythagoras's journey into the east; for the relation is encumbered with inextricable chronological difficulties. The whole proof of the reality of this expedition rests either upon the evidence of certain Alexandrian Platonists, who were desirous of exalting as much as possible the reputation of those ancient philosophers to whom they looked back as the first oracles of wisdom, or upon that of certain Jewish and Christian writers, who were willing to credit every tale which might seem to render it probable that the Pythagorean doctrine was derived from the Oriental philosophers, and ultimately from the Hebrew Scriptures. It seems, therefore, on the whole, most reasonable to look upon the story of his eastern journey as a mere fiction, and to conclude that Pythagoras never passed over from Egypt to the east, but returned thence immediately to Samos. Pythagoras, on his return to his native island, was desirous that his fellow-citizens should reap the benefit of his travels and studies; and, for this purpose, attempted to institute a school for their instruction in the elements of science, but chose to adopt the Egyptian mode of teaching, and communicate his doctrines under a symbolical form. His attempt was unsuccessful. He then visited in succession Delos, Crete, Sparta, Elis, (being present at the Olympic games celebrated in the latter district), and finally Phlius, in Achaia, the residence of Leon, king of the Phliasiens. Here he first assumed the appellation of *philosopher*. Cicero ascribes the invention of this term to Pythagoras. It seems, according to this writer, that Leon, charmed with the ingenuity and eloquence with which he discoursed on various topics, asked him in what art he principally excelled: to which Pythagoras replied that he did not profess himself master of any art, but that he was a *philosopher*. Leon, struck with the novelty of the term, asked Pythagoras who were philosophers, and wherein they differed from other men? Pythagoras replied, that, as in the public games, whilst some are contending for glory, and others are buying and selling in pursuit of gain, there is always a third class who attend merely as spectators; so, in human life, amidst the various characters of men, there is a select number, who, despising all other pursuits, assiduously apply themselves to the study of nature, and the search after wisdom; these, added Pythagoras, are the persons whom I denominate philosophers. On his return to Samos, he made a second attempt to institute among his countrymen a school of philosophy. He not only opened a public place of instruction, but also provided himself with a secret cave, into which he retired with his intimate friends and professed disciples, and here, not without a wonderful parade of mystery, gave them daily instruction in the more abstruse parts of philosophy. These arts, which unquestionably rank this

celebrated philosopher among impostors, proved successful, and procured him a great multitude of followers. At last, however, whether the Samians began to detect his frauds, or to be apprehensive of his increasing popularity, or whether Pythagoras wished to escape the tyranny of the governor Syllon, the brother of Polycrates, he suddenly left Samos, and passing over into Italy, attempted to open his school among the colonies of Magna Græcia. It appears probable, that when Pythagoras arrived in this country, in order to obtain credit with the populace, he pretended to possess the power of working miracles, and practised many arts of imposture.] At the city of Crotona he founded a sect which has received the name of *the Italian*, and he soon saw himself surrounded by a great number of pupils, which the recommendation of his mental, as well as his personal accomplishments had procured. His skill in music and medicine, and his knowledge of mathematics and of natural philosophy, gained him friends and admirers, and amidst the voluptuousness that prevailed among the inhabitants of Crotona, the Samian sage found his instructions respected and his approbation courted: the most debauched and effeminate were pleased with the elegance and the graceful delivery of the philosopher, who boldly upbraided them for their vices, and called them to more virtuous and manly pursuits. These animated harangues were attended with rapid success, and a reformation soon took place in the morals and the lives of the people of Crotona. [It is asserted, that in Crotona there were not less than 600 persons, (some say 2000,) who were prevailed on to submit to the strict discipline which he required, and to throw their effects into a common stock for the benefit of the whole fraternity.] The females were exhorted to become modest, and they left off their gaudy ornaments; the youths were called away from their pursuits of pleasure, and instantly they forgot their intemperance, and paid to their parents that submissive attention and deference which the precepts of Pythagoras required. As to the old, they were directed no longer to spend their time in amassing money, but to improve their understanding, and to seek that peace and those comforts of mind which frugality, benevolence, and philanthropy alone can produce. The sober and religious behaviour of the philosopher strongly recommended the necessity and importance of these precepts. [Pythagoras did not confine the influence of his philosophy to Crotona. He taught his doctrine in many other cities of Magna Græcia with so much energy and effect, that he established a large and extensive interest through the country, and obtained from his followers a degree of respect little short of adoration.] Pythagoras was admired for his venerable aspect, his voice was harmonious, his eloquence persuasive, and the reputation he had acquired by his distant travels, and by being crowned at the

Olympic games, was great and important. He regularly frequented the temples of the gods, and paid his devotion to the divinity at an early hour ; he lived upon the purest and most innocent food, he clothed himself like the priests of the Egyptian gods, and by his continual purifications and regular offerings, he seemed to be superior to the rest of mankind in sanctity. These artful measures united to render him an object not only of reverence, but of imitation. [His whole manner of life confirms the opinion, that one of his chief objects was to impose upon the credulity of an ignorant and superstitious people. Clothed in a long white robe, with a flowing beard, and, as some relate, with a golden crown on his head, he preserved among the people, and in the presence of his disciples, a commanding gravity and majesty of aspect. He made use of music to promote the tranquillity of his mind, frequently singing for this purpose hymns of Thales, Hesiod, and Homer. He had such an entire command over himself that he was never seen to express, in his countenance, grief, joy, or anger. He refrained from animal food, and confined himself to a frugal vegetable diet. By this artificial demeanour, Pythagoras passed himself off upon the vulgar as a being of an order superior to the common condition of humanity, and persuaded them that he had received his doctrine from heaven.] To set himself at a greater distance from his pupils, a number of years was required to try their various dispositions; the most talkative were not permitted to speak in the presence of their master before they had been his auditors for five years, and those who possessed a natural taciturnity were allowed to speak after a probation of two years. [Before any one could be admitted into this fraternity, Pythagoras examined his features and external appearance; enquired in what manner he had been accustomed to behave towards his parents and friends; remarked his manner of conversing, laughing, and keeping silence; and observed what passions he was most inclined to indulge, with what kind of company he chose to associate, how he passed his leisure moments, and what incidents appeared to excite in him the strongest emotions of joy or sorrow. From these and other circumstances, Pythagoras formed an accurate judgment of the qualifications of the candidate; and he admitted no one into his society till he was fully persuaded of his capacity of becoming a true philosopher. Upon the first probationary admission the fortitude and self-command of the candidate was put to the trial by a long course of severe abstinence and rigorous exercise. The injunction of silence has already been alluded to. This silence, or *εχρησθια*, as it was termed, is not to be confounded with that sacred reserve with which all the disciples of Pythagoras were bound, upon oath, to receive the doctrines of their master, that they might, from no inducement whatsoever, suffer them to pass beyond the

limits of their sect. Pythagoras, like all other philosophers, had his *exoteric*, or public, and his *esoteric*, or private, doctrines. The restraint which he put upon the words of his pupils, by enjoining silence for so long a time, was certainly in one point of view, a very judicious expedient, as it restrained impertinent curiosity, and prevented every inconvenience of contradiction. Accordingly we find, that his disciples silenced all doubts, and refuted all objections, by appealing to his authority. *Αυτος εφα, ipse dixit*, decided every dispute. Nor was this preparatory discipline deemed sufficiently severe, without adding, during the years of initiation, an entire prohibition of seeing their master, or hearing his lectures, except from behind a curtain. And even this privilege was too great to be commonly allowed; for in this stage of tuition they were usually instructed by some inferior preceptor, who barely recited the doctrine of Pythagoras, without assigning the reasonings or demonstrations on which they were founded, and required the obedient pupil to receive them as unquestionable truths, upon their master's word. Those who had sufficient perseverance to pass these several steps of probation, were at last admitted among the *Esoterics*, and allowed to see and hear Pythagoras behind the curtain. But if it happened that any one, through impatience of such rigid discipline, chose to withdraw from the society before the expiration of the term of trial, he was dismissed with a share of the common stock, the double of that which he had advanced; a tomb was erected for him as for a dead man; and he was to be as much forgotten by the brethren as if he had been actually dead. It was the peculiar privilege of the *Esoterics*, to receive a full explanation of the whole doctrine of Pythagoras; which to others was delivered in brief precepts and dogmas, under the concealment of symbols. They were also permitted to take minutes of their master's lectures, in writing, and to propose questions and offer remarks upon every subject of discourse. These disciples were particularly distinguished by the appellation of the Pythagoreans; they were also called the Mathematicians, from the studies upon which they entered immediately after their initiation. After they had made a sufficient progress in geometrical science, they were conducted to the study of nature, the investigation of primary principles, and the knowledge of God. Those who pursued these sublime speculations were called Theorists; and such as more particularly devoted themselves to Theology were styled *θεωρητικοι*, Religious. Others, according to their respective abilities and inclinations, were engaged in the study of morals, economics, and policy; and were afterwards employed in managing the affairs of the fraternity, or sent into the cities of Greece, to instruct them in the principles of government, or assist them in the institution of laws.] The Samian philosopher was the first who supported the doctrine of *metemp-*

psychosis, or transmigration of the soul into different bodies, and those notions he seemed to have imbibed among the priests of Egypt, or in the solitary retreats of the Brachmans. More strenuously to support his chimerical system, he declared he recollected the different bodies his soul had animated before that of the son of Mnesarchus. He remembered to have been *Æthalides*, the son of Mercury, to have assisted the Greeks during the Trojan war in the character of Euphorbus, [*vid. Euphorbus.*] to have been *Hermotimus*, afterwards a fisherman, and last of all Pythagoras. [The doctrine of the metempsychosis was the cause of the Pythagorean abstaining from animal food, and of the exclusion of animal sacrifices from their religious ceremonies. This doctrine Pythagoras very probably learned in Egypt. Nor is there any sufficient reason for understanding it, as some have done, symbolically. The precept prohibiting the use of beans was probably rather diætic, than physical or moral: it is, however, one of those mysteries which the ancient Pythagoreans never disclosed, and which modern ingenuity has in vain attempted to discover.] In his theological system Pythagoras supported that the universe was created from a shapeless heap of passive matter by the hands of a powerful being, who himself was the mover and soul of the world, and of whose substance the souls of mankind were a portion. He considered numbers as the principles of every thing, and perceived in the universe, regularity, correspondence, beauty, proportion, and harmony, as intentionally produced by the Creator. [The most probable explanation of the Pythagorean doctrine of numbers is, that they were used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences, to which Plato afterwards gave the appellation of Ideas. Not being able, or not choosing, to explain in simple language the abstract notions of principles and forms, Pythagoras seems to have made use of numbers as geometers make use of diagrams, to assist the conceptions of scholars. More particularly, conceiving some analogy between numbers and the intelligent forms which subsist in the Divine Mind, he made the former a symbol of the latter. As numbers proceed from unity, or the Monad, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of Deity, and at every degree of distance to assume certain properties in some measure analogous to those of numbers; and hence he concluded that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers.]

According to some writers, the Pythagorean Monad denotes the active principle in nature, or God; the Duad, the passive principle, or matter; the Triad, the world formed by the union of the two former; and the Tetractys, the perfection of nature. Every attempt, however, to unfold the nature of this last mysterious number, has hitherto been unsuccessful. Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of passion, and inured to contemplation. Pythagoras considered music not only as an art to be judged of by the ear, but as a science to be reduced to mathematical principles and proportions. The musical chords are said to have been discovered by him in the following manner: As he was one day reflecting on this subject, happening to pass by a smith's forge, where several men were successively striking with their hammers a piece of heated iron upon an anvil, he remarked that all the sounds produced by their strokes were harmonious except one. The sounds, which he observed to be chords, were the octave, the fifth, and the third; but that sound which he perceived to lie between the third and the fifth he found to be discordant. Going into the workshop, he observed that the diversity of sounds arose, not from the forms of the hammers, nor from the force with which they were struck, nor from the position of the iron, but merely from the difference of weight in the hammers. Taking, therefore, the exact weight of the several hammers, he went home, and suspended four strings of the same substance, length, and thickness, and twisted in the same degree, and hung a weight at the lower end of each, respectively, equal to the weight of the hammers; upon striking the strings, he found that the musical chords of the strings corresponded with those of the hammers. Hence, it is said, that he proceeded to form a musical scale, and to construct stringed instruments. His scale was, after his death, engraved on brass, and preserved in the temple of Juno at Samos. Pythagoras conceived that the celestial spheres in which the planets move, striking upon the ether through which they pass, must produce a sound, and that this sound must vary, according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted that every thing respecting the heavenly bodies is adjusted with perfect regularity, he farther imagined, that all the circumstances necessary to render the sounds produced by their motions harmonious, were fixed in such exact proportions, that the most perfect harmony was produced by their revolutions. This fanciful doctrine respecting the music of the spheres gave rise to the names which Pythagoras applied to musical tones. The last note in the musical octave he called *Hypate* (*ὑπάτη*), because he supposed the sphere of Saturn, the highest planet, to give the deepest tone, and the highest note he

called *Neate* (*νιαιτη*), from the sphere of the moon, which, being the lowest or nearest the earth, he imagined produced the shrillest sound. In like manner of the rest. It was said of Pythagoras by his followers, who hesitated at no assertion, however improbable, which might seem to exalt their master's fame, that he was the only mortal so far favoured by the gods as to have been permitted to hear the celestial music of the spheres.] In his doctrines of morality, he perceived in the human mind, propensities common to us with the brute creation; but besides these, and the passions of avarice and ambition, he discovered the noble seeds of virtue, and supported that the most ample and perfect gratification was to be found in the enjoyment of moral and intellectual pleasure. The thoughts of the past he considered as always present to us, and he believed that no enjoyment could be had where the mind was disturbed by consciousness of guilt or fears about futurity. This opinion induced the philosopher to recommend to his followers a particular mode of education. The tender years of the Pythagoreans were employed in continual labour, in study, in exercise, and repose; and the philosopher maintained his well known and important maxim, that many things, especially love, are best learned late. In a more advanced age, the adult was desired to behave with caution, spirit, and patriotism, and to remember that the community and civil society demanded his exertions, and that the good of the public, and not his own private enjoyments, were the ends of his creation. From lessons like these, the Pythagoreans were strictly enjoined to call to mind, and carefully to review the actions, not only of the present, but of the preceding days. In their acts of devotion, they early repaired to the most solitary places of the mountains, and after they had examined their private and public conduct, and conversed with themselves, they joined in the company of their friends, and early refreshed the body with light and frugal aliments. Their conversation was of the most innocent nature; political or philosophic subjects were discussed with propriety, but without warmth; and, after the conduct of the following day was regulated, the evening was spent with the same religious ceremony as the morning, in a strict and impartial self-examination. From such regularity nothing but the most salutary consequences could arise, and it will not appear wonderful that the disciples of Pythagoras were so much respected and admired as legislators, and imitated for their constancy, friendship, and humanity. The authors that lived in, and after the age of Alexander, have rather tarnished than brightened the glory of the founder of the Pythagorean school, and they have obscured his fame by attributing to him actions which were dissonant with his character as a man and a moralist. To give more weight to his exhortations, as some writers mention, Pythagoras retired into a subterraneous cave, where his mother sent him in-

telligence of every thing which happened during his absence. After a certain number of months he again re-appeared on the earth with a grim and ghastly countenance, and declared, in the assembly of the people, that he was returned from hell. From similar exaggerations, it has been asserted that he appeared at the Olympic games with a golden thigh, and that he could write in letters of blood whatever he pleased on a looking-glass, and that, by setting it opposite to the moon, when full, all the characters which were on the glass became legible on the moon's disc. They also support, that, by some magical words, he tamed a bear, stopped the flight of an eagle, and appeared on the same day and at the same instant in the cities of Crotona and Metapontum, &c. The time and the place of the death of this great philosopher are unknown; yet many suppose that he died at Metapontum about 497 years before Christ. [Pythagoras, it seems, not content with instructing his select disciples in the speculative doctrines of philosophy, discovered on many occasions a strong propensity towards political innovations. Not only at Crotona, but at Metapontum, Rhegium, Agrigentum, and many other places, he obtained great influence over the people, and employed it in urging them to a strenuous assertion of their rights against the encroachments of their tyrannical governors. These attempts, together with the singularities of the school, excited a general spirit of jealousy, and raised a powerful opposition against him. At the head of this opposition was Cylo, a man of wealth and distinction at Crotona, who had been refused admission into the Pythagorean school, and whose temper was too haughty to brook such an indignity. A large body of Pythagoreans having assembled at the house of Milo, one of their chief friends, the opposite party surrounded the house and set it on fire. About forty persons perished in the flames. Archyppus and Lysis, two natives of Tarentum, alone escaped. Pythagoras, being present in Crotona when this fatal attack was made upon his school, and incapable of resisting the torrent of jealousy and enmity which rushed upon him, was obliged to retire to Metapontum. Here he found himself still surrounded by enemies, and was obliged to take refuge in the temple of the Muses. Here, not being able to obtain from his friends the necessary supply of food, he perished of hunger. This is the most probable account of the manner of his death. According to the Chronicon of Eusebius, he died in the 3d year of the 68th Olympiad, aged, according to the most correct accounts, about 80 years. After his death his disciples paid a superstitious regard to his memory. They erected statues in honour of him, converted his house in Crotona into a temple of Ceres and appealed to him as a divinity, swearing by his name.] Succeeding ages likewise acknowledged his merits; and when the Romans, A. U. C. 411, were commanded by the oracle of Delphi, to erect a statue to the bravest and wisest of

the Greeks, the distinguished honour was conferred on Alcibiades and Pythagoras. Pythagoras had a daughter called Damo. There is now extant a poetical composition ascribed to the philosopher, and called the *golden verses of Pythagoras*, which contain the greatest part of his doctrines and moral precepts: but many suppose that it is a supposititious composition. [Perhaps they are to be ascribed to Epicharmus or Empedocles. They may be considered as containing a brief summary of his popular doctrines.] Pythagoras distinguished himself also by his discoveries in geometry, astronomy, and mathematics, and it is to him that the world is indebted for the demonstration of the 47th proposition of the first book of Euclid's elements, about the square of the hypotenuse. It is said, that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods; but the sacrifice was undoubtedly of small oxen, made with wax, as the philosopher was ever an enemy to shedding the blood of all animals. His system of the universe, in which he placed the sun in the centre, and all the planets moving in elliptical orbits round it, was deemed chimerical and improbable, till the deep inquiries and the philosophy of the 16th century proved it, by the most accurate calculations, to be true and incontestible. [He appears to have learned this system in Egypt.] Diogenes, Porphyry, Iamblicus, and others have written an account of his life, but with more erudition, perhaps, than veracity. *Cic. de Nat. D.* 1, c. 5. *Tusc.* 4, c. 1.—*Diog. &c.* 8.—*Hygin.* fab. 112.—*Ovid. Met.* 15, v. 60, &c.—*Plato.*—*Plin.* 34, c. 6.—*Gell.* 9.—*Iamblic.*—*Porphyr.*—*Plut.*—A soothsayer at Babylon, who foretold the death of Alexander, and of Hephæstion, by consulting the entrails of victims.

PYTHEAS, a native of Massilia, famous for his knowledge of astronomy, mathematics, philosophy, and geography. He also distinguished himself by his travels, and, with a mind that wished to seek information in every corner of the earth, he advanced far into the northern seas, and discovered the island of Thule, and entered that sea which is now called the *Baltic*. His discoveries in astronomy and geography were ingenious; indeed, modern navigators have found it expedient to justify and accede to his conclusions. He was the first who established a distinction of climate by the length of days and nights. He wrote different treatises in Greek, which have been lost, though some of them were extant in the beginning of the fifth century. Pytheas lived, according to some, in the age of Aristotle. [All that remains of the writings of Pytheas consists of some, detached fragments in Strabo, Pliny, and a few other writers. Marcianus, the scholiast on Apollonius Rhodius, and Geminus Rhodius, quote merely the titles of his works. According to the two first, he wrote a *Periplus* and *Periodus* of the earth, and, according to the last, a book on the Ocean, if this be

not a portion of the entire work. Eratosthenes grounded his system in a great degree on the observations made by Pytheas.] *Strab.* 2, &c.—*Plin.* 37.—An Athenian rhetorician, in the age of Demosthenes, who distinguished himself by his intrigues, rapacity, and his opposition to the measures of Demosthenes, of whom he observed, that his orations smelt of the lamp. Pytheas joined Antipater after the death of Alexander the Great. His orations were devoid of elegance, harsh, unconnected, and diffuse, and from this circumstance he has not been ranked among the orators of Athens. *Ælian.* V. H. 7, c. 7.—*Plut. in Dem. & Polit. pr.*

PYTHEUS, a Lydian, famous for his riches in the age of Xerxes. He kindly entertained the monarch and all his army, when he was marching on his expedition against Greece, and offered him to defray the expenses of the whole war. Xerxes thanked him with much gratitude, and promised to give him whatever he should require. Pytheus asked him to dismiss his son from the expedition: upon which the monarch ordered the young man to be cut in two, and one half of the body to be placed on the right hand of the way, and the other on the left, that his army might march between them. *Plut. de mul. virt.*—*Herodot.*

PYTHIA, the priestess of Apollo at Delphi. She delivered the answer of the god to such as came to consult the oracle, and was supposed to be suddenly inspired by the sulphureous vapours which issued from the hole of a subterraneous cavity within the temple, over which she sat on a three-legged stool, called a tripod. In the stool was a small aperture, through which the vapour was exhaled by the priestess, and, at this divine inspiration, her eyes suddenly sparkled, her hair stood on end, and a shivering ran over all her body. In this convulsive state she spoke the oracles of the god, often with loud howlings and cries, and her articulations were taken down by the priest, and set in order. Sometimes the spirit of inspiration was more gentle, and not always violent; yet Plutarch mentions one of the priestesses who was thrown into such an excessive fury, that not only those that consulted the oracle, but also the priests that conducted her to the sacred tripod, and attended her during the inspiration, were terrified and forsook the temple; and so violent was the fit, that she continued for some days in the most agonizing situation, and at last died. The Pythia, before she placed herself on the tripod, used to wash her whole body, and particularly her hair, in the waters of the fountain Castalis, at the foot of Mount Parnassus. She also shook a laurel tree that grew near the place, and sometimes ate the leaves with which she crowned herself. The priestess was originally a virgin, but the institution was changed when Echechrates, a Thessalian, had offered violence to one of them, and none but women who were above the age of fifty were permitted to enter upon that sacred office. They always appeared dressed in the garments of

virgins to intimate their purity and modesty, and they were solemnly bound to observe the strictest laws of temperance and chastity, that neither phantastical dresses nor lascivious behaviour might bring the office, the religion, or the sanctity of the place into contempt. There was originally but one Pythia, besides subordinate priests, and afterwards two were chosen, and sometimes more. The most celebrated of all these is Pheonoe, who is supposed by some to have been the first who gave oracles at Delphi. The oracles were always delivered in hexameter verses, a custom which was some time after discontinued. The Pythia was consulted only one month in the year, about the spring. It was always required that those who consulted the oracle should make large presents to Apollo, and from thence arose the opulence, splendour, and the magnificence of that celebrated temple of Delphi. Sacrifices also were offered to the divinity, and if the omens proved unfavourable, the priestess refused to give an answer. There were generally five priests who assisted at the offering of the sacrifices, and there was also another who attended the Pythia, and assisted her in receiving the oracle. [*vid. Delphi, Oraculum.*] *Paus.* 10, c. 5.—*Diod.* 16.—*Strab.* 6 and 9.—*Justin.* 24, c. 5.—*Plut. de orat. def.—Eurip. in Ion.—Chryssost.*—Games celebrated in honour of Apollo near the temple of Delphi. They were first instituted, according to the more received opinion, by Apollo himself, in commemoration of the victory which he had obtained over the serpent Python, from which they received their name; though others maintain that they were first established by Agamemnon, or Diomedes, or by Amphictyon, or lastly, by the council of the Amphictyons, B. C. 1263. They were originally celebrated once in nine years, but afterwards every fifth year, on the second year of every Olympiad, according to the number of the Parnassian nymphs who congratulated Apollo after his victory. The gods themselves were originally among the combatants, and, according to some authors, the first prizes were won by Pollux, in boxing; Castor, in horse-racing; Hercules, in the pancratium; Zethus, in fighting with the armour; Calais, in running; Telamon, in wrestling; and Peleus, in throwing the quoit. These illustrious conquerors were rewarded by Apollo himself, who was present, with crowns and laurel. Some, however, observe that it was nothing but a musical contention, in which he who sung best the praises of Apollo obtained the prize, which was presents of gold and silver, which was afterwards exchanged for a garland of the palm tree, or of beech leaves. It is said that Hesiod was refused admission to these games, because he was not able to play upon the harp, which was required of all such as entered the lists. The songs which were sung were called *πυθιακοι νομοι*, the Pythian modes, divided into five parts, which contained a fight and victory of Apollo over Python; *ανικησεις*, the prepara-

tion for the fight; *εμπειρα*, the first attempt; *κατακλεισμος*, taking breath and collecting courage; *ιαρβοι και δακτυλοι*, the insulting sarcasms of the god over his vanquished enemy; *συστριγγες*, in imitation of the hisses of the serpent; just as he expired under the blows of Apollo. A dance was also introduced; and in the 8th Olympiad, the Amphictyons, who presided over the games, increased the number of musical instruments by the addition of a flute, but, as it was more peculiarly used in funeral songs and lamentations, it was soon rejected as unfit for merriment, and the festivals which represented the triumph of Apollo over the conquered serpent. The Romans, according to some, introduced them into their city, and called them Apollinarenses ludi. *Paus.* 10, c. 13 and 37.—*Strab.* 9.—*Ovid. Met.* 1, v. 447.—*Plin.* 7.—*Liv.* 25.

ΠΥΘΙΑΣ, a Pythagorean philosopher, intimate with Damon. (*vid. Phintias.*)—A road which led from Thessaly to Tempe. *Ælian.*

ΠΥΘΙΩΣ, a Syracusan, who defrauded Caninius, a Roman knight, to whom he had sold his gardens, &c. *Cic. de Off.* 3, c. 14.—A surname of Apollo, which he had received for his having conquered the serpent Python, or because he was worshipped at Delphi; called also Pytho. *Macrob.* 1, sat. 17.—*Proper.* 2, el. 23, v. 16.

ΠΥΘΟ, the ancient name of the town of Delphi, which it received *απο του πυθεισθαι*, because the serpent which Apollo killed rotted there. It was also called Parnassia Nape. (*vid. Delphi.*)

ΠΥΘΟΚΛΕΣ, an Athenian descended from Aratus. It is said, that on his account, and for his instruction, Plutarch wrote the life of Aratus.

ΠΥΘΩΝ, a native of Byzantium, in the age of Philip of Macedonia. He was a great favourite of the monarch, who sent him to Thebes, when that city, at the instigation of Demosthenes, was going to take arms against Philip. *Plut. in Dem.—Diod.*—A celebrated serpent, sprung from the mud and stagnated waters which remained on the surface of the earth after the deluge of Deucalion. Some, however, suppose that it was produced from the earth by Juno, and sent by the goddess to persecute Latona, who was then pregnant by Jupiter. Latona escaped his fury by means of her lover, who changed her into a quail during the remaining months of her pregnancy, and afterwards restored her to her original shape in the island of Delos, where she gave birth to Apollo and Diana. Apollo, as soon as he was born, attacked the monster and killed him with his arrows, and in commemoration of the victory which he had obtained, he instituted the celebrated Pythian games. [Strabo says, that Python was no other than a famous villain, whom Apollo destroyed. Dickinson, in his "Delphi Phœnicizantes," maintains the Python of the Greeks to be the Typhon of the Phœnicians; and the Typhon of the Phœnicians to be the Og of Scripture, while he

will have Apollo, who slew it, to have been Joshua. In truth, however, the slaying of Python by Apollo seems to be symbolical of one system of religion, probably that of the Sun, supplanting another and more ancient one.] *Strab.* 8.—*Paus.* 2, c. 7, l. 10, c. 6.—*Hygin.*—*Ovid. Met.* 1, v. 438, &c.—*Lucan.* 3, v. 134.

QU

QUADI, an ancient nation of Germany, near the country of the Marcomanni, on the borders of the Danube, in modern *Moravia*. They rendered themselves celebrated by their opposition to the Romans, by whom they were often defeated, though not totally subdued. [The original seat of the Quadi seems to have been on the eastern banks of the Danube towards the *Theis*, as far as the settlements of the Getæ. The incursions of the Jazyges and the Getæ compelled them to migrate to the west.] *Tacit. in Germ.* 42 and 43. *An.* 2, c. 63.

QUADRATUS, a surname given to Mercury, because some of his statues were square. The number 4, according to Plutarch, was sacred to Mercury, because he was born on the 4th day of the month. *Plut. in Sympos.* 9.

QUADRIFRONS, or **QUADRICEPS**, a surname of Janus, because he was represented with four heads. He had a temple on the Tarpeian rock, raised by L. Catulus.

QUÆSTORES, two officers at Rome, first created A. U. C. 269. [There are two opinions respecting the origin of the Quæstorian office. According to the first, the institution of Quæstors seems to have been nearly as ancient as the city itself. They were first appointed by the kings, according to Tacitus, and then by the consuls to the year 307, when they began to be elected by the people at the *Comitia Tributa*. Others say that two quæstors were chosen by the people from among the patricians, soon after the expulsion of the Tarquins, to take care of the treasury, according to a law passed by Valerius Poplicola.] They received their name, *a quærendo*, because they collected the revenues of the state, and had the total management of the public treasury. The quæstorship was the first office which could be had in the state. It was requisite that the candidates should be 24 or 25 years of age, or, according to some, 27. [The authority of Dio Cassius favours 25 years of age as the time for first enjoying this office, and that of Polybius, 27 years. In Cicero's time, however, it appears to have been 31.] In the year 332 U. C. two more were added to the others, to attend the consuls, to take care of the pay of the armies abroad, and sell the plunder and booty which had been acquired by conquest. These were called *Peregrini*, whilst the others, whose employment was in the city, received the name of *Urbani*.

PYTHONISSA, a name given to the priestess of Apollo's temple at Delphi. She is more generally called Pythia. (*vid. Pythia.*) The word *Pythianissa* was commonly applied to women who attempted to explain futurity.

ΠΥΤΝΑ, a part of Mount Ida.

QU

When the Romans were masters of all Italy, four more were created, A. U. C. 498, to attend the pro-consuls and pro-prætors in their provinces, and to collect all the taxes and customs which each particular district owed to the republic. They were called *Provinciades*. Sylla the dictator created 20 quæstors, and J. Cæsar 40, to fill up the vacant seats in the senate; from whence it is evident that the quæstors ranked as senators in the senate. The quæstors were always appointed by the senate at Rome, and if any person was appointed to the quæstorship without their permission he was only called *Proquæstor*. The quæstores urbani were apparently of more consequence than the rest, the treasury was intrusted to their care, they kept an account of all receipts and disbursements, and the Roman eagles or ensigns were always in their possession when the armies were not on an expedition. They required every general before he triumphed to tell them, upon his oath, that he had given a just account of the number of the slain on both sides, and that he had been saluted *imperator* by the soldiers, a title which every commander generally received from his army after he had obtained a victory, and which was afterwards confirmed and approved by the senate. The city quæstors had also the care of the ambassadors, they lodged and received them. [They took care also of the funerals of those who were buried at the public expense. Augustus took from them the charge of the treasury, and gave it to the prætors, or to those who had been prætors, but Claudius restored it to the quæstors. Afterwards præfects of the treasury seem to have been appointed. Augustus, as a compensation for depriving them of the care of the treasury, allowed the quæstors the charge of the public records, which the ædiles had formerly exercised. He introduced also a kind of quæstors, called *Quæstores Candidati*, who used to carry the messages of the emperor to the senate, and who were called *Candidati* because they sued for higher preferment, which by the interest of the emperor they were sure to obtain. Constantine instituted a new kind of quæstors, called *Quæstores Palatii*, who were much the same with what we call Chancellors.] The tent of the quæstor in the camp was called *quæstorium*. It stood near that of the general. *Varro de L. L.* 4.—*Liv.* 4, c. 43.—*Dio.* 43.

QUERQUETULANUS, a name given to Mount

Cœlius at Rome, from the oaks which grew there. *Tacit. Ann.* 4, c. 65.

QUIËTIS FANUM, a temple without the walls of the city of Rome. Quies was the goddess of rest. Her temple was situate near the Colline gate. *Liv.* 4, c. 4.—*August. de Civ. D.* 4, c. 16.

QUINTIA PRATA. *vid.* Quintia.

QUINCTIUS T. a Roman consul who gained some victories over the Æqui and the Volsci, and obtained a triumph for subduing Præneste.—A Roman celebrated for his frugality. [*vid.* Cincinnatus.]—Hirpinus. *vid.* Hirpinus.

QUINDECIMVIRI, an order of priests whom Tarquin the Proud appointed to take care of the Sibylline books. They were originally two, but afterwards the number was increased to ten, to whom Sylla added five more, whence their name. [*vid.* Decemviri and Duumviri.]

QUINQUATRIA, a festival in honour of Minerva at Rome, which continued during five days. The beginning of the celebration was the 18th of March. The first day sacrifices and oblations were presented, but, however, without the effusion of blood. On the second, third, and fourth days, shows of gladiators were exhibited, and on the fifth day there was a solemn procession through the streets of the city. On the days of the celebration, scholars obtained holidays, and it was usual for them to offer prayers to Minerva for learning and wisdom, which the goddess patronized; and on their return to school, they presented their master with a gift which has received the name of *Minerval*. They were much the same as the Panathenæa of the Greeks. Plays were also acted, and disputations were held on subjects of literature. They received their name from the five days which were devoted for their celebration.

QUINQUENNIALES LUDI, games celebrated by the Chians in honour of Homer every fifth year. There were also some games among the Romans which bore this name. They are the same as the Actian games. *vid.* Actia.

QUINTIA PRATA, a place on the borders of the Tiber near Rome, which had been cultivated by the great Cincinnatus. *Liv.* 3, c. 26.

QUINTILIĀNUS, Marcus Fabius, a celebrated rhetorician, born about the year 42 of the Christian era, in the reign of the emperor Claudius. [He is supposed to have been descended from a family originally Spanish, but that his father or grandfather had settled at Rome. The place of his birth is not clearly ascertained, but it seems certain that he was educated at the capital, where he studied rhetoric under Domitius Afer, a celebrated orator. The opinion of some that he was born at Calaguris in Spain, is entitled to little if any credit. Some have styled him Quintilianus, and this orthography was first adopted by Gibson. All the manuscripts, however, and the best editions give the form Quintiliānus.] He opened a school of rheto-

ric at Rome, and was the first who obtained a salary from the state as being a public teacher. After he had remained twenty years in this laborious employment and obtained the merited applause of the most illustrious Romans, not only as a preceptor, but as a pleader at the bar, Quintilian, by the permission of the emperor Domitian, retired to enjoy the fruits of his labours and industry. In his retirement he assiduously dedicated his time to the study of literature, and wrote a treatise on the causes of the corruption of eloquence. [*vid.* Tacitus, where some remarks will be offered in favour of the opinion which ascribes this treatise to Tacitus, and not to Quintilian.] Some time after, at the pressing solicitations of his friends, he wrote his *institutions oratoriae*, the most perfect and complete system of oratory extant. It is divided into 12 books, in which the author explains from observations, as well as from experience, what can constitute a good and perfect orator, and in this he not only mentions the pursuits and the employments of the rhetorician, but he also speaks of his education, and begins with the attention which ought to be shown him even in the cradle. [In this work Quintilian states the results of long experience and deep reflection. He gives signal proofs in it of an excellent judgment, of a refined critical spirit, of a pure taste, and of extensive and varied reading. This work is preferable to all that we have from Cicero respecting the theory of eloquence. Quintilian has profited by the precepts of this great master, but he does not stop where the other stops: he adds to his labours the observations which a long course of practical experience had suggested. He has formed his style upon that of Cicero, and he writes with an elegance which would entitle him to a rank by the side of the purest models of the Augustan age, if certain obscure expressions, and some specimens of affected phraseology did not betray the writer of a later age. His tenth book, where he speaks of the Greek and Roman authors of the higher class, is one of the most instructive, and of great importance in relation to the history of ancient literature.] He was appointed preceptor to the two young princes whom Domitian destined for his successors on the throne, but the pleasure which the rhetorician received from the favours and the attention of the emperor, and from the success which his writings met in the world, was embittered by the loss of his wife and of his two sons. It is said that Quintilian was poor in his retirement, and that his indigence was relieved by the liberality of his pupil, Pliny the younger. He died A. D. 95. His institutions were discovered in the 1415th year of the Christian era, in an old tower of a monastery at St. Gal, by Poggio Bracciolini, a native of Florence. [A second manuscript was discovered by Arretinus in Italy, but in a very defective state.] The best editions of Quintilian are those of Gesner, 4to. Gotting. 1738; of L. Bat. 3vo. *cum notis variorum*, 1665; of

Gibson, 4to. Oxon. 1693; that of Rollin, re-published in 8vo. London, 1792; [and that of Spalding, Lips. 1798-1816, 4 vols. 8vo.]

QUINTILLUS, M. Aurelius Claudius, a brother of Claudius who proclaimed himself emperor, and 17 days after destroyed himself by opening his veins in a bath, when he heard that Aurelian was marching against him, about the 270th year of the Christian era.

QUINTUS CURTIUS RUFUS, a Latin historian, who flourished, as some suppose, either during the reign of Claudius, A. D. 54, or under that of Vespasian, A. D. 69. [No ancient writer makes mention of him; the first who speak of him are John of Salisbury and Pierre de Blois, who lived in the 12th century. Curtius himself furnishes no information respecting his own condition and origin, if we except one passage in which he speaks of an event which happened in his times. He mentions this event, however, in such obscure terms, that the commentators are all at variance respecting the period when he flourished. Some even carry him back to the age of Augustus, while others place him as low down as Constantine the Great, and even the first Theodosius.] He has rendered himself known by the history of the reign of Alexander the Great. This history was divided into 10 books, of which the two first, the end of the fifth, and the beginning of the sixth are lost. [This work is rather to be termed a romance than an historical composition. It is the production of a rhetorician who sacrifices truth to the desire of brilliancy of expression, and to a love of the marvellous. The harangues which he puts into the mouths of his heroes are mere scholastic declamations, without any regard to the characters of those who are to utter them. As a critical historian, Quintus Curtius is very far below mediocrity. He is only superficially acquainted with the good historians of Alexander, and appears to have given the preference to those Greek writers who had distorted by fable the true history of the Macedonian monarch, such as Clitarchus and Hegesippus. His compilation is made without any judgment; he gives himself no trouble to reconcile the contradictions which exist among the authors whom he follows, nor does he at all concern himself about testing the truth of their narratives. It would seem moreover that his knowledge of Greek was very slight. So ignorant is he of the military art, that it is difficult to understand his accounts of battles and sieges; and oftentimes it is but too apparent that he does not understand himself what he copies mechanically from others. In geography and astronomy his ignorance is equally great. He confounds Mount Taurus with Caucasus, and makes the Caspian and Hyrcanian Seas two different sheets of water. He observes no chronological order, and does not mention either the years or the seasons in which the events of which he treats took place. If, however, Quintus Curtius be refused the name of an

historian, we cannot deny his claim to being considered an amusing and interesting writer. His diction is pure and elegant. Some of his harangues are master-pieces of their kind. He is rich in beautiful descriptions. His style is too ornamented, and sometimes declamatory: oftener, however, he happily imitates his model Livy.] Freinshemius has written a supplement to Curtius, in which he seems to have made some very satisfactory amends for the loss which the history has suffered, by a learned collection of facts and circumstances from all the different authors who have employed their pen in writing an account of Alexander and of his Asiatic conquests. Some suppose that the historian is the same with that Curtius Rufus who lived in the age of Claudius, under whom he was made consul. This Rufus was born of an obscure family, and he attended a Roman quæstor in Africa, when he was met at Adrumetum by a woman above the human shape, as he was walking under the porticoes in the middle of the day. This extraordinary character addressed the indigent Roman, and told him that the day would come in which he should govern Africa with consular power. This strange prophecy animated Rufus; he repaired to Rome, where he gained the favours of the emperor, obtained consular honours, and at last retired as pro-consul to Africa, where he died. The best editions of Curtius are those of Elzevir, 8vo. Amst. 1673; of Snakenburgh, 4to. L. Bat. 1724; and of Barbou, 12mo. Paris, 1757. [The edition of Snakenburgh is decidedly the best.] *Tacit. Ann.* 11, c. 23, &c.

QUIRINALIA, festivals in honour of Romulus surnamed Quirinus, celebrated on the 13th of the calends of March.

QUIRINALIS, a hill at Rome, originally called *Agonius*, and afterwards *Collinus*. The name of Quirinalis it obtained from the inhabitants of Cures, who settled there under their king Tatius. It was also called *Cabalinus*, from two marble statues of horses, one of which was the work of Phidias, and the other of Praxiteles. *Liv.* 1, c. 44.—*Ovid. Fast.* 375. *Met.* 14, v. 845.—One of the gates of Rome near Mount Quirinalis.

QUIRINUS, a surname of Romulus when he had been made a god by his superstitious subjects. [The name is derived either from *Quiris*, a Sabine term for a spear, or from *Cures*, a Sabine city.] *Ovid. Fast.* 2, v. 475.—Sulpitius, a Roman consul born at Lanuvium. Though descended of an obscure family, he was raised to the greatest honours by Augustus. He was appointed governor of Syria, and was afterwards made preceptor to Caius, the grandson of the emperor. He married Æmilia Lepida, the grand-daughter of Sylla and Pompey, but some time after he shamefully repudiated her. He died A. D. 22. *Tacit. Ann.* 3, &c.

QUIRITES, a name given to the Roman citizens either because they admitted into their city the Sabines, who inhabited the town of Cures, and who on that account were called

Quirites, [or from *Quiris*, a Sabine term for a spear.] After this union, the two nations were indiscriminately and promiscuously called by that name. It is, however, to be observed that the word was confined to Rome, and not used in the armies, as we find some of the generals applying it only to such of their soldiers as they dismissed or disgraced.

Even some of the emperors appeased a sedition by calling their rebellious soldiers by the degrading appellation of *Quirites*. [In this way Cæsar quelled a mutiny of the 10th legion.] *Sueton. Cæs. 70.—Lamprid. 53.—Lucan. 5, v. 558.—Horat. 4, od. 14, v. 1. Varro de L. L. 4.—Liv. 1, c. 13.—Ovid. Fast. 2, v. 479.*

RA

RABIRIUS, C. a Roman knight who lent an immense sum of money to Ptolemy Auletes, king of Egypt. The monarch afterwards not only refused to repay him, but even confined him, and endangered his life. Rabirius escaped from Egypt with difficulty, but at his return to Rome, he was accused by the senate of having lent money to an African prince, for unlawful purposes. He was ably defended by Cicero, and escaped with difficulty. *Cic. pro Rab.*—A Latin poet in the age of Augustus, who wrote, besides satires and epigrams, a poem on the victory which the emperor had gained over Antony at Actium.—[Another, accused and condemned before the Decemviri for having slain in a sedition, 36 years before, A Saturninus. He appealed to the people, and was defended by Cicero, but escaped only by Metellus taking down the standard from the Janiculum, and thus dissolving the assembly.]

RAMNES, or RHAMNENSES, one of the three centuries instituted by Romulus. After the Roman people had been divided into three tribes, the monarch elected out of each 100 young men of the best and noblest families, with which he formed three companies of horse. One of them was called *Rhamnenses* or *Ramnes*, either from the tribe of which it was chosen, or from Romulus. Another was called *Tatienses* or *Titienses*, from Titus Tatius, and the third *Luceres*, [either from *Lucumo*, an Etrurian, or from *lucus*, the grove which Romulus made an asylum. The *Rhamnenses* consisted of Romans, and inhabited the Palatine hill, the *Tatienses* of Sabines, and dwelt on the Capitoline hill; the *Luceres* were composed of all the foreigners who came successively to Rome, after the union with the Sabines. This arrangement, however, was subsequently altered. *vd. Equites.*] *Varro de L. L. 4, c. 9.—Liv. 1, c. 13.—Horat. de Art. poet. 340.—Plut. in Rom.*

RAVENNA, a town of Italy on the Adriatic, which became celebrated under the Roman emperors, and first under Augustus, for its capacious though artificial harbour, which could contain 250 ships, and for being for some time the seat of the western empire. It was difficult of access by land, as it stood on a small peninsula; and so ill supplied with water, that it sold at a higher price than wine, according to Martial. The emperors kept one of their fleets there, and the other at Misenum, on the other side of Italy. It was founded by a colony of Thessalians, or, according

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to others, of Sabines. [In the time of Strabo, it was situate in the midst of a marsh, and attached to the continent, but in process of time the Po accumulated mud and sand, so that the land was raised and the sea removed to a greater distance. Honorius made this city the place of his residence both before and after Alaric had captured and burnt Rome. When Odoacer made a conquest of Italy he resided at Ravenna, and sustained here a siege of three years, at the termination of which he was taken and slain by Theodoric. This latter monarch fixed the seat of his empire here, and greatly adorned and embellished the place. Here also resided the exarch or governor appointed by the emperor of the east when Italy was in possession of the Lombards.] It is now fallen from its former grandeur, and is a wretched town, situate at the distance of about three miles from the sea, and surrounded with swamps and marshes. [In the time of the Romans it was seated on a kind of bay. The mud thrown up by the tide has formed a tract of land, which is cultivated, and on which the city itself has been enlarged towards the sea. The air is insalubrious, but has been somewhat amended by conveying along the sides of the city the rivers *Mentone* and *Ronco*, which carry off the fœtid water from the marshy grounds.] *Strab. 5.—Suet. in Aug. 9.—Plin. 36, c. 12.—Mela, 2, c. 4.—Martial. 3, ep. 93, v. 8, &c.*

RAURĂCI, a people of Gaul, whose chief town is now August on the Rhine. *Cæs. G. 1, c. 5.*

REĂTE, a pleasant town [in the country of the Sabines, on the river Velinus, a branch of the Nar.] It was built, as some suppose, before the Trojan war. Cybele was the chief deity of the place. It was famous for its asses. *Strab. 5.—Dionys. Hal. 1.—Varro de R. R. 1.—Liv. 25, c. 7, l. 26, c. 11, l. 28, c. 45.—Cic. Cat. N. D. 2, c. 2.*

REDICŪLUS, a deity whose name is derived from the word *redire*, (to return.) The Romans raised a temple to the imaginary deity on the spot where Annibal had retired when he approached Rome, as if to besiege it. *Festus. de V. sig.*

REDŌNES, a nation among the Amorici, now the people of *Rennes* and *St. Moteos*, in Brittany. *Cæs. B. G. 2, c. 41.*

REGILLÆ, or REGILLUM, a town in the country of the Sabines in Italy, about 20 miles from Rome, celebrated for a battle which was fought there, A. U. C. 258. between

24,000 Romans, and 40,000 Etrurians, who were headed by the Tarquins. The Romans obtained the victory, and scarce 10,000 of the enemy escaped from the field of battle. Castor and Pollux, according to some accounts, were seen mounted on white horses, and fighting at the head of the Roman army. *Liv.* 2, c. 16.—*Dionys. Hal.* 5.—*Plut. in Cor.*—*Val. Max.* 1.—*Flor.* 1.—*Suet. Tib.* 1.

REGILLIANUS, Q. NONIUS, a Dacian who entered the Roman armies, and was raised to the greatest honours under Valerian. He was elected emperor by the populace, who were dissatisfied with Gallienus, and was soon after murdered by his soldiers, A. D. 262.

REGILLUS, a small lake of Latium, whose waters fall into the Anio, at the east of Rome. The dictator Posthumius defeated the Latin army near it. *Liv.* 2, c. 19.

REGIUM LEPIDUM, a town of Modena, now *Regio*, at the south of the Po. *Plin.* 3, c. 15.—*Cic.* 12, *fam.* 5, l. 13, ep. 7.

M. ATTILIUS REGULUS, a consul during the first Punic war. He reduced Brundisium, and in his second consulship he took 64 and sunk 30 galleys of the Carthaginian fleet, on the coast of Sicily. Afterwards he landed in Africa, and so rapid was his success, that in a short time he defeated three generals, and made himself master of about 200 places of consequence on the coast. The Carthaginians sued for peace, but the conqueror refused to grant it, and soon after he was defeated in a battle by Xanthippus, and 30,000 of his men were left on the field of battle, and 15,000 taken prisoners. Regulus was in the number of the captives, and he was carried in triumph to Carthage. He was afterwards sent by the enemy to Rome, to propose an accommodation and an exchange of prisoners; and if his commission was unsuccessful he was bound by the most solemn oaths to return to Carthage without delay. When he came to Rome, Regulus dissuaded his countrymen from accepting the terms which the enemy proposed, and when his opinion had had due influence on the senate, Regulus retired to Carthage agreeable to his engagements. The Carthaginians were told that their offers of peace had been rejected at Rome by the means of Regulus, and therefore they prepared to punish him with the greatest severity. His eye-brows were cut, and he was exposed for some days to the excessive heat of the meridian sun, and afterwards confined in a barrel, whose sides were every where filled with large iron spikes, till he died in the greatest agonies. His sufferings were heard at Rome, and the senate permitted his widow to inflict whatever punishment she pleased on some of the most illustrious captives of Carthage, who were in their hands. She confined them also in presses filled with sharp iron points, and was so exquisite in her cruelty, that the senate at last interfered, and stopped the barbarity of her punishments. Regulus died about 251 years before Christ. *Sil.* 6, v. 319.—*Flor.* 2, c. 3.—*Horat.* 2, od. 5.—*Cic. de Off.*

1, c. 13.—*Val. Max.* 1, c. 1, l. 9, c. 2.—*Liv.* ep. 16.—Memmius, a Roman made governor of Greece by Caligula. While Regulus was in his province, the emperor wished to bring the celebrated statue of Jupiter Olympus, by Phidias, to Rome; but this was supernaturally prevented, and, according to ancient authors, the ship which was to convey it was destroyed by lightning, and the workmen who attempted to remove the statue, were terrified away by sudden noises. *Dio. Cass.*—A man who condemned Sejanus.—Roscius, a man who held the consulship but for one day, in the reign of Vitellius.

REMI, a nation of Gaul, whose principal town, Duricortorium, is now *Rheims*. *Plin.* 5, c. 17.—*Cæs. B. G.* 2, c. 5.

REMMIA LEX *de judiciis*, was enacted to punish all calumniators. The letter K was marked on their forehead. This law was abolished by Constantine the Great. *Cic. pro Ros.*

REMÜLUS SYLVIUS, a king of Alba, destroyed by lightning on account of his impiety. *Ovid. Trist.* 4, v. 50.

REMURIA, festivals established at Rome by Romulus, to appease the manes of his brother Remus. They were afterwards called *Lemuria*, and celebrated yearly.

REMUS, the brother of Romulus, was exposed together with him, by the cruelty of his grandfather. In the contest which happened between the two brothers about building a city, Romulus obtained the preference, and Remus, for ridiculing the rising walls, was put to death by his brother's orders, or by Romulus himself. [*vid. Romulus.*] The Romans were afflicted with a plague after this murder, upon which the oracle was consulted, and the manes of Remus appeased by the institution of the Remuria. *Ovid.*—One of the auxiliaries of Turnus against Æneas. *Verg. Æn.* 9, v. 330.

RESÆNA, [or Theodosiopolis, now *Ras-vin*, or *Ain-verdah*, a town of Mesopotamia on the banks of the Chaboras.] It was famous for the defeat of Sapor by Gordian.

RHA, a large river, now the *Volga*, of Russia. [The name Rha appears to be an appellative term, having affinity with *Rhea* or *Raka*, which, in the Sarmatian or Slavonian language, signifies "a river;" and from the Russian denomination of *Velika Reka*, or "Great River," appears to be formed the name of *Volga*. In the Byzantine and other writers of the middle ages, this stream is called *Atel* or *Etel*, a term, in many northern languages, signifying great or illustrious. The approximation of the Tanais to this river, before it changes its course to the Palus Mæotis, is the occasion of the erroneous opinion of some authors, that it is only an emanation of the Rha taking a different route.]

RHACIUS, a Cretan prince, the first of that nation who entered Ionia with a colony. He seized Claros, of which he became the sovereign. He married Manto, the daughter of

Tiresias, who had been seized on his coasts. *Paus.* 7, c. 3.

RHACŌTIS, an ancient name of Alexandria, the capital of Egypt. *Strab.*—*Paus.* 5, c. 21.

RHADAMANTHUS, a son of Jupiter and Europa. He was born in Crete, which he abandoned about the 30th year of his age. He passed into some of the Cyclades, where he reigned with so much justice and impartiality, that the ancients have said he became one of the judges of hell, and that he was employed in the infernal regions in obliging the dead to confess their crimes, and in punishing them for their offences. Rhadamanthus reigned not only over some of the Cyclades but over many of the Greek cities of Asia. *Paus.* 8, c. 53.—*Ovid. Met.* 9, v. 435.—*Diod.* 5.—*Plato.*—*Homer. Il.* 4, v. 564.—*Virg. Æn.* 6, v. 566.

RHADAMISTUS, a son of Pharnasmanes, king of Iberia. He married Zenobia, the daughter of his uncle Mithridates, king of Armenia, and some time after put him to death. He was put to death by his father for his cruelties, about the year 52 of the Christian era. *Tacit. Ann.* 13, c. 37.

RHÆTI, or RÆTI, an ancient and warlike nation of Etruria. They were driven from their native country by the Gauls, and went to settle on the other side of the Alps. *vid. Rhætia.* *Plin.* 3, c. 10.—*Justin.* 20, c. 5.

RHÆTIA, [a country of Europe, which occupied a part of the Alps, and was situate to the north of Italy and east of Helvetia. It is not easy to ascertain its limits to the north, but we may say that it was bounded in that quarter by Vindelicia, and in general that it corresponded to the country of the *Grisons*, and to the cantons of *Uri*, *Glaris*, &c. as far as the *Lake of Constance*: it extended also over the *Tyrol*. This country was called western Illyricum, and was subjected to the Romans by Drusus, in the reign of Augustus. Soon afterwards Vindelicia was reduced by Tiberius, so that the Roman possessions extended to the Danube. This double conquest formed a province called Rhætia, comprehending Vindelicia, without obliterating altogether the distinction. But in the multiplication that Dioclesian, and some other emperors after him, made of the provinces, Rhætia was divided into two, under the names of *Prima* and *Secunda*: a circumstance which caused Rhætia Proper and Vindelicia to re-assume their primitive distinctions.] *Virg. G.* 2, v. 96.—*Strab.* 4.—*Plin.* 3, c. 20, l. 14, c. 2, &c.—*Horat.* 4, *Od.* 4 and 14.

RHAMNUS, a town of Attica, famous for a temple of Amphiaræus, and a statue of the goddess Nemesis, who was from thence called *Rhamnusia*. [*vid. Nemesis.*] *Paus.* 1.—*Plin.* 36.

RHAMNUSIA, a name of Nemesis. *vid. Rhamnus.*

RHAMPSINITUS, an opulent king of Egypt who succeeded Proteus. He built a large tower with stones at Memphis, where his riches were deposited, and of which he was

robbed by the artifice of the architect, who had left a stone in the wall easily moveable so as to admit a plunderer. *Herodot.* 2, c. 121, &c.

RHAMSES, or RAMISES, a powerful king of Egypt, who, with an army of 700,000 men, conquered Æthiopia, Libya, Persia, and other eastern nations. In his reign, according to Pliny, Troy was taken. Some authors consider him to be the same as Sesostris. *Tacit. Ann.* 2, c. 60.—*Plin.* 36, c. 3.

RHAROS, or RHARIUM, a plain of Attica, where corn was first sown by Triptolemus. It received its name from the sower's father, who was called Rharos. *Paus.* 1, c. 14 and 38.

RHEA, a daughter of Cœlus and Terra, who married Saturn, by whom she had Vesta, Ceres, Juno, Pluto, Neptune, &c. Her husband, however, devoured them all as soon as born, as he had succeeded to the throne with the solemn promise that he would raise no male children, or, according to others, because he had been informed by an oracle, that one of his sons would dethrone him. To stop the cruelty of her husband, Rhea consulted her parents, and was advised to impose upon him, or perhaps, to fly into Crete. Accordingly, when she brought forth, the child was immediately concealed, and Saturn devoured a stone which his wife had given him as her own child. The fears of Saturn were soon proved to be well-founded. A year after, the child, whose name was Jupiter, became so strong and powerful, that he drove his father from his throne. Rhea has been confounded by the mythologists with some of the other goddesses, and many have supposed that she was the same divinity that received adoration under the various names of Bona Dea, Cybele, Dindymene, Magna mater, Ceres, Vesta, Titæa, and Terra, Tellus and Ops. [*vid. Cybele, Ceres, Vesta, &c.*] Rhea, after the expulsion of her husband from his throne, followed him to Italy, where he established a kingdom. Her benevolence in this part of Europe was so great, that the golden age of Saturn is often called the age of Rhea. *Hesiod. Theog.*—*Orpheus, in Hymn.*—*Homer. ib.*—*Æschyl. Prom.*—*Euripid. Bacc. & Elect.*—*Ovid. Fast.* 4, v. 197.—*Apollod.* 1, c. 1, &c.—*Sylvia*, the mother of Romulus and Remus. She is also called *Iliia*. *vid. Iliia.*

RHEDŌNES. *vid. Redones.*

RHEGIUM, now *Rheggio*, a town of Italy, in the country of the Bruttii, opposite Messina in Sicily, where a colony of Messenians under Alcidas settled, B. C. 723. It was originally called *Rhegium*, and afterwards *Rhegium Julium*, to distinguish it from *Rhegium Lepidi*, a town of Cisalpine Gaul. Some suppose that it received its name from the Greek word *ῥηγνυμι*, to break, because it is situate on the straits of Carybdis, which were formed when the island of Sicily was broken and separated by an earthquake from the continent of Italy. [After Rhegium had fallen under the power of the Romans, a legion placed there in garrison, encouraged by the example of the Mamertines, revolted A. U.

C. 472, and took possession of the city. After they had held it for ten years, it was besieged and taken by the Romans, and those who escaped the destruction of the siege, to the number of about 300, were carried to Rome, where they were scourged and beheaded.] This town has always been subject to great earthquakes, by which it has often been destroyed. The neighbourhood is remarkable for its great fertility, and for its delightful views. *Sil.* 13, v. 94.—*Cic. pro Arch.* 3.—*Ovid. Met.* 14, v. 5 and 48.—*Justin.* 4, c. 1.—*Mela.* 2, c. 4.—*Strab.* 6.

RHEMI. *vid.* Remi.

RHENE, a small island of the Ægean, about 200 yards from Delos, 18 miles in circumference. [*vid.* Delos.] The inhabitants of Delos always buried their dead there, and their women also retired there during their labour, as their own island was consecrated to Apollo, where Latona had brought forth, and where no dead bodies were to be inhumed. Strabo says, that it was uninhabited, though it was once as populous and flourishing as the rest of the Cyclades. Polycrates conquered it, and consecrated it to Apollo, after he had tied it to Delos by means of a long chain. Rheneas was sometimes called the small Delos, and the island of Delos the great Delos. *Thucyd.* 3.—*Strab.* 10.—*Mela.* 2, c. 7.

RHENI, a people on the borders of the Rhine.

RHENUS, [a celebrated river of Europe, rising in the Lepontine Alps, a little to the east of Mount *St. Gothard*, in the county of *Grisons*. It passes through *Lacus Brigantinus*, or the *Lake of Constance*, and afterwards through *Lacus Acronius*, or the *Lake of Zell*, and continues to run nearly west until it reaches *Basilia*, or *Basle*. Here it takes a northern direction, and becomes the boundary between *Gallia* and *Germania*, and afterwards between the latter and *Belgium*. At *Schenck*, or *Schenken Schans* the Rheneas sends off its left-hand branch, the *Vahalis* or *Waal*, which flows west and joins the *Mosa* or *Meuse*. After parting with that of the *Vahalis*, the Rheneas flows on a few miles farther to the north, and then divides into two streams, of which the one to the right had the name of *Flevo*, or *Flevus*, or *Flevum*, now the *Yssel*, and the other that of *Helium*, now the *Leck*. The latter joins the *Meuse* above *Rotterdam*. The *Yssel* was originally unconnected with the Rhine, but was joined to it by the canal of *Drusus*. Before it reached the sea it traversed a small lake called *Flevo*, which, by the increase of waters it received through the *Yssel* from the Rhine, became in time expanded, and forms now the *Zuyder Zee*. *vid.* *Flevo*. The whole course of the Rhine is 600 miles.] *Virgil* has called it *bicornis*, because it divides itself into two streams. The river Rhine was a long time a barrier between the Romans and the Germans, and on that account its banks were covered with strong castles. *J. Cæsar* was the first Roman who crossed it to invade Germany. The waters of that river were held in great veneration,

and were supposed by the ancient Germans to have some peculiar virtue, as they threw their children into it, either to try the fidelity of the mothers or to brace and invigorate their limbs. If the child swam on the surface, the mother was acquitted of suspicion, but if it sunk to the bottom, its origin was deemed illegitimate. *Ovid. Met.* 2, v. 258.—*Strab.* 4.—*Mela.* 2, c. 3, l. 5, c. 2.—*Cæsar. de bell. G.* 4, c. 10.—*Tacit. Ann.* 2, c. 6.—*Virg. Æn.* 8, v. 727.—[A small river of Italy, rising in the Appennines and falling into the most southern channel of the Po. In a little island formed by the Rheneas about two miles from *Bononia*, *Octavius*, *Antony*, and *Lepidus* met and formed the second Triumvirate. It is now the *Reno*.] *Sil. Ital.* 8, v. 600.—*Plin.* 4, c. 16, l. 16, c. 36.—*Cæs. B. G. &c.*

RHESUS, a king of Thrace, son of the *Strymon* and *Terpsichore*, or, according to others, of *Eioneus* by *Euterpe*. After many warlike exploits and conquests in Europe, he marched to the assistance of *Priam*, king of *Troy*, against the Greeks. He was expected with great impatience, as an ancient oracle had declared that *Troy* should never be taken if the horses of *Rhesus* drank the waters of the *Xanthus*, and fed upon the grass of the *Trojan* plains. This oracle was well known to the Greeks, and therefore two of their best generals, *Diomedes* and *Ulysses*, were commissioned by the rest to intercept the *Thracian* prince. The Greeks entered his camp in the night, slew him, and carried away his horses to their camp. *Hom. Il.* 10.—*Dictys. Cret.* 2.—*Apollod.* 1, c. 3.—*Virg. Æn.* 1, v. 473.—*Ovid. Met.* 13, v. 98.

RHĒANUS, a Greek poet of Thrace, originally a slave. He wrote an account of the war between *Sparta* and *Messenia*, which continued for twenty years, as also an history of the principal revolutions and events which had taken place in *Thessaly*. Of this poetical composition, nothing but a few verses are extant. He flourished about 200 years before the Christian era. *Paus.* 4, c. 6.

RHMOTĀCLES, a king of Thrace, who revolted from *Antony* to *Augustus*. He boasted of his attachment to the emperor's person at an entertainment, upon which *Augustus* said, *proditiōnem amo, proditores vero odi*.

RHINOCOLŪRA, a town on the borders of *Palestine* and *Egypt*. [It derived its name, according to *Strabo*, from the circumstance of offenders being sent thither as to a place of exile, after having been first deprived of their noses, (*ῥιν, nasus*, and *κωλυω*), a custom said to have been practised by one of the *Æthiopian* invaders of *Egypt*. *Diodorus Siculus* says that this town was destitute of all the conveniences of life, that its water was bitter and noxious, and that it was surrounded with salt marshes. It was in the vicinity of this place that the *Israelites* were nourished with quails.] *Liv.* 45, c. 11.

RHION a promontory of *Achaia*, opposite to *Antirrhium* in *Ætolia*, at the mouth of the

Corinthian gulf, called also the *Dardanelles* of *Lepanto*. The strait between *Naupaetum* and *Patra* bore also the same name. The tomb of *Hesiod* was at the top of the promontory. *Liv.* 27, c. 30, l. 38, c. 7.—*Plin.* 4, c. 2.—*Paus.* 7, c. 22.

ΡΗΙΦΑΙΑ, large mountains at the north of *Scythia*, where, as some suppose, the *Gorgons* had fixed their residence. The name of *Riphæan* was applied to any cold mountain in a northern country, and indeed these mountains seem to have existed only in the imagination of the poets, though some make the *Tanais* rise there. [What are celebrated in antiquity by the name of *Riphæi Montes* do not exist near the sources of the *Tanais* as *Ptolemy* represents. If he marks a chain of mountains more to the north, actual observation affords nothing corresponding: except it be the chain which separates *Russia* from *Siberia*.] *Plin.* 4, c. 12.—*Lucan.* 3, v. 272, l. 3, v. 282, l. 4, v. 418.—*Virg. G.* 1, v. 240, l. 4, v. 518.

ΡΗΙΟΜ. *vid.* *Rhion*.

RHODA, now *Roses*, a sea-port town of *Spain*. *Liv.* 34, c. 8.

RHODANUS, [or *Rhone*, a large and rapid river of Europe, rising among the *Lepontine Alps*, not more than two leagues south of the sources of the *Rhine*. It passes through the *Lacus Lemanus*, or *Lake of Geneva*, five leagues below which it disappears between two rocks for a considerable way, rises again, flows with great rapidity in a southern direction, and discharges itself by three mouths into the *Sinus Gallicus*, or *Gulf of Lyons*, in the *Mediterranean*. The largest of these mouths was, in the days of *Pliny*, called *Masilioticum*, the other two were much less, and had the common name of *Libyca*, although each was also known by a distinct appellation. *Hispaniense Ostium* denoted the western or the one next to *Hispania*, and *Metapinum*, that in the middle. The course of the *Rhone* is about 400 miles, during which it falls 5400 feet. In *Strabo's* time it was navigable some distance up; but its mouths are now so full of rocks, brought down from the mountains by its impetuous current, that no ship can enter them. The upward navigation in smaller vessels, can only, on account of the rapid current, be performed by draught or steam. This river is largest in summer, and is at its greatest height soon after the longest day. This is most probably occasioned by the heat of the sun melting part of the snow on the *Alps* during the summer months. For some remarks on the origin of the name *Rhodanus*, *vid.* *Eridanus*.] *Mela*, 2, c. 5, l. 3, c. 3.—*Ovid. Met.* 2, v. 258.—*Sil.* 3, v. 477.—*Marcell.* 15, &c.—*Cæsar. Bell. G.* 1, c. 1.—*Plin.* 3, c. 4.—*Strab.* 4.—*Lucan.* 1, v. 433, l. 6, v. 475.

RHODOΓΥΝΗ, a daughter of *Phraates*, king of *Parthia*, who married *Demetrius* when he was in banishment at her father's court. *Polyæn.* 8.

RHODŌPE, or **RHODŌPIS**, a celebrated courtesan of *Greece*, who was fellow-ser-

vant with *Æsop*, at the court of a king of *Samos*. She was carried to *Egypt* by *Xanthus*, and her liberty was at last bought by *Charaxes* of *Mitylene*, the brother of *Sappho*, who was enamoured of her, and who married her. She sold her favours at *Naucratis*, where she collected so much money, that, to render her name immortal, she consecrated a number of spits in the temple of *Apollo* at *Delphi*; or, according to others, erected one of the pyramids of *Egypt*. *Ælian* says, that as *Rhodope* was one day bathing herself, an eagle carried away one of her sandals, and dropped it near *Psammethichus*, king of *Egypt*, at *Memphis*. The monarch was struck with the beauty of the sandal, strict inquiry was made to find the owner, and *Rhodope*, when discovered, married *Psammethichus*. *Herodot.* 2, c. 134, &c.—*Ovid. Heroid.* 15.—*Ælian. V. H.* c. 33. [*Perizonius*, in his notes on *Ælian*, says that there were two of this name; one a courtesan, who afterwards became the wife of *Psammethichus*; the other, the fellow-slave of *Æsop*, who lived in the time of *Anasis*; but *Larcher* satisfactorily shows that *Perizonius* is mistaken.]

RHŌDŌPE, a high mountain of *Thrace*, [forming in a great degree its western boundary.] *Rhodope*, according to the poets, was the wife of *Hæmus*, king of *Thrace*, who was changed into this mountain, because she preferred herself to *Juno* in beauty. *Ovid. Met.* 6, v. 87, &c.—*Virg. Ecl.* 8, *G.* 3, v. 351.—*Mela*, 2, c. 2.—*Strab.* 7.—*Ital.* 2, v. 73.—*Senec. in Herc. Oct.*

RHODOPEIUS, is used in the same signification as *Thracian*, because *Rhodope* was a mountain of that country. *Ovid. A. A.* 3, v. 321.—*Heroid.* 2.—*Virg. G.* 4, c. 461.

RHODUNIA, the top of *Mount Ceta*. *Liv.* 36, c. 16.

RHODUS, a celebrated island in the *Carpathian Sea*, at the south of *Caria*, from which it is distant about 20 miles. [*Pliny* makes it 125 miles in circuit, but *Isidorus* only 103. According to *Sonnini*, it is much longer than it is broad, its greatest length, in a direction from *N* to *S*, being about 12 leagues, and its breadth 6; while its circumference is commonly estimated at 44 leagues. Its form is nearly triangular, whence it obtained the name of *Trinacria*. It was also known by the several names of *Ophiusa*, *Asteria*, *Æthrea*, *Cerymbia*, *Poessa*, *Atabyria*, *Marcia*, *Oloessa*, *Stadia*, *Telchinis*, *Pelagia*, and *Rhodus*. The last has prevailed with a slight change, in latter ages, and the etymology has been sought in the Greek *ῥόδον*, signifying a rose, with which flower the isle abounded. In confirmation of this etymology it has been alleged, that several *Rhodian* coins are still extant, exhibiting on the one side the sun, and on the other a rose. *Diodorus Siculus* deduces the name from *Rhoda*, the daughter of *Apollo* and *Venus*. Others, however, have preferred the etymology of *Bochart*, who, availing himself of one of its ancient names, *Ophiusa*, or *Snake-Island*, given to it on account of the

numerous serpents it contained when first inhabited, says that the Phœnicians also called it "Snake-Island," which in their language was *Gesirat-Rhod*. From this last word, which signifies a snake, the Greeks, he thinks, formed the name Rhodos.] Its principal cities were Rhodes, founded about 408 years before the Christian era, Lindus, Camisus, Jalytus. Rhodes was famous for the siege which it supported against Demetrius, and for a celebrated statue of Apollo. (*vid.* Colossus.) The Rhodians were originally governed by kings, and were independent, but this government was at last exchanged for a democracy and an aristocracy. They were naturally given up to commerce, and during many ages they were the most powerful nation by sea. Their authority was respected, and their laws were so universally approved, that every country made use of them to decide disputes concerning maritime affairs, and they were at last adopted by other commercial nations, and introduced into the Roman codes, from whence they have been extracted to form the basis of the maritime regulations of modern Europe. When Alexander made himself master of Asia, the Rhodians lost their independence, but they soon after asserted their natural privileges under his cruel successors, and continued to hold that influence among nations to which their maritime power and consequence entitled them. They assisted Pompey against Cæsar, and were defeated by Cassius, and became dependent upon the Romans. [In the reign of Vespasian, Rhodes along with the other isles, was reduced to a Roman province, styled the "province of the islands." In a later age it fell into the hands of the knights of St. John, who were afterwards, A. D. 1523, upon the conquest of the island by Soliman, compelled to retire to Malta. Rhodes was anciently very fertile, and needs even now but little cultivation to become very productive.] *Strab.* 5.—*Homer. Il.* 2.—*Mela*, 2, c. 7.—*Diod.* 5.—*Plin.* 2, c. 62 and 87, l. 5, c. 31.—*Flor.* 2, c. 7.—*Pindar. Olymp.* 7.—*Lucan.* 8, v. 248.—*Cic. pro Man. leg. in Brut.* 13.—*Liv.* 27, c. 30, l. 31, c. 2.

RHÆBUS, a horse of Mezentius, whom his master addressed with the determination to conquer or to die, when he saw his son Lausus brought lifeless from the battle. This beautiful address is copied from Homer, where likewise Achilles addresses his horse. *Virg. Æn.* 10, v. 861.

RHÆCUS, one of the Centaurs, who attempted to offer violence to Atalanta. He was killed at the nuptials of Pirithous by Bacchus. *Ovid. Met.* 12, v. 301.—*Virg. G.* 2.—One of the giants, killed by Bacchus, under the form of a lion, in the war which these sons of the earth waged against Jupiter and the gods. *Horat. 2, Od.* 19, v. 23.

RHÆTĒUM, or **RHÆTUS**, a promontory of Troas, [on the sloping side of which] the body of Ajax was buried. [The tumulus still remains.] *Ovid. Met.* 11, v. 197, 4 *Fast.* v. 279.—*Virg. Æn.* 6, v. 505, l. 12, v. 456.

RHOVS, a town of Syria, celebrated for its

earthen ware. [It lay north-west of Antiochia. When Pliny speaks of it as laying near the Syrian pass, he must be understood as speaking of the southern pass, not the northern one on the confines of Syria.] *Cic.* 6, *All.* 1.

RHOXALĀNI, a people at the north of the Palus Mæotis. *Tacit. Hist.* 1, c. 79.

RHOXĀNA, or **ROXĀNA**, a mistress of Alexander, daughter of a Persian satrap. *vid.* Roxana.

RHUTĒNI and **RUTHĒNI**, a people of Gaul, [in Aquitania, on the river Tarnis, or *Tarne*.]

RHYNDĀCUS, a large river of Mysia, in Asia Minor. [It separates Mysia from Bithynia, and is often confounded by modern travellers with the Granicus, which lies farther west.] *Plin.* 5, c. 32.

RHYNTĦON, a dramatic writer of Syracuse, who flourished at Tarentum, where he wrote 38 plays. Authors are divided with respect to the merit of his compositions and the abilities of the writer.

RIGODŪLUM, a village of Germany, now *Rigol*, near Cologne. *Tacit. H.* 4, c. 71.

RIPHÆI. *vid.* Rhiphæi.

RIPHEUS, a Trojan who joined Æneas the night that Troy was reduced to ashes, and was at last killed after making a great carnage of the Greeks. He is commended for his love of justice and equity. *Virg. Æn.* 2, v. 339 and 426.

ROBIGO, or **RUBIGO**, a goddess at Rome, particularly worshipped by husbandmen, as she presided over corn. Her festivals, called *Robigalia*, were celebrated on the 25th of April, and incense was offered to her, as also the entrails of a sheep and of a dog. She was intreated to preserve the corn from blights. *Ovid. Fast.* 4, v. 911.—*Virg. G.* 1, v. 151.—*Varro de L. L.* 5, de *R. R.* 1, c. 1.

RODUMNA, now *Roanne*, a town of the *Ædui*, on the Loire.

ROMA, a city of Italy, the capital of the Roman empire; situate on the banks of the river Tiber, at the distance of about 16 miles from the sea. [*vid.* column 8, line 36, of this article.] The name of its founder, and the manner of its foundation, are not precisely known. Romulus, however, is universally supposed to have laid the foundations of that celebrated city, on the 21st of April, according to Varro, in the year 3961 of the Julian period, 3251 years after the creation of the world, 753 before the birth of Christ, and 431 years after the Trojan war, and in the 4th year of the 6th Olympiad. In its original state, Rome was but a small castle on the summit of Mount Palatine; and the founder, to give his followers the appearance of a nation, or a barbarian horde, was obliged to erect a standard as a common asylum for every criminal, debtor, or murderer, who fled from their native country to avoid the punishment which attended them. From such an assemblage a numerous body was soon collected, and before the death of the founder, the Romans had covered with their habitations, the Palatine, Capitoline, Aventine, Esquiline hills, with Mount Cælius, and

Quirinalis. After many successful wars against the neighbouring states, the views of Romulus were directed to regulate a nation naturally fierce, warlike, and uncivilized. The people were divided into classes, the interests of the whole were linked in a common chain, and the labours of the subject, as well as those of his patron, tended to the same end, the aggrandizement of the state. Under the successors of Romulus, the power of Rome was increased, and the boundaries of her dominions extended; while one was employed in regulating the forms of worship, and in inculcating in the minds of his subjects a reverence for the deity, the other was engaged in enforcing discipline among the army, and raising the consequence of the soldiers in the government of the state, and a third made the object of his administration consist in adorning his capital, in beautifying the edifices, and in fortifying it with towers and walls. During 244 years, the Romans were governed by kings, but the tyranny, the oppression, and the violence of the last of these monarchs, and of his family, became so atrocious, that a revolution was effected in the state, and the democratical government was established. The monarchical government existed under seven princes, who began to reign in the following order: Romulus, B. C. 753; and after one year's interregnum, Numa, 715; Tullus Hostilius, 672; Ancus Martius, 640; Tarquin Priscus, 616; Servius Tullius, 578; and Tarquin the Proud, 534; expelled 25 years after, B. C. 509; and this regal administration has been properly denominated the infancy of the Roman empire. After the expulsion of the Tarquins from the throne, the Romans became more sensible of their consequence; with their liberty they acquired a spirit of faction, and they became so jealous of their independence, that the first of their consuls who had been the most zealous and animated in the assertion of their freedom, was banished from the city because he bore the name, and was of the family of the tyrants; and another, to stop their suspicions, was obliged to pull down his house, whose stateliness and magnificence above the rest seemed incompatible with the duties and the rank of a private citizen. They knew more effectually their power when they had fought with success against Porsenna, the king of Etruria, and some of the neighbouring states, who supported the claim of the tyrant, and attempted to replace him on his throne by force of arms. A government which is intrusted into the hands of two of the most distinguished of its members, for the limited space of one year, cannot but give rise to great men, glorious exploits, and tremendous seditions. The general who is placed at the head of an army during a campaign must be active and diligent when he knows that his power is terminated with the year, and if he has a becoming ambition, he will distinguish his consulship by some uncommon act of valour, before he descends from the dignity of an absolute magis-

trate to the dependence of a fellow-citizen. Yet these attempts for the attainment of glory often fail of success, and though the Romans could once boast that every individual in their armies could discharge with fidelity and honour the superior offices of magistrate and consul, there are to be found in their annals many years marked by overthrows, or disgraced by the ill conduct, the oppression, and the wantonness of their generals. (*vid.* Consul.) To the fame which their conquests and daily successes had gained abroad, the Romans were not a little indebted for their gradual rise to superiority; and to this may be added the policy of the Census, which every fifth year told them their actual strength, and how many citizens were able to bear arms. And indeed it was no small satisfaction to a people who were continually making war, to see, that in spite of all the losses which they might sustain in the field, the increase of the inhabitants of the city was prodigious, and almost incredible: and had Romulus lived after the battle of Actium, he would have been persuaded with difficulty that above four millions of inhabitants were contained within those walls, which in the most flourishing period of his reign could scarce muster an army of 3000 infantry, and 300 horse. But when Rome had flourished under the consular government for about 120 years, and had beheld with pleasure the conquests of her citizens over the neighbouring states and cities, which, according to a Roman historian, she was ashamed to recollect in the summit of her power, an irruption of the barbarians of Gaul rendered her very existence precarious, and her name was nearly extinguished. The valour of an injured individual, (*vid.* Camillus,) saved it from destruction, yet not before its buildings and temples were reduced to ashes. This celebrated event, which gave the appellation of another founder of Rome to Camillus, has been looked upon as a glorious era to the Romans. The huts and cottages which Romulus had erected, and all his successors repaired, were totally consumed, and when the city arose again from its ruins, the streets were enlarged, convenience as well as order was observed, taste and regularity were consulted, and the poverty, ignorance, and rusticity of the Romans seemed to be extinguished with their old habitations. But no sooner were they freed from the fears of their barbarian invaders, than they turned their arms against those states which refused to acknowledge their superiority, or yield their independence. Their wars with Pyrrhus and the Tarentines displayed their character in a different view; if they before had fought for freedom and independence, they now drew their sword for glory; and here we may see them conquered in the field, and yet refusing to grant that peace for which their conqueror himself had sued. The advantages they gained from their battles with Pyrrhus were many. The Roman name became known in Greece, Sicily, and Africa, and in losing or gaining a victory the Romans were enabled

to examine the manœuvres, observe the discipline, and contemplate the order and the encampments of those soldiers whose friends and ancestors had accompanied Alexander the Great in the conquest of Asia. Italy became subjected to the Romans at the end of the war with the Tarentines, and that period of time has been called the second age, or the adolescence of the Roman empire. After this memorable era they tried their strength not only with distant nations, but also upon a new element; and in the long wars which they waged against Carthage, they acquired territory and obtained the sovereignty of the sea; and though Annibal for sixteen years kept them in continual alarms, hovered round their gates, and destroyed their armies almost before their walls, yet they were destined to conquer, [*vid. Punicum bellum,*] and soon to add the kingdom of Macedonia [*vid. Macedonicum bellum,*] and the provinces of Asia [*vid. Mithridaticum bellum,*] to their empire. But while we consider the Romans as a nation subduing their neighbours by war, their manners, their counsels, and their pursuits are not to be forgotten. To be warriors was their profession; their assemblies in the Campus Martius were a meeting of armed men, and very properly denominated an army. Yet while their conquests were so extensive abroad, we find them torn by factions at home; and so far was the resentment of the poorer citizens carried, that we see the enemy at the gates of the city, while all are unwilling to take up arms and to unite in the defence of their common liberty. The senators and nobles were ambitious of power, and endeavoured to retain in their hands that influence which had been exercised with so much success and such cruelty by their monarchs. This was the continual occasion of tumults and sedition. The people were jealous of their liberty. The oppression of the nobles irritated them, and the stripes to which they were too often exposed without mercy, was often productive of revolutions. The plebeians, though originally the poorest and most contemptible of citizens of an indigent nation, whose food in the first ages of the empire was only bread and salt, whose drink was water, soon gained rights and privileges by their opposition. Though really slaves, they became powerful in the state; one concession from the patricians produced another, and when their independence was boldly asserted by their tribunes, they were admitted to share in the highest offices of the state, and the laws which forbad the intermarriage of plebeian and patrician families were repealed, and the meanest peasant could by valour and fortitude be raised to the dignity of dictator and consul. It was not till these privileges were obtained by the people from the senate, that Rome began to enjoy internal peace and tranquillity, her battles were then fought with more vigour, her soldiers were more animated, and her sovereignty was more universally established. But supreme power

lodged in the hands of a factious and ambitious citizen becomes too dangerous. The greatest oppression and tyranny took place of subordination and obedience; and from those causes proceeded the unparalleled slaughter and effusion of blood under a Sylla or a Marius. It has been justly observed, that the first Romans conquered their enemies by valour, temperance, and fortitude; their moderation also and their justice was well known among their neighbours, and not only private possessions, but even mighty kingdoms and empires, were left in their power, to be distributed among a family, or to be ensured in the hand of a successor. They were also chosen umpires to decide quarrels, but in this honourable office they consulted their own interest; they artfully supported the weaker side, that the more powerful might be reduced, and gradually become their prey. Under J. Cæsar and Pompey, the rage of civil war was carried to unprecedented excess; it was not merely to avenge a private injury, but it was a contest for the sovereignty; and though each of the adversaries wore the mask of pretended sincerity, and professed himself to be the supporter of the republic, not less than the abolition of freedom and the public liberty was the aim. What Julius began, his adopted son achieved, the ancient spirit of national independence was extinguished at Rome, and after the battle of Actium, the Romans seemed unable to govern themselves without the assistance of a chief, who, under the title of *imperator*, an appellation given to every commander by his army after some signal victory, reigned with as much power and as much sovereignty as another Tarquin. Under their emperors the Romans lived a luxurious and indolent life, they had long forgot to appear in the field, and their wars were left to be waged by mercenary troops, who fought without spirit or animosity, and who were ever ready to yield to him who bought their allegiance and fidelity with the greatest sums of money. Their leaders themselves were not the most prudent or the most humane, the power which they had acquired by bribery was indeed precarious, and among a people where not only the highest offices of the state, but even the imperial purple itself, are exposed to sale, there cannot be expected much happiness or tranquillity in the palace of the emperor. The reigns of the successors of Augustus were distinguished by variety; one of them the most abandoned and most profligate of men, whom his own vices and extravagance hurried out of the world, while his successor, perhaps the most clement, just, and popular of princes, was sacrificed in the midst of his guards and attendants by the dagger of some offended favourite or disappointed eunuch. Few indeed were the emperors of Rome whose days were not shortened by poison or the sword of an assassin. If one for some time had the imprudence to trust himself in the midst of a multitude, at last to perish by his own credulity, the other

consulted his safety, but with no better success, in the innumerable chambers of his palace, and changed every day, to elude discovery, the place of his retirement. After they had been governed by a race of princes remarkable for the variety of their characters, the Roman possessions were divided into two distinct empires, by the enterprising Constantine, A. D. 328. Constantinople became the seat of the eastern empire, and Rome remained in possession of the western emperors, and continued to be the capital of their dominions. In the year 800 of the Christian era, Rome with Italy was delivered by Charlemagne, the then emperor of the west, into the hands of the Pope, who still continues to hold the sovereignty, and to maintain his independence under the name of the Ecclesiastical States. The original poverty of the Romans has often been disguised by their poets and historians, who wished it to appear, that a nation who were masters of the world, had had better beginning than to be a race of shepherds and robbers. Yet it was to this simplicity they were indebted for their successes. Their houses were originally destitute of every ornament, they were made with unequal boards and covered with mud, and these served them rather as a shelter against the inclemency of the seasons than for relaxation and ease. Till the age of Pyrrhus they despised riches, and many salutary laws were enacted to restrain luxury and to punish indolence. They observed great temperance in their meals: young men were not permitted to drink wine till they had attained their 30th year, and it was totally forbidden to women. Their national spirit was supported by policy; the triumphal procession of a conqueror along the streets amidst the applause of thousands, was well calculated to promote emulation, and the number of gladiators which were regularly introduced, not only in public games and spectacles, but also at private meetings, served to cherish their fondness for war, whilst it steeled their hearts against the calls of compassion, and when they could gaze with pleasure upon wretches whom they forcibly obliged to murder one another, they were not inactive in the destruction of those whom they considered as inveterate foes or formidable rivals in the field. In their punishments, civil as well as military, the Romans were strict and rigorous; a deserter was severely whipped and sold as a slave, and the degradation from the rank of a soldier and dignity of a citizen was the most ignominious stigma which could be fixed upon a seditious mutineer. The transmarine victories of the Romans proved at last the ruin of their innocence and bravery. They grew fond of the luxury of the Asiatics; and, conquered by the vices and indolence of those nations whom they had subdued, they became as effeminate and as dissolute as their captives. Marcellus was the first who introduced a taste for the fine arts among his countrymen. The spoils and treasures that were obtained in the plunder of Syracuse and Corinth, rendered the

Romans partial to elegant refinement and ornamental equipage. Though Cato had despised philosophy, [*vid.* Carneades,] and declared that war was the only profession of his countrymen, the Romans, by their intercourse with the Greeks, soon became fond of literature; and though they had once banished the sophists of Athens from their city, yet they beheld with rapture their settlement among them, in the principal towns of Italy, after the conquest of Achaia. They soon after began to imitate their polished captives, and to cultivate poetry with success. From the valour of their heroes and conquerors, indeed, the sublimest subjects were offered to the genius of their poets; but of the little that remains to celebrate the early victories of Rome, nothing can be compared to the nobler effusions of the Augustan age. Virgil has done so much for the Latin name that the splendour and the triumphs of his country are forgotten for a while, when we are transported with admiration of the majesty of his numbers, the elegant delicacy of his expressions, and the fire of his muse; and the applauses given to the lyric powers of Horace, the softness of Tibullus, the vivacity of Ovid, and to the superior compositions of other respectable poets shall be unceasing so long as the name of Rome excites our reverence and our praises, and so long as genius, virtue, and abilities are honoured amongst mankind. Though they originally rejected with horror a law which proposed the building of a public theatre, and the exhibition of plays, like the Greeks, yet the Romans soon proved favourable to the compositions of their countrymen. Livius was the first dramatic writer of consequence at Rome, whose plays began to be exhibited A. U. C. 514. After him Nævius and Ennius wrote for the stage; and in a more polished period, Plautus, Terence, Cæcilius and Afranius, claimed the public attention, and gained the most unbounded applause. Satire did not make its appearance at Rome till 100 years after the introduction of comedy, and so celebrated was Lucilius in this kind of writing, that he was called the inventor of it. In historical writing the progress of the Romans was slow, and for many years they employed the pen of foreigners to compile their annals, till the superior abilities of a Livy were made known. In their worship and sacrifices the Romans were uncommonly superstitious, the will of the gods was consulted on every occasion, and no general marched to an expedition without the previous assurance from the augurs, that the omens were propitious, and his success almost indubitable. Their sanctuaries were numerous, they raised altars not only to the gods, who, as they supposed, presided over their city, but also to the deities of conquered nations, as well as to the different passions and virtues. There were no less than 420 temples at Rome, crowded with statues; the priests were numerous, and each divinity had a particular college of sacerdotal servants. Their wars

were declared in the most awful and solemn manner, and prayers were always offered in the temples for the prosperity of Rome, when a defeat had been sustained, or a victory won. The power of fathers over their children was very extensive, and indeed unlimited; they could sell them or put them to death at pleasure, without the forms of trial, or the interference of the civil magistrates. Many of the ancient families were celebrated for the great men which they had produced, but the vigorous and interested part they took in the government of the republic exposed them often to danger; and some have observed that the Romans sunk into indolence and luxury when the Cornelii, the Fabii, the Æmylii, the Marcelli, &c. who had so often supported their spirit and led them to victory, had been extinguished in the bloody wars of Marius and of the two triumvirates. When Rome was become powerful, she was distinguished from other cities by the flattery of her neighbours and citizens, a form of worship was established to her as a deity, and temples were raised in her honour, not only in the city but in the provinces. The goddess Roma was represented like Minerva, all armed, and sitting on a rock, holding a pike in her hand, with her head covered with a helmet, and a trophy at her feet. *Liv.* 1, &c.—*Cato. de R. R.*—*Virg. Æn. G. & Ecl.*—*Horat.* 2, sat. 6, &c.—*Flor.* 1, c. 1, &c.—*Patere.*—*Tacit. Ann. & Hist.*—*Tibull.* 3.—*Lucan.*—*Plut. in Rom. Num.*, &c.—*Cic. de Nat. D.* 1, &c.—*Plin.* 7, &c.—*Justin.* 43.—*Varro de L. L.* 2.—*Val. Max.* 1, &c.—*Martial.* 12, ep. 8. [The origin commonly assigned to the city of Rome appears to rest on no better foundation than mere fabulous tradition. The uncertainty which prevailed on this subject, even in ancient times, is clearly evinced by the numerous and varying accounts of the origin of that city which are mentioned by Plutarch in the introduction to his life of Romulus. The words of the biographer are as follows: "From whom, and for what cause, the city of Rome obtained that name, historians are not agreed. Some say that the Pelasgi, after they had overrun great part of the globe, and conquered many nations, settled there; and gave their city the name of Rome on account of their strength (*Ρωμα*) in war. Others inform us that when Troy was taken, some of the Trojans, having escaped and gained their ships, put to sea, and, being driven by the winds upon the coast of Tu-cany, came to an anchor in the river Tiber; that here, their wives being much fatigued and no longer able to bear the hardships of the sea, one of them, superior to the rest in birth and prudence, named Roma, proposed that they should burn the fleet; that this being effected, the men were at first much exasperated; but afterwards, through necessity, fixed their seat on the Palatine hill, and in a short time found things succeed beyond their expectations; for the country was good and the people hospitable: that therefore, besides other honours paid to Roma, they called the city (as she was the

cause of its being built) after her name. Among the various accounts of historians," continues Plutarch, "it is said that Roma was the daughter of Italus and Leucaria; or of Telephus the son of Hercules, and married to Æneas; or of Ascanius the son of Æneas, and that she gave name to the city: others assert that Romanus, the son of Ulysses and Circe, built it; or Romus, the son of Æmation, whom Diomed sent from Troy; or Romus, king of the Latins, after he had expelled the Tuscans. Even they who declare that the city had its name from Romulus, are far from agreeing about his extraction: for some state that he was the son of Æneas and Dexthea, and was brought an infant into Italy with his brother Remus; that all the other vessels were lost by the violence of the flood, except that containing the children, which being carried gently to the shore where the bank was level, they were saved beyond expectation, and the place from them called Roma. Some will have it that Roma, daughter of the Trojan woman who was married to Latinus, the son of Telemachus, was the mother of Romulus. Others say that Æmilia, the daughter of Æneas and Lavinia, had him by Mars; and others again make Romulus and Remus sons of Priapus, by a maid-servant of Parchetius, king of the Albans."—Thus far Plutarch. From the passage which has here been cited, two conclusions are evidently to be deduced: first, that the true origin of Rome was to the ancients themselves a fertile theme of controversy; and, secondly, that from the very number of these varying statements, as well as their great discrepancy, the city of Rome must have been of very early origin; so early, in fact, as to have been almost lost amid the darkness of fable. But whence do we obtain the commonly received account?—We derive it from Fabius Pictor, who copied it from an obscure Greek author, Diocles the Peparethian; and from this tainted source have flowed all the stories concerning Mars, the Vestal, the Wolf, Romulus and Remus. Of Diocles we know nothing. Plutarch merely names him as the author whom Fabius was in the habit of following in most things. He adds that there were different ways of relating even the commonly received account of Diocles, and then proceeds to give its general outlines. The question here naturally presents itself, as to the degree of credit which is to be attached to the historical productions of Fabius Pictor. For if, as Plutarch informs us, Fabius was in the habit of following in most things the authority of Diocles, we may form a pretty satisfactory idea of the latter writer from the accounts which have come down to us respecting the qualifications and writings of the former. The reader will find under the article Fabius, a more detailed account of the historian than our present limits will allow us to give. It will be sufficient here to mention that, according to Dionysius of Halicarnassus, Fabius had no better authority for the great proportion of events which preceded his own age than

vulgar tradition. He probably found, that if he had confined himself to what was certain in these early times, his history would have been dry, insipid, and incomplete. This may have induced him to adopt the fables which the Greek historians had vented concerning the origin of Rome, and to insert whatever he found in the family traditions of the day, however contradictory or uncertain. Dionysius has also given many examples of his improbable narrations—his inconsistencies—his negligence in investigating the truth of what he relates as facts—and his inaccuracy in chronology. He remarks, moreover, that “so negligent had he been, and so little had he regarded ascertaining the truth of what he relates, that all not founded upon hearsay was taken from the Greek writers, who had little opportunity of being informed of Roman affairs, and had supplied their deficiency in real knowledge by the invention of fables.” This is the same Fabius, who, in the few unconnected fragments that remain of his Annals, tells us of a person who had a message brought him by a swallow; and of a party of loup-garous, who, after being transformed into wolves, recovered their own figures, and, what is more, got back their cast-off clothes, provided they had abstained for nine years from preying upon human flesh! So low, indeed, even among the Romans themselves, had the character of Fabius for historical fidelity fallen, that Polybius apologizes on one occasion for quoting Fabius as an authority. “It will perhaps be asked,” says he, “how I came to make mention of Fabius: It is not that I think his narration probable enough to deserve credit: what he writes is so absurd, and has so little the appearance of truth, that the reader will easily remark, without my taking notice of it, the little reliance which is to be placed on that author, whose inconsistency is palpable of itself.” Polybius also accuses him of gross partiality to his own nation in the account of the Punic war; and in particular charges him with falsehood in his statement of the causes of the second contest with the Carthaginians. It cannot but excite a good-humoured smile to see so many persons contending that the early history of Rome, as we have received it through the common channel, is decidedly genuine, and that any attempt to establish the opposite opinion betrays a spirit of sceptical incredulity deserving of severe reprehension, when the very historian on whose authority their whole superstructure depends is none other than Fabius Pictor! This same character for historical accuracy must fairly be assigned to Diocles the Peparethian; for if Fabius followed him in most things (*ἐν τοῖς πλείστοις ἐθνολογίῃσι*), and if Fabius be proved from his very narrative to have been a visionary, fabulous, and incorrect writer, his prototype Diocles must have been equally if not more so. As regards the fable of the wolf and the early preservation of Romulus and Remus, the explanation given by Heyne (*Excurs. 4, ad Æn. 7.*) is both ingenious and satisfactory.

That acute and profound scholar gives it as his opinion that the whole story respecting Romulus and Remus having been suckled by a wolf, took its rise from the name *Roma* having been derived by some from the old Latin word *ruma* or *rumi*, which is equivalent in force to the later form *mamma*, and signifies “the breast or pap.” Thus, ignorance of the true origin of the name gave rise to fanciful conjectures, and these conjectures in process of time became matters of sober history.—Thus much for the commonly received account of the origin of the imperial city. We propose now to offer one of a different, and, we hope, more satisfactory, character: one which will trace the foundation of Rome to a period long prior to the supposed era of Romulus; and which, advancing still farther, will show that *Roma* was not the true or Latin name of the city.—Among the cities of the Pelasgi, in the land once possessed by the Siculi, that is, in Latium, mention is frequently made of one denominated Saturnia. This city, thus known by the name of Saturnia, is no other than Rome itself. The following authorities will, it is conceived, sufficiently establish the point. Thus, Pliny, (3, c. 5,) observes, “*Saturnia, where Rome now stands.*” So Aurelius Victor (c. 3.) “*Saturnia, built on one of the hills of Rome, was the residence of Saturn.*” And Justin (43, c. 1.) “*The mountain on which he (Saturn) dwell was called Saturnius, on which now stands the Roman capitol; Saturn being as it were displaced by Jove.*” In like manner Ovid, (*Fast. 6, v. 383.*) makes Juno say, “*Rome was formerly called Saturnia, after my father.*” See also Varro, L. L. 4, c. 7. Saturnia itself is recognized as a very ancient city in the following passage of Dionysius of Halicarnassus, (*Ant. Rom. 1, c. 20.*): “The Pelasgi together with the Aborigines, inhabited many cities, partly dwelt in previously by the Siculi, partly founded by themselves; such as Cære, which was at that time called Agylla, Pisa, Saturnia, Alsium, and some others.”—But by whom was Saturnia built? Was it of Pelasgic origin or founded by the ancient Siculi?—The following authority will furnish a satisfactory answer. Dionysius (1, c. 73,) quotes an old historian named Antiochus of Syracuse, (whom he styles at the same time “no common or recent writer,”) to the following effect: “Antiochus of Syracuse says that when Morges reigned in Italy there came to him from Rome, an exile named Sculus.” This passage is deserving of very close consideration. In the first place, as Morges, according to the same writer, succeeded Italus, and as the very name of this latter prince carries us back at once to the earliest periods of Italian history, we find the name Rome applied to a city which must of consequence have been one of the oldest in the land. In the next place, it is evident that Antiochus relates a fact not based upon his own individual knowledge, but upon an old and established tradition; for Antiochus brought down his his-

tory of Sicilian affairs to the 98th Olympiad, that is, to the 388th year before the Christian era, a period when neither he himself, nor any other Grecian writer knew aught of Rome, even by report, as a city actually in existence; since only two years previous (B. C. 390,) it had been burned by the Gauls, and it was not until more than a century afterwards that the Romans became known to the Sicilian Greeks by the capture of Tarentum. It would seem then that Rome (*Roma*) was the most ancient name, that it was displaced for a time by Saturnia, and was afterwards resumed. Saturnia was a religious appellation; the Saturnus of the Italians being, in fact, identical with the Kronos of the Pelasgi. The name *Roma*, on the other hand, appears to be derived from Rumon, the ancient appellation of the river Tiber, according to Servius (*ad Æn.* 3, v. 90.) The term Rumon, as applied to a river, is moreover strictly in unison with the principle of analogy that pervades in similar cases both the Celtic and Grecian tongues; as, for example, *Rha, Rho, Rhu, Rhiu, Rhiw, Rhei*, (ῥεω, ῥοος).—We will now enter more fully into the consideration of our subject, and endeavour to find other additional grounds for the support of the opinion which we are advocating. To the same region of Italy where Saturn had erected on the Capitoline mountain the city of Saturnia, and opposite to whom Janus had also established his residence on the Janiculum, came, according to Dionysius (1, c. 31), an individual named Evander, who was received in a friendly manner by the reigning monarch Faunus. Two ships were sufficient to carry him and his followers, and a mountain was assigned him as the place of his abode, where he built a small city, and called it *Pallantium* from his native city in Arcadia. This name became gradually corrupted into *Palatium*, while the mountain took the appellation of *Mons Palatinus*.—Thus far Dionysius. Now, that a mere stranger, with but a handful of followers, should be received in so friendly a manner by the Pelasgi and Aborigines, as to be allowed to settle in their immediate vicinity, and in a place too which was in a later age, as Dionysius informs us, the very heart of Rome, is scarcely entitled to belief. Still less is it to be credited that he wrested a settlement there by force. If then we are to retain this old tradition respecting Evander and his followers, (and we have nothing whatever which can authorize the rejection of it,) there are but two ways in which the whole can be explained. Either Evander was the leader of those very Pelasgi, who, uniting with the Aborigines, drove out the Siculi from Latium, and received for his portion the city of Rome with its adjacent territory; or he was a wandering Pelasgi, driven from Thessaly by the arms of the Hellenes, and after many unsuccessful attempts elsewhere, induced to come to Italy in quest of an abode. It becomes extremely difficult to decide between these two hypotheses, since

they both receive considerable support from ancient authorities. The Pelasgi had already, on their very first irruption into Latium, founded a city called Pallantium in the territory of Reate, whose ancient situation Dionysius of Halicarnassus endeavours to point out. The name Pallantium was subsequently transferred by these same Pelasgi to the city of Rome, after they had become masters of it by the expulsion of the Siculi. Varro speaks in very express terms on this subject (*L. L.* 4, c. 8.) "The inhabitants of the territory of Reate, named Palatini, settled on the Roman Palatium." A passage of Festus, moreover, (*v. Sacrani*) is fully to the point: "The Sacrani, natives of Reate, (i. e. the territory) drove the Ligures and Siculi from *Septimontio* (i. e. Rome)." After reading this passage there surely can be no doubt remaining in our minds as to the early existence of the city of Rome, as well as of its occupation by a band of Pelasgi and Aborigines. It is curious, moreover, to compare the name *Sacrani* (which evidently means "sacred, or consecrated, to some deity") with the acknowledged fact of the Pelasgi being a sacerdotal caste or order; as well as with the circumstance of there being a class of priests at Ardea, called Sacrani, who worshipped Cybele, a goddess whose worship is most clearly traced from the East. On the supposition then that Evander was the leader of the Pelasgi, we are enabled to clear up the old tradition of his having introduced into Italy the use of letters, and the knowledge of various arts; for we have endeavoured to show in a previous article (*vid. Pelasgi*) that the Greeks also were indebted to the Pelasgi for an acquaintance with written characters, and with many of the arts of civilized life. And hence, too, may we satisfactorily remove the difficulty which confronts our theory respecting Evander, in the pages of Pliny (7, c. 56,) when he ascribes the introduction of letters into Italy to the Pelasgi race. If Evander were an Arcadian Greek, and at a time too when the Pelasgi were far superior to the Greeks in knowledge and refinement, how could he be the instructor of the latter, especially in so important and essential a particular? To those who are not unwilling to indulge in etymological speculations, the fable respecting Hercules, Cacus, and Evander, will appear somewhat confirmatory of the theory which has been advanced. The names of *Evander* and *Cacus* (in Greek, *Ευανδρος* and *Κακος*,) seem to be nothing more than appellations intended to characterize the individuals to whom they are applied: thus, Evander, the leader of the Pelasgi, the head and chief of this division of that great sacerdotal caste, and consequently, to apply a modern term, the high-priest of the order, is the *Good Man* (*Ευανδρος*), and Cacus, his opponent, is the *Bad Man* (*Κακος*). Hercules destroys Cacus; that is, the Religion of the Sun, or some other Oriental system of belief, (*vid. Ritter's Vorhalle*, p. 343. *seq.*) professed by the Pelasgi, was made to supplant some

rude and probably cruel form of worship which had been followed by the Siculi; and as Evander was high-priest of the one, so Cacus, whoever he was, may be regarded as the head of the other. The second hypothesis stated above, namely, that Evander was a wandering Pelasgus who had come to Italy in quest of an abode, and had been hospitably received by those of his nation who were already established there, receives in its turn an air of great probability, from the concurrent testimony of all the ancient writers as to his having come to Italy by sea, as well as from the circumstance so explicitly stated, that he arrived in *two ships* with his band of followers. If now we turn our attention for a moment to the fact mentioned in a previous article (*vid. Hetruria*), that after the Hellenes had driven the Pelasgi from Thessaly, a portion of the latter retired into Epirus, while another part sailed to the western coast of Asia Minor, where Homer speaks of them as the allies of the Trojans; if, in addition to this, we call to mind what is stated in the same article, that both divisions eventually settled in Italy, and laid the foundation of the Etrurian confederacy; and if, finally, we take into consideration what Plutarch tells us in his life of Romulus, (though he assigns no authority for it,) that Romus, king of the Latins, drove out of the city the Tyrrheni, who had come from Thessaly to Lydia, and from Lydia to Italy, the balance preponderates considerably in favour of this second hypothesis. Perhaps, however, they may both be reconciled together by supposing that those of the Pelasgi who had come from the upper part of Italy, had changed the name of ancient Rome to that of Palatium, and that Evander came to, and was received among, them. It is most probable that Evander was one of the leaders of the Pelasgi from the coast of Asia, and bore a part in the founding of the Etrurian republic. As to the assertion of Dionysius that Evander was an Arcadian, it involves no contradiction at all to what has just been advanced, for Dionysius is one of those who derive the origin of the Pelasgi from the province of Arcadia. Others make him an Argive, but then they confound Argos Pelasgicum, the head of the Pelasgic confederacy in Thessaly, with Argos in the Peloponnese.—Thus much for the origin of Rome. The question now arises as to the actual existence of Romulus. In order to answer this satisfactorily we must go a little into detail. In the district of Latium, there were, exclusive of Rome, many cities of the Aborigines or Latins, who had settled in this part of the country together with the Pelasgi. Of these Alba Longa was the most powerful. Through internal dissensions, and from the operation of other causes, the Pelasgi had lost in most places out of Etruria their original ascendancy. A leader from Alba Longa, with a band of voluntary followers, conducted an enterprize against Rome, where the power of the Pelasgi was in like manner

fast diminishing; the enterprize succeeded. The conqueror became king of the ancient city, and increased its inhabitants by the number of his followers. The Pelasgi remained, but they no longer enjoyed their former power. Whether two brothers or only a single individual conducted the enterprize, whether they were previously named Romulus and Remus (i. e. Romus), or, what is far more probable, received these appellations from the conquered city, is a point on which we cannot decide. That its most ancient name, however, was Valentia, and that Evander translated this into the corresponding Greek form Παύλον, as Solinus asserts, can be credited by no one. From the theory thus established many important inferences may be drawn which will tend to throw light on certain obscure parts of early Roman History. 1. We cease to wonder at the successful resistance which Rome, apparently in her very infancy, offered to her powerful neighbours; for even at this early period, the city must be regarded as of remote and ancient origin. 2. We understand very clearly why Tuscan troops formed one of the wings of the army of Romulus; for there is very strong probability that they were in reality the old Tyrrhenian or Pelasgic inhabitants, and that Cœles Vibenna, their leader, was in truth the Lucumo, or Ruler, of Rome at the time of its capture by Romulus. The grounds on which this probability rests for support are, the fact of one of the hills of Rome having been assigned as an abode to Vibenna and his followers; of one of the three earliest tribes (and the very one which comprehended all those of the inhabitants who were not followers of Romulus nor Sabines) being called Luceres, after Lucumo, his old Etrurian title of magistracy; and, what is strongest of all, because his followers did not leave the city on his death, but continued to dwell therein, and, according to Varro (*L. L. 4, c. 8*), were compelled eventually to remove from the hill to the plain, because their original situation on the Cœlian mount was *too strongly fortified*, and they themselves were *suspected of disaffection to the state*. 3. We perceive also the meaning of the Etrurian writer Volumnus, quoted by Varro, (*L. L. 4, c. 9*), when he states that the three appellations for the early Roman tribes, *Ramnes* and *Tatienses*, as well as *Luceres*, are all Etrurian terms; the preponderating language in Rome at the time of its capture being Tyrrhenian or Etrurian. 4. We can comprehend the close union and intercourse which subsisted at a later period between the Romans and Etrurians, Rome being, in fact, an Etrurian city. 5. The account no longer appears exaggerated of Romulus having only 3000 foot and 300 horse when he founded Rome, and of their being 46,000 foot and 1000 horse at the period of his death; the former means the forces which accompanied him on his enterprize against the ancient city, the latter were the combined strength of his followers and the ancient inhabitants. 6. We see, too, what to many

has appeared altogether inexplicable, how the Roman kings, during their continual wars, were yet able to cherish at home the taste for building, which never can exist among a rude and early community: how it was, that, even at this remote period, the Cloacæ, the Circus Maximus, the Capitol, and other public constructions were undertaken and accomplished. These stupendous structures, altogether beyond the resources of Rome if she is to be considered as an infant state at the time of their execution, were, in fact, the work of the Etrurian part of the population of Rome: the old inhabitants were employed on them, in order that amid employments of such kind their attention might be called off from public affairs. These works were executed by them in the Etrurian taste, of massive architecture, and the Cloacæ still in part remain, a monument of the remote existence of Rome. 7. We discover the reason of the most distinguished of the Roman youth being sent to the principal Etrurian cities for the purposes of education: it was done in fact from motives of state policy, in order that amid the tumult of almost incessant wars, they might still keep alive that spark of early knowledge and refinement which had distinguished Rome from the very outset, and which marks her not as the receptacle of a horde of banditti, but as an ancient and civilized city, falling by right of conquest into the hands of a military chieftain. 8. We are enabled to discover many of the secret springs which impelled the complicated and apparently discordant machinery of the Roman government. The old inhabitants being much farther advanced in civilization than their conquerors, would naturally, even after the fall of the city, be respected by the victors for their superior improvement, and the most distinguished of them would be called, from motives of policy, to some slight participation in the affairs of the government. Accordingly we find that almost one of the first acts of Romulus was the institution of a senate, whose limited number freed him from any apprehensions of their combining to overthrow his power, while their confirmation of his decrees, in case it should be needed, would have great weight with the old population of the city. The impolitic neglect which Romulus subsequently displayed towards this order ended in his destruction. That such indeed was his fate, and that the senate were privy to the whole affair, admits of no doubt when we call to mind the monstrous falsehood asserted by the senator Proculus Julius for the purpose of freeing that body from the suspicion of having taken the life of the king. After all that has been said, we hazard little if any thing in asserting, that the early Roman nobility were the descendants of a sacred or sacerdotal caste. That the Pelasgi were such an order has been frequently asserted, and we trust satisfactorily established, in previous articles. The Etrurians, descendants of the Pelasgi, preserved this singular feature

in the form of government which they had adopted. The Etrurian confederacy was composed indeed of twelve independent cities, yet the government was by no means in the hands of the people: it was the *patrimony of an hereditary caste*, who were at once invested with the military power, and charged with the *sacerdotal functions*. This strange form of government threw the whole power into the hands of the higher classes, who were, no doubt, the immediate descendants of the Pelasgi, and subjected to their controul the whole mass of the lower orders, who very probably were sprung from the early Aborigines. Now, reasoning by analogy, we must allow this very same form of government to have prevailed in Etrurian Rome before its conquest by Romulus. This arrangement would throw into the hands of the upper classes the chief power, and give them the absolute controul of religious affairs; and, on his capture of the city, Romulus would leave them in full possession of the latter as a matter almost of necessity, while from motives of policy he would allow them to retain a small portion of the former. Hence the origin of the Roman nobility. Many circumstances combine to strengthen what has just been advanced. The nobility had for a long time in Rome the sole custody of religious affairs, and from their order all the priests were for a long series of years constantly chosen. Every patrician *gens*, and each individual patrician family, had certain *sacred rites peculiar to itself*, which went by inheritance in the same manner as effects, and which the heir was bound to perform. Even in a later age, when the power of the popular branch had become almost paramount, the senate still assumed to themselves the guardianship and controul of all religious affairs. In this way, too, is to be explained the relation of patron and client, which in the earlier days of the Roman government was observed with so much formality and rigour. It was an artful arrangement on the part of a sacerdotal order; and may be regarded as analogous to, and no doubt derived from, the institution of *castes* in India. Its object was to keep the lower orders in complete dependence upon the higher, and to effect this end the terrors of religion were powerfully annexed: it was deemed unlawful for patrons and clients to accuse, or bear witness against, each other; and whoever was found to have acted otherwise, might be slain with impunity as a victim devoted to Pluto and the infernal gods. A regular system of *castes* seems thus to have prevailed in Rome both before, and a long period after, its conquest by Romulus. The possession of superior knowledge formed a powerful instrument in accomplishing such a result, but the most effectual means undoubtedly were the entire engrossing, on the part of the patricians, of every thing connected with the rites and ceremonies of religion. The accessions that were constantly making to the numbers of the inhabitants by

the influx of strangers and conquered tribes, would gradually weaken this hereditary, and, as it were, patriarchal influence of the patrician order, by introducing a race of men sprung, in a great measure, from the Aborigines of the country, and equally averse to the sacerdotal sway and the hereditary prerogatives of the nobility. As soon as the body of the Roman commons began to assume this chequered and diversified character, that instant dissensions arose between the two orders of the state. The nobility tried every method to extend their ancient influence and power over the more recent portion of the inhabitants, and the latter as strenuously contended for exemption from their controul. The first indications of this independent spirit on the part of the plebeians showed themselves during the interregnum which preceded the reign of Numa, when the patricians made so powerful an effort to regain their former ascendancy; and it is worthy of observation how politic the conduct of the higher orders was, in unanimously recommending Numa to fill the vacant throne, and how fully that monarch, who there is every reason to believe had been educated in Etruria, seconded the views of the nobility, in multiplying and confining exclusively to that order the ceremonies and observances of religion. After the expulsion of Tarquin, the struggle for mastery was renewed; and a preconcerted plan seems to have been set on foot by the patricians of involving the lower orders in their debt, and of wresting from them, by means of the influence which they would thus acquire, what open violence could never have obtained. The plan, however, failed. The secession to the Sacred Mount shows that the commons had now learned to put their own machinery in operation against their oppressors; and in this way also are we to explain the remarkable fact of the Comitia Tributa, where the people had the majority, not requiring, like the other Comitia, the *previous taking of auspices*; for the people had become aware that such a preliminary step would have enabled the patricians to put off any assembly at pleasure by falsifying the omens.—But our limits forbid any farther comments on this interesting subject. The only point that remains for our consideration is the one mentioned in the early part of these remarks, namely, with regard to the *true or Latin name of the Roman city*. Macrobius (3, c. 9,) informs us, that the Romans, when they besieged a city and thought themselves sure of taking it, used solemnly to call out the tutelary gods of the place, either because they thought that the place could not otherwise be taken, or because they regarded it as impious to hold the gods in captivity. “On this account,” he adds, “the Romans themselves have willed that both the deity under whose protection Rome is, as well as the *Latin name of the city*, remain secret and undivulged. The *name of the city* is unknown even to the most learned; the Romans being

on their guard against mentioning it, lest they themselves might suffer what they had often put in practice against their enemies, and lest their tutelary deity might be evoked.” To the testimony of Macrobius may be added that of Pliny (3, c. 5), “Rome, whose other name it is forbidden by the secret ceremonies of religion to divulge.” Now, in the sanctuary of Vesta was preserved the *Palladium*, “the fated pledge of Roman dominion” (*Fatale pignus imperii Romani. Liv. 26, c. 27.*) May we not then suppose *Pallas* or *Minerva* to have been the true tutelary deity of Rome, and the real or Latin name of the city to have been *Pallantium*? This would bring us back to the ancient name imposed by the Pelasgi. That the *Palladium* was the statue of *Pallas* will clearly appear from numerous ancient authorities. A few may be here cited. Thus, Eustathius remarks, “The statues of *Pallas* are called by the ancients *Palladia*.” So Apollodorus, “This (the *Palladium*) fell from heaven, and was delivered up to king Ilus. Its size was three cubits; it was in the attitude of one advancing, holding in the right hand an uplifted spear, in the left a spindle and distaff.” There are also remaining ancient coins, on which *Æneas* is represented bearing on his shoulders his parent *Anchises*, and in his right hand a small image of *Pallas*. Lucan uses very express terms; “And *Pallas* seen by no one of men, the memorable pledge in the secret shrine.” The same poet, in speaking of the chief Vestal, says, “to whom alone it is allowed to behold the *Trojan Minerva*.” It is curious to observe, moreover, that the *Palladium* and the *worship of fire* are always connected together, which would seem to make the belief respecting the *Palladium*, of Pelasgic or Oriental origin.

“*Sed nos immensum spatiis confecimus æquor
Et jam tempus equum fumantia solvere colla.*”]

ROMĀNI, the inhabitants of Rome. *vid. Roma.*

ROMŪLA, a name given to the fig-tree under which Romulus and Remus were found. *Ovid. 2, Fast. v. 412.*

ROMŪLIDÆ, a patronymic given to the Roman people from Romulus their first king, and the founder of their city. *Virg. Æn. 8, v. 638.*

ROMŪLUS, a son of Mars and Ilia, grandson of Numitor king of Alba, was born at the same birth with Remus. [*vid. preceding remarks.*] These two children were thrown into the Tiber by order of Amulius, who usurped the crown of his brother Numitor; but they were preserved, and according to Florus, the river stopped its course, and a she-wolf came and fed them with her milk till they were found by Faustulus, one of the king's shepherds, who educated them as his own children. When they knew their real origin, the twins, called Romulus and Remus, put Amulius to death, and restored the crown to their grandfather Numitor. They afterwards undertook to build a city, and to determine which

of the two brothers should have the management of it they had recourse to omens and the flight of birds. Remus went to Mount Aventine, and Romulus to Mount Palatine. Remus saw first a flight of six vultures, and soon after, Romulus, twelve; and therefore, as his number was greater, he began to lay the foundations of the city, hoping that it would become a warlike and powerful nation, as the birds from which he had received the omen were fond of prey and slaughter. Romulus marked with a furrow the place where he wished to erect the walls; but their slenderness was ridiculed by Remus, who leaped over them with the greatest contempt. This irritated Romulus, and Remus was immediately put to death, either by the hand of his brother or one of the workmen. When the walls were built, the city was without inhabitants; but Romulus, by making an asylum of a sacred grove, soon collected a multitude of fugitives, foreigners, and criminals, whom he received as his lawful subjects. Yet, however numerous these might be, they were despised by the neighbouring inhabitants, and none were willing to form matrimonial connections with them. But Romulus obtained by force what was denied to his petitions. The Romans celebrated games in honour of the god Consus, and forcibly carried away all the females who had assembled there to be spectators of these unusual exhibitions. These violent measures offended the neighbouring nations; they made war against the ravishers with various success, till at last they entered Rome, which had been betrayed to them by one of the stolen virgins. A violent engagement was begun in the middle of the Roman forum; but the Sabines were conquered, or, according to Ovid, the two enemies laid down their arms when the women had rushed between the two armies, and by their tears and entreaties raised compassion in the bosoms of their parents and husbands. The Sabines left their original possessions, and came to live in Rome, where Tatius, their king, shared the sovereign power with Romulus. The introduction of the Sabines into the city of Rome was attended with the most salutary consequences, and the Romans, by pursuing this plan, and admitting the conquered nations among their citizens, rendered themselves more powerful and more formidable. Afterwards Romulus divided the lands which he had obtained by conquest; one part was reserved for religious uses, to maintain the priests, to erect temples, and to consecrate altars; the other was appropriated for the expenses of the state; and the third part was equally distributed among his subjects, who were divided into three classes or tribes. The most aged and experienced, to the number of 100, were also chosen, whom the monarch might consult in matters of the highest importance, and from their age they were called *senators*, and from their authority *patres*. The whole body of the people was also distinguished by the name of patricians and plebeians, patron and client, who by mutual in-

terest were induced to preserve the peace of the state, and to promote the public good. Some time after Romulus disappeared as he was giving instructions to the senators, and the eclipse of the sun, which happened at that time, was favourable to the rumour which asserted that the king had been taken up to heaven, 714 B. C. after a reign of 39 years. This was further confirmed by J. Proculus, one of the senators, who solemnly declared, that as he returned from Alba, he had seen Romulus in a form above human, and that he had directed him to tell the Romans to pay him divine honours under the name of *Quirinus*, and to assure them that their city was doomed one day to become the capital of the world. This report was immediately credited, and the more so, as the senators dreaded the resentment of the people, who suspected them of having offered him violence. A temple was raised to him, and a regular priest, called *Flamen Quirinalis*, was appointed to offer him sacrifices. Romulus was ranked by the Romans among the 12 great gods, and it is not to be wondered that he received such distinguished honours, when the Romans considered him as the founder of their city and empire, and the son of the god of war. He is generally represented like his father, so much that it is difficult to distinguish them. The fable of the two children of Rhea Sylvia being nourished by a she-wolf arose from Lupa, Faustulus's wife, having brought them up. (*vid. Acca.*) *Dionys. Hal.* 1 and 2.—*Liv.* 1, c. 4, &c.—*Justin.* 43, c. 1 and 2.—*Flor.* 1, c. 1.—*Plut. in Romul.*—*Val. Max.* 3, c. 2, l. 5, c. 3.—*Plin.* 15, c. 18, &c.—*Virg. Æn.* 2, v. 342, 605.—*Ovid. Met.* 14, v. 616 and 845. *Fast.* 4, &c.—*Horat.* 3, od. 3.—*Juv.* 18, v. 272.

ROMULUS SYLVIUS, or ALLADIUS, a king of Alba.—Momyllus Augustulus, the last of the emperors of the western empire of Rome. His country was conquered A. D. 476, by the Heruli, under Odoacer, who assumed the name of king of Italy.

ROMUS, a son of Æneas, by Lavinia. Some suppose that he was the founder of Rome. [*vid. remarks under the article Roma.*]—A son of Æmathion sent by Diomedes to Italy, and also supposed by some to be the founder of Rome.

ROSCIA LEX *de theatris*, by L. Roscius Otho, the tribune, A. U. C. 685. It required that none should sit in the first 14 seats of the theatre, if they were not in possession of 400 sestertia, which was the fortune required to be a Roman knight. (*vid. Otho.*)

ROSIANUM, the port of Thurii, now *Rossano*.

Q. ROSCIUS, a Roman actor, [from his surname Gallus supposed to have been a native of Gaul, north of the Po, although educated in the vicinity of Lanuvium and Aricia.] He was so celebrated on the stage, that every comedian of excellence and merit has received his name. [Cicero, in his work on divination, makes his brother Quintus say that the young Roscius was found

one night in his cradle, enveloped in the folds of two serpents; that his father having consulted the auspices respecting this prodigy, they told him that his child would attain unto great celebrity. Quintus adds that a certain Praxiteles had represented this in sculpture, and that the poet Archias had celebrated it in song.] His eyes were naturally distorted, and he always appeared on the stage with a mask, but the Romans obliged him to act his characters without, and they overlooked the deformities of his face that they might the better hear his elegant pronunciation, and be delighted with the sweetness of his voice. He was accused on suspicion of dishonourable practices; but Cicero undertook his defence, and cleared him of the malevolent aspersions of his enemies, in an elegant oration still extant. [Valerius Maximus (8, c. 7,) states, that Roscius studied with the greatest care the most trifling gesture which he was to make in public, and Cicero relates, that though the house of this comedian was a kind of school where good actors were formed, yet Roscius declared that he never had a pupil with whom he was completely satisfied. If Plutarch be correctly informed, Cicero himself studied under this great actor; he was certainly his friend and admirer. Macrobius (Sat. 2, c. 10.) informs us that Cicero and Roscius sometimes tried which of the two could express a thought more forcibly, the one by his words, or the other by his gestures, and that these exercises gave Roscius so high an opinion of his art that he wrote a work, in which he made a comparison between it and eloquence. The same author mentions that Sylla, the dictator, to testify his admiration, sent the actor a gold ring, a symbol of equestrian rank. His daily profits were 1000 denarii (nearly one hundred and eighty dollars.) According to Pliny his annual gains were about twenty thousand dollars of our currency. Roscius died about 62 B. C. for, in Cicero's defence of Archias, which was delivered A. U. 693, the death of Roscius is alluded to as a recent event.] *Horat. 2, ep. 1. — Quintil. — Cic. pro Ros. de orat. 3, de Div. 1, &c. — Tusc. 3, &c. — Plut. in Cic. — Sextus, a rich citizen of Ameria, murdered in the dictatorship of Sylla. His son of the same name, was accused of the murder, and eloquently defended by Cicero in an oration still extant, A. U. C. 673. Cic. pro S. Roscio. Amer. — Otho, a tribune, who made a law to discriminate the knights from the common people at public spectacles.*

ROSÆ CAMPUS, or **ROSIA**, a beautiful plain in the country of the Sabines, near the lake Velinum. *Varro R. R. 1, c. 7. — Virg. Æn. 7, v. 712. — Cic. 4. Alt. 15.*

ROTMAGUS, a town of Gaul, now *Rouen*.

ROXANA, a Persian woman taken prisoner by Alexander. The conqueror became enamoured of her and married her. She behaved with great cruelty after Alexander's death, and she was at last put to death by Cassander's order. She was daughter of

Darius, or, according to others, of one of his satraps. *Curt. 8, c. 4, l. 10, c. 6. — Plut. in Alex. — A wife of Mithridates the Great, who poisoned herself.*

ROXOLANI, a people of European Sarmatia, who proved very active and rebellious in the reign of the Roman emperors.

RUBEAS promontorium, the *north cape* at the north of Scandinavia.

RUBI, now *Ruvo*, a town of Apulia, from which the epithet *Rubeus* is derived, applied to bramble bushes which grew there. The inhabitants were called *Rubitini*. *Horat. 1, Sat. 5, v. 94. — Virg. G. 1, v. 266.*

RUBICON, [a small stream of Italy, falling into the Adriatic a little to the north of Ariminum, and forming in part the northern boundary of Italia Propria. It was on this last account that it was forbidden the Roman generals to pass the Rubicon with an armed force, under the most dreadful imprecations; for in violating this injunction they would enter on the immediate territory of the Republic, and would be in effect declaring war upon their country. Cæsar crossed this stream with his army at the commencement of the civil war, and harangued his troops at Ariminum. When Augustus subsequently included Gallia Cisalpina within the limits of Italy, the Rubicon sank in importance; and in modern times it is difficult to ascertain the position of the true stream. D'Anville makes it correspond with a current which, formed of three brooks, is called at its mouth *Fiumesino*. A formal papal decree, however, issued in 1756, decided in favour of the *Lusa*; but popular tradition designates the *Pisatello* as the true stream, and this river best suits the account we have of the situation of the Rubicon.] *Lucan. 1, v. 185 and 213. — Strab. 5. — Suet. in Cæs. 32. — Plin. 3, c. 15.*

RUBIENUS LAPPA, a tragic poet in the age of Juvenal, conspicuous as much for his great genius as his poverty. *Juv. 7, v. 72.*

RUBIGO, a goddess. *vid. Robigo.*

RUBO, the *Dwina*, which falls into the Baltic at Riga.

RUBRIUS, a friend of Vitellius.

RUBRUM MARE, (*the Red Sea*.) [*vid. Arabicus Sinus and Erythræum mare.*]

RUDLÆ, a town of Calabria near Brundisium, built by a Greek colony, and famous for giving birth to the poet Ennius. *Cic. pro Arch. 10. — Ital. 12, v. 396. — Mela, 2, c. 4.*

RUFUS CRISPINUS, an officer of the pretorian guards under Claudius. He was banished by Agrippina for his attachment to Britannicus and Octavius, the sons of Messalina, and put himself to death. His wife Poppeæ Sabina, by whom he had a son called Rufinus Crispinus, afterwards married Nero. *Tacit. 12. — Hist. c. 42, l. 16, c. 17.*

RUFILLUS, a Roman ridiculed by Horace, *Sat. 2, v. 27*, for his effeminacy.

RUFINUS, [a minister of state to the emperors Theodosius and Arcadius, and a native of Gaul. He was naturally vindictive and cruel, and is supposed to have stimulated

Theodosius to the dreadful massacre of Thesalonica. After the death of this monarch, he succeeded to absolute authority over the eastern empire, in the reign of Arcadius. He soon, however, fell beneath the power of Stilicho, general under Honorius in the western empire, and was put to death by the army. He is said to have aspired to the supreme authority.]

RUFRIUM, a town of Samnium, now *Ruvo*. *Liv.* 8, c. 25.

RUFUS, a Latin historian. [*vid.* Quintius.]—One of the ancestors of Sylla, degraded from the rank of a senator because ten pounds weight of gold was found in his house.

—A poet of Ephesus in the reign of Trajan. He wrote six books on simples, now lost.—Sempronius. *vid.* Prætorius.

RUGIA, now *Rugen*, an island of the Baltic.

RUGII, a nation of Germany. *Tacit. de Germ.* 43.

RUPILIUS, an officer surnamed *Rex*. He was proscribed by Augustus, and fled to Brutus. *Horat.* 1, sat. 7, v. 1.—A writer, whose treatises *de figuris sententiarum*, &c. were edited by Runken, 8vo. L. Bat. 1786.

RUSTICUS, L. JUN. ARULENUS, a man put to death by Domitian. He was the friend and preceptor of Pliny the younger, who praised his abilities; and he is likewise commended by Tacitus, 16, *H.* c. 26. *Plin.* 1, ep. 14.—*Suet. in Dom.*

RUTENI, a people of Gaul, now *Ruvergne*, in Guienne. *Cæs. B. G.*

P. RUTILIUS RUFUS, a Roman consul in the age of Sylla, celebrated for his virtues and writings. He refused to comply with the requests of his friends because they were unjust. When Sylla had banished him from Rome he retired to Smyrna, amidst the ac-

clamations and praises of the people; and when some of his friends wished him to be recalled home by means of a civil war, he severely reprimanded them, and said, that he wished rather to see his country blush at his exile, than to plunge it into distress by his return. He was the first who taught the Roman soldiers the principles of fencing, and by thus mixing dexterity with valour, rendered their attacks more certain, and more irresistible. During his banishment he employed his time in study, and wrote an history of Rome in Greek, and an account of his own life in Latin, besides many other works. *Ovid. Fast.* 6, v. 563.—*Seneca de Benef.*—*Cic. in Brut. de Orat.* 1, c. 5.—*Val. Max.* 2, c. 3, l. 6, c. 4.—*Paterc.* 2, c. 9.—A Roman proconsul, who is supposed to have encouraged Mithridates to murder all the Romans who were in his provinces.—Claud. Numantianus, a poet of Gaul, in the reign of Honorius. According to some, he wrote a poem on Mount Ætna. He wrote also an itinerary, published by Burman in the *Poetæ Latini minores*, L. Bat. 4to. 1731.

RUTŪLI, a people of Latium, known as well as the Latins, by the name of *Aborigines*. When Æneas came to Italy, Turnus was their king, and they supported him in the war which he waged against this foreign prince. The capital of their dominions was called Ardea. *Ovid. Fast.* 4, v. 883. *Met.* 14, v. 455, &c.—*Virg. Æn.* 7, &c.—*Plin.* 3, c. 5.

RUTŪPIÆ, a sea-port town on the southern coasts of Britain, abounding in excellent oysters, whence the epithet of Rutupinus. Some suppose that it is the modern town of Dover, but others *Richborough* or *Sandwich*. [Horsley is for Richborough; D'Anville for Sandwich.] *Lucan.* 6, v. 67.—*Juv.* 4, v. 141.

SA

SABA, a town of Arabia, [near the coast of the Sinus Arabicus,] famous for frankincense, myrrh, and aromatic plants. The inhabitants were called *Sabæi*. *Strab.* 16.—*Diod.* 3.—*Virg. G.* 1, v. 57. *Æn.* 1, v. 420.

SARACHUS, or **SABACON**, a king of Æthiopia, who invaded Egypt and reigned there, after the expulsion of king Amasis. After a reign of 50 years he was terrified by a dream and retired into his own kingdom. [Diodorus Siculus states that after the departure of Sabacus there was an anarchy of two years, which was succeeded by the reign of 12 kings, who at their joint expense constructed the labyrinth.] *Hærodot.* 2, c. 137, &c.

SABÆI, [a people of Arabia Felix. Another name, viz. that of the Homeritæ, (thought to be derived from Himiar, the name of a sovereign, and which signifies the red king,) appears in a later age confounded with that of the Sabæans.] *vid.* Saba.

SABATA, a town of Liguria, with a safe and beautiful harbour, supposed to be the mo-

SA

dern *Savona*. *Sil.* 8, v. 461.—*Strab.* 4.—A town of Assyria.

SABATHA, a town of Arabia, now *Sanaa*.

SABATINI, a people of Samnium, living on the banks of the Sabatus, a river which falls into the Vulturinus. *Liv.* 26, r. 33.

SABAZIUS, a surname of Bacchus, as also of Jupiter. *Cic. de N. D.* 3, c. 23.—*Ærnob.* 4.

SABELLI, a people of Italy, descended from the Sabines, or, according to some, from the Samnites. They inhabited that part of the country which lies between the Sabines and the Marsi. Hence the epithet of *Sabellicus*. *Horat.* 3, od. 6.—*Virg. G.* 3, v. 255.

SABELLUS, a Latin poet in the reign of Domitian and Nerva.

JULIA SABINA, a Roman matron, who married Adrian by means of Plotina the wife of Trajan. She is celebrated for her private as well as public virtues. Adrian treated her with the greatest asperity, though he had received from her the imperial purple; and the empress was so sensible of his unkindness, that

she boasted in his presence that she had disdained to make him a father lest his children should become more odious or more tyrannical than he himself was. The behaviour of Sabina at last so exasperated Adrian that he poisoned her, or, according to some, obliged her to destroy herself. The emperor at that time laboured under a mortal disease, and therefore he was the more encouraged to sacrifice Sabina to his resentment, that she might not survive him. Divine honours were paid to her memory. She died after she had been married 38 years to Adrian, A. D. 138.

SABINI, an ancient people of Italy, reckoned among the Aborigines, or those inhabitants whose origin was not known. [Strabo is one of those who regard the Sabines as Autochthones, or of aboriginal extraction. In the district where the Sabines were afterwards settled, the Aborigines, according to Dionysius of Halicarnassus, (2, p. 112.) had established themselves in very early times. Another proof is to be found in the language of the Sabine race, which was in its principal features identical with that spoken by the Aborigines in Latium. On the ground of an affinity between these two nations, we perceive in an instant why the Sabines were invited to Rome in the days of Romulus to attend the celebration of the games. And again, unless the Sabines and the Latins under Romulus spoke the same language, how could they possibly unite in the same city?] The possessions of the Sabines were situated in the neighbourhood of Rome, between the river Nar and the Anio, and bounded on the north by the Appenines, and Umbria, south by Latium, east by the Marsi, and Etruria on the west. The greatest part of the contiguous nations were descended from them, such as the Umbrians, the Campanians, the Sabelli, the Osci, Samnites, Hernici, Æqui, Marsi, Brutii, &c. The Sabines are celebrated in ancient history as being the first who took up arms against the Romans to avenge the rape of their females at a spectacle where they had been invited. After some engagements, the greatest part of the Sabines left their ancient possessions, and migrated to Rome, where they settled with their new allies. They were at last totally subdued, about the year of Rome 273, and ranked as Roman citizens. Their chief cities were Cures, Fidena, Reate, Crustumium, Corniculum, Nomentum, Collatia, &c. The character of the nation for chastity, for purity of morals, and for the knowledge of herbs and incantations was very great. *Horat.* 17, ep. 28.—*Cic. Vat.* 15.—*Plin.* 3, c. 12.—*Liv.* 1, c. 9 and 18.—*Dionys.* 2, c. 51.—*Strab.* 5.—*Flor.* 1, c. 1, 1. 3, c. 18.—*Ital.* 3, v. 424.—*Ovid. Met.* 14, v. 775 and 797. *Am.* 1, v. 101, 13, 3, v. 61.—*Juv.* 10, v. 197.

SABINIĀNUS, a general who revolted in Africa, in the reign of Gordian, and was defeated soon after, A. D. 240.—A general of the eastern empire, &c.

SABINUS AULUS, a Latin poet intimate

with Ovid. He wrote some epistles and elegies, in the number of which were mentioned an epistle from Æneas to Dido, from Hippolytus to Phædra, from Jason to Hipsipyle, from Demophon to Phyllis, from Paris to Enone, and from Ulysses to Penelope; the three last of which, though said to be his composition, are spurious. *Ovid. Am.* 2, el. 18, v. 27.—A man from whom the Sabines received their name. He received divine honours after death, and was one of those deities whom Æneas invoked when he entered Italy. He was supposed to be of Lacedæmonian origin. *Virg. Æn.* 7, v. 171.—Julius, an officer, who proclaimed himself emperor in the beginning of Vespasian's reign. He was soon after defeated in a battle; and to escape from the conqueror he hid himself in a subterranean cave, with two faithful domestics, where he continued unseen for nine successive years. His wife found out his retreat, and spent her time with him, till her frequent visits to the cave discovered the place of his concealment. He was dragged before Vespasian, and by his orders put to death, though his friends interested themselves in his cause, and his wife endeavoured to raise the emperor's pity, by showing him the twins whom she had brought forth in their subterranean retreat.—Titius, a Roman senator shamefully accused and condemned by Sejanus. His body, after execution, was dragged through the streets of Rome, and treated with the greatest indignities. His dog constantly followed the body, and when it was thrown into the Tiber, the faithful animal plunged in after it and was drowned. *Plin.* 8, c. 40.—Poppæus, a Roman consul who presided above 24 years over Mœsia, and obtained a triumph for his victories over the Barbarians. He was a great favourite of Augustus and of Tiberius. *Tacit. Ann.*—Flavius, a brother of Vespasian, killed by the populace. He was well known for his fidelity to Vitellius. He commanded in the Roman armies 35 years, and was governor of Rome for 12.—A Roman who attempted to plunder the temple of the Jews.

SABIS, now *Sambre*, a river of Belgic Gaul, falling into the Maese at Namur. *Cæs.* 2, c. 16 and 18.

SABRĀTA, a maritime town of Tripolis in Africa, south-east of Syrtis Minor. It is now *Sabari* or *Old Tripoli.* *Ital.* 3, v. 256.—*Plin.* 5, c. 4.

SABRĪNA, the *Severn* in England.

SABUS, one of the ancient kings of the Sabines; the same as Sabinus. *vid.* Sabinus.

SACĀDAS, a musician and poet of Argos, who obtained three several times the prize at the Pythian games. *Phil. de mus.*—*Paus.* 6, c. 14.

SACÆ, a people of Scythia, who inhabited the country that lies at the east of Bactriana and Sogdiana, and towards the north of Mount Imaus, [now *Saketa.*] The name of Sacæ was given in general to all the Scythians by the Persians. [The term *Sacæ* signi-

fies "dogs." It was applied by the Persians to the Scythians on account of the latter following a different religious creed from their own. The Scythian religion seems to have been derived from the worship of Buddha in India.] They had no towns, according to some writers, but lived in tents. *Ptol.* 6, c. 13.—*Herodot.* 3, c. 93, 1. 7, c. 63.—*Plin.* 6, c. 17.—*Salin.* 62.

SACER MONS, a mountain near Rome. *vid.* Mons Sacer.

SACER PORTUS, or SACRI PORTUS, a place of Italy, near Præneste, famous for a battle that was fought there between Sylla and Marius, in which the former obtained the victory. *Paterc.* 2, c. 26.—*Lucan.* 2, v. 134.

SACRA VIA, a celebrated street at Rome, where a treaty of peace and alliance was made between Romulus and Tatius. It led from the amphitheatre to the capitol, by the temple of the goddess of peace and the temple of Cæsar. The triumphal processions passed through it to go to the capitol. *Horat.* 4, od. 2, l. 1, sat. 9.—*Liv.* 2, c. 13.—*Cic. Planc.* 7. *Att.* 4, ep. 3.

SACRATA LĒX, *militaris*, A. U. C. 411, by the dictator Valerius Corvus, as some suppose, enacted that the name of no soldier which had been entered on the muster roll should be struck out but by his consent, and that no person who had been a military tribune should execute the office of *duetor ordinum*.

SACRUM BELLUM, a name given to the wars carried on concerning the temple of Delphi. The first began B. C. 448, and in it the Athenians and Lacedæmonians were auxiliaries on opposite sides. The second war began 357 B. C. and finished nine years after by Philip of Macedonia, who destroyed all the cities of the Phocians. [*vid.* Phocis.]—Promontorium, a promontory of Spain, now *Cape St. Vincent*, called by Strabo the most westerly part of the earth. [It was called *Sacrum*, because the ancients believed this to be the place where the Sun at his setting plunged his chariot into the sea.]

SADYĀTES, one of the Mermnadæ, who reigned in Lydia 12 years after his father Gyges. He made war against the Milesians for six years. *Herodot.* 1, c. 16, &c.

SĒTABIS, a town of Spain, [on a little river which falls into the Suero. It was famed for its fine linen, and is now *Xativa*.] *Sil.* 3, v. 373.

SAGĀNA, a woman acquainted with magic and enchantments. *Horat.* epod. 5, v. 25.

SAGĀRIS. [*vid.* *Sungaris*]

SAGRA, a small river of Italy in the country of the Brutii. [*vid.* *Locri*.] *Cic. Nat. D.* 2, c. 2.—*Strab.* 6.

SAGUNTUM, or SAGUNTUS, a town of Hispania Tarraconensis, [north of Valentia,] about one mile from the sea-shore. It had been founded by a colony of Zacynthians, and by some of the Rutuli of Ardea. Saguntum is celebrated for the clay in its neighbourhood, with which cups, *pocula Saguntina*, were made, but more particularly it is famous as

being the cause of the second Punic war, and for the attachment of its inhabitants to the interests of Rome. Hannibal took it after a siege of four months; and the inhabitants, not to fall into the enemy's hands, burnt themselves with their houses, and with all their effects. The conqueror afterwards rebuilt it, and placed a garrison there with all the noblemen whom he detained as hostages from the several neighbouring nations of Spain. [It was wrested from the Carthaginians by Scipio, and being greatly favoured by the Romans became a flourishing city. At some period, not mentioned in history, it was reduced to ruins. Some remains of it are still to be seen under the name of *Murviadro*, a corruption of *Muri Veteres*.] *Flor.* 2, c. 6.—*Liv.* 21, c. 2, 7, 9.—*Sal.* 1, v. 271.—*Lucan.* 3, v. 250.—*Strab.* 3.—*Mela*, 2, c. 6.

SAIS, a town in the Delta of Egypt, situated between the Canopic and Sebennytic mouths of the Nile, anciently the capital of Lower Egypt. Osiris was buried near the town of Sais. The inhabitants were called *Saitæ*. [This place is by some supposed to be the Sin of the Scriptures, but it is obviously recognized in *Sall*. There are still considerable remains on this spot. Minerva was worshipped at Sais with great solemnity.] *Strab.* 17.—*Herodot.* 2, c. 17, &c.

SALAMINIA, a name given to a ship at Athens which was employed by the republic in conveying the officers of state to their different administrations abroad, &c.—A name given to the island of Cyprus, on account of Salamis, one of its capital cities.

SĀLĀMIS, a daughter of the river Asopus, by Methrone. Neptune became enamoured of her, and carried her to an island of the Ægean, which afterwards bore her name, and where she gave birth to a son called Cenchreus. *Diod.* 4.

SĀLĀMIS, SALAMINS, or SALAMĪNA, now *Colouri*, an island on the Saronicus Sinus, [now the *gulf of Engia*,] on the southern coast of Attica, opposite Eleusis, at the distance of about a league, with a town and harbour of the same name. It is about 50 miles in circumference. It was originally peopled by a colony of Ionians, and afterwards by some of the Greeks from the adjacent islands and countries. It is celebrated for a battle which was fought there between the fleets of the Greeks and that of the Persians, when Xerxes invaded Attica. The enemy's ships amounted to above 2000, and those of the Peloponnesians to about 300 sail. In this engagement, which was fought on the 20th of October, B. C. 480, the Greeks lost 40 ships, and the Persians about 200, besides an immense number which were taken, with all they contained. [The island of Salamis was anciently called *Cyceria*, from *Cychræus*, the name of its first king, and also *Pityusa* from the number of pines found there. Strabo gives it the appellation of *Scirias* from an ancient hero of that name. It was called *Salamine*, from the nymph *Salamis* mentioned above.] It is said that Xer-

ætes attempted to join it to the continent. Teucer and Ajax, who went to the Trojan war, were natives of Salamis. *Strab.* 2. *Herodot.* 8. c. 56, &c.—*Plut. & C. Nep.—Them. &c.—Diod.* 4.—*Val. Max.* 5, c. 4.—*Paus.* 1, c. 35, &c.—*Mela*, 2, c. 7.—*Lucan.* 5, v. 109.—*Sil.* 14, v. 283.

SĀLĀMIS, or SĀLĀMĪNA, a town at the east of the island of Cyprus. It was built by Teucer, who gave it the name of the island Salamis, from which he had been banished about 1270 years before the Christian era; and from this circumstance the epithets of *ambigua* and of *altera* were applied to it, as the mother country was also called *rera*, for the sake of distinction. His descendants continued masters of the town for above 800 years. It was destroyed by an earthquake, and rebuilt in the 4th century, and called *Constantia*. [It was depopulated about the end of the 7th century; but the name of *Constantza* remains annexed to its ruins.] *Strab.* 9.—*Herodot.* 8, c. 94, &c.—*Horat.* 1, od. 7, v. 21.—*Patere.* 1, c. 1.—*Lucan.* 3, v. 183.

SĀLĀPIA, or SĀLĀPIÆ, now *Salpe*, a town of Apulia, [a short distance west of the Aufidus. Its situation was marshy and insalubrious. It was a post of consequence, and was eagerly contended for by the Romans and Carthaginians during the second Punic war.] *Lucan.* 5, v. 377.—*Val. Max.* 3, c. 8.—*Plin.* 3, c. 11.

SALARIA, a street and gate at Rome which led towards the country of the Sabines. It received the name of *Salaria*, because salt (*sal*) was generally conveyed to Rome that way. *Mart.* 4. ep. 64.—A bridge called *Salarius*, was built four miles from Rome through the Salarian gate on the river *Anio*.

SALASSI, [a people of Gallia Transpadana, more northerly than the Taurini, in a fine valley watered by the Duria Major.] They cut off 10,000 Romans under Appius Claudius, A. U. C. 610, and were soon after defeated, and at last totally subdued and sold as slaves by Augustus. [A colony of Prætorians was established in this territory in the reign of Augustus, which took the name of Augusta Prætoria, now *Avusta*.] *Liv.* 21, c. 38.—*Plin.* 3, c. 17.—*Strab.* 4.

SALEIUS, a poet of great merit in the age of Domitian, yet pinched by poverty, though born of illustrious parents, and distinguished by purity of manners and integrity of mind. *Juv.* 7, c. 80.—*Quint.* 10, c. 1.

SALENTINI, a people of Italy, [in Japygia, on the south-western side of the heel.] *Ital.* 8, v. 579.—*Virg. Æn.* 3, v. 400.—*Varro de R. R.* 1, c. 24.—*Strab.* 5.—*Mela*, 2, c. 4.

SALERNUM, now *Salerno*, a town of the Picentini, on the shores of the Tyrrhene Sea, south of Campania, and famous for a medical school in the lower ages. *Plin.* 13, c. 3.—*Liv.* 34, c. 45.—*Lucan.* 2, v. 425.—*Patere.* 1, c. 15.—*Horat.* 1, ep. 15.

SALII, a college of priests at Rome, instituted in honour of Mars, and appointed by Numa to take care of the sacred shields call-

ed *Ancylia*, B. C. 709. (*vid.* *Ancyle*.) They were twelve in number. [Their chief was called *Præsul*, who seems to have gone foremost in the procession; their principal musician *rates*; and he who admitted new members, *magister*.] Their number was afterwards doubled by Tullus Hostilius, after he had obtained a victory over the Fidenates, in consequence of a vow which he had made to Mars. The *Salii* were all of patrician families, and the office was very honourable. The first of March was the day on which the *Salii* observed their festivals in honour of Mars. They were generally dressed in a short scarlet tunic, of which only the edges were seen; they wore a large purple-coloured belt about the waist, which was fastened with brass buckles. They had on their heads round bonnets with two corners standing up, and they wore in their right hand a small rod, and in their left a small buckler, [one of the *Ancylia*, or shields of Mars. *Lucan* says that it hung from the neck.] In the observation of their solemnity they first offered sacrifices, and afterwards went through the streets dancing in measured motions, sometimes all together, or at other times separately, while musical instruments were playing before them. They placed their body in different attitudes, and struck with their rods the shields which they held in their hands. They also sung hymns in honour of the gods, particularly of Mars, Juno, Venus, and Minerva, and they were accompanied in the chorus by a certain number of virgins, habited like themselves, and called *Salicæ*. [We have in Varro a few fragments of the Salian hymns, which even in the time of that writer were scarcely intelligible. Thus, for example,

“*Divum exta cante, Divum Deo suppliciter cante.*”

i. e. *Deorum exta canite, Deorum Deo (Jano) suppliciter canite*: and also the following:

“————— omnia
*dapatilia comisse jani cusiones
duonus ceruses divius janusque venit.*”

i. e. *Omnia dapaalia comedisse Jani Curiones. Bonus creator Divius Janusque venit.*] The *Salii* instituted by Numa, were called *Palatini*, in contradistinction from the others, because they lived on Mount Palatine, and offered their sacrifices there. Those that were added by Tullus were called *Collini*, *Agonales*, or *Quirinales*, from a mountain of the same name, where they had fixed their residence. Their name seems to have been derived a *saliendo*, or *sallando*, because, during their festivals, it was particularly requisite that they should leap and dance. Their feasts and entertainments were uncommonly rich and sumptuous, whence *dapes saliares* is proverbially applied to such feasts as are most splendid and costly. It was usual among the Romans, when they declared war, for the *Salii* to shake their shields with great violence, as if to call upon the god Mars to come to their assistance. *Liv.* 1, c. 20.—

Varro de L. L. 4, c. 15.—*Ovid. Fast.* 3, v. 397.—*Dionys.* 3.—*Flor.* 1, c. 2, &c.—*Virg. Æn.* 8, v. 285.—A nation of Germany who invaded Gaul, and were conquered by the emperor Julian. *Amm. Mar.* 17.

CRISPUS SALLUSTIUS, a Latin historian, born at Amiternum, in the country of the Sabines. He received his education at Rome, and made himself known as a public magistrate in the office of quæstor. His licentiousness and the depravity of his manners, however, did not escape the censure of the age, and Sallust was degraded from the dignity of a senator, B. C. 50. His amour with Fausta, the daughter of Sylla, was a strong proof of his debauchery; and Milo, the husband, who discovered the adulterer in his house, revenged the violence offered to his bed, by beating him with stripes, and selling him his liberty at a high price. [This circumstance is related by Aulus Gellius, (*Noct. Att.* 17, c. 18,) on the authority of Varro. It seems, however, rather extraordinary that the intrigue of a senator with a female of so abandoned a character, could appear deserving of so severe a punishment at a period of such general corruption. It is far more probable that Sallust was sacrificed to party motives. Sallust being tribune of the commons the year that Milo was tried, and also a partizan of Cæsar's, found means to frustrate the schemes of Cicero and the republican party, by effecting Milo's condemnation. The censor Appius Claudius Pulcher, desirous of gaining the friendship of Cicero, which he deemed of importance to his interests, seems to have degraded Sallust from his senatorian rank from no other than party considerations. Sallust, no doubt, was infected with the vices of the age, but he certainly does not seem to have been that monster of depravity which his enemies represented him to be. Would an abandoned profligate write as he has done in praise of virtue and good order? Such effrontery would be almost incredible. Sallust, after his disgrace, retired into Gaul to Cæsar, and the latter, becoming shortly after master of the republic, restored Sallust to his senatorian rank, and had him appointed in succession quæstor and prætor. He accompanied his patron into Africa, and was left there by Cæsar as governor of Numidia. Sallust has been accused of rapacity and extortion while holding this province. This charge is founded upon a passage of Dio Cassius, who says that he was rather the spoiler than the governor of Numidia; but it is difficult to reconcile this statement with the principles openly professed by Sallust in his writings, and to conceive how a man stained with crime could have openly affected such rigour of principles, without disgusting, and exciting the marked animadversion of his contemporaries. It is more than probable that Dio Cassius details merely one of the numerous slanders put in circulation by the enemies of Sallust. A recent editor has even gone so far as to advance the hypothesis that Dio only followed a pop-

ular tradition, which confounded Catiline with Sallust. The historian was, however, certainly accused by the Numidians, but acquitted by Cæsar. At his return to Rome he built himself a magnificent house, and bought gardens. These afterwards became the property of his grand-nephew, and subsequently of the emperors. They were on the Quirinal hill, and the spot still retains the name of the gardens of Sallust.] He married Terentia, the divorced wife of Cicero, and from this circumstance, according to some, arose an immortal hatred between the historian and the orator. Sallust died in the 51st year of his age, 35 years before the Christian era. As a writer he is peculiarly distinguished. He had composed a history of Rome, but nothing remains of it except a few fragments. [His Roman history was divided into six books. It commenced with the death of Sylla, and ended at the conspiracy of Catiline. It was preceded by two discourses, one of which gave an account of the government and manners of Rome from its origin to the period of the civil wars, the other contained a brief recital of the troubles between Marius and Sylla.] His only compositions extant are his history of Catiline's conspiracy, and of the wars of Jugurtha king of Numidia. In these celebrated works the author is greatly commended for his elegance, and the vigour and animation of his sentences; he every where displays a wonderful knowledge of the human heart, and paints with a masterly hand the causes that gave rise to the great events which he relates. No one was better acquainted with the vices that prevailed in the capital of Italy, and no one seems to have been more severe against the follies of the age, and the failings of which he himself was guilty in the eyes of the world. His descriptions are elegantly correct, and his harangues are nervous and animated, and well suiting the character and the different pursuits of the great men in whose mouth they are placed. The historian, however, is blamed for tedious and insipid exordiums, which often disgust the reader without improving him; his affectation of old and obsolete words and phrases is also censured, and particularly his unwarrantable partiality in some of his narrations. Though faithful in every other respect, he has not painted the character of Cicero with all the fidelity and accuracy which the reader claims from the historian; and in passing in silence over many actions which reflect the greatest honour on the first husband of Terentia, the rival of Cicero has disgraced himself, and rendered his compositions less authentic. There are two orations, or epistles to Cæsar, concerning the regulation of the state, attributed to him, as also an oration against Cicero, whose authenticity some of the moderns have disputed. [It appears, from a passage of Avienus, that he wrote also a geographical work "on the Euxine Sea," now lost.] The best edition of Sallust [is that of Cortius, Lips. 1724, 4to.] *Quintil.* 10, c. 1.—*Suet. de Gram.* in

Cæs.—*Martial.* 14, ep. 191.—A [grand-nephew of the historian, by whom he was adopted. He imitated the moderation of Mæcenas, and remained satisfied with the dignity of a Roman knight, when he could have made himself powerful by the favours of Augustus and Tiberius. He was very effeminate and luxurious. Horace dedicated 2, od. 2, to him. *Tacit. Ann.* 1.—*Plin.* 34.—*Secundus Promotus*, a native of Gaul very intimate with the emperor Julian. He is remarkable for his integrity, and the soundness of his counsels. Julian made him prefect of Gaul.—There is also another Sallust, called *Secundus*, whom some have improperly confounded with Promotus. *Secundus* was also one of Julian's favourites, and was made by him prefect of the east. He conciliated the good graces of the Romans by the purity of his morals, his fondness for discipline, and his religious principles. After the death of the emperor Jovian, he was universally named by the officers of the Roman empire to succeed on the imperial throne; but he refused this great though dangerous honour, and pleaded infirmities of body and old age. The Romans wished upon this to invest his son with the imperial purple, but *Secundus* opposed it, and observed that he was too young to support the dignity.

SALMÆCIS, a fountain of Caria, near Halicarnassus, which rendered effeminate all those who drank of its waters. It was there that Hermaphroditus changed his sex, though he still retained the characteristics of his own. *Ovid. Met.* 4, v. 285, l. 15, v. 319.—*Hygin.* fab. 271.—*Festus. de V. fig.*

SALMANTICA, a town of Spain, now *Salamanca*.

SALMONE, a town of Elis in Pelopodnesus, with a fountain from which the Enipeus takes its source, and falls into the Alpheus about 40 stadia from Olympia, which, on account of that, is called *Salmonis*. *Ovid.* 3. *Amor.* el. 6, v. 43.—A promontory at the east of Crete. *Dionys.* 5.

SALMONEUS, a king of Elis, son of Æolus and Enarette, who married Alcidence, by whom he had Tyro. He wished to be called a god, and to receive divine honours from his subjects; therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning. This impiety provoked Jupiter. *Salmonius* was struck with a thunderbolt, and placed in the infernal regions near his brother Sisyphus. *Homer.* *Od.* 11, v. 235.—*Apollod.* 1, c. 9.—*Hygin.* fab. 60.—*Diod.* 4.—*Virg. Æn.* 6, v. 585.

SALMŌNIS, a name given to Olympia. *vid.* *Salmon.*—The patronymic of Tyro, daughter of *Salmonius*. *Ovid. Am.* 3, el. 6, v. 43.

SALMYDESSUS. [*vid.* *Halmydessus.*]

SALO, now *Xalon*, a river in Spain, falling into the Iberus. *Mart.* 10, ep. 20.

SALODURUM, now *Soleure*, a town of the Helvetii—

SALŌME, a queen of Judæa. This name was common to some of the princesses in the family of Herod, &c.

SALŌNA, or *SALŌNÆ*, a town of Dalmatia, about 10 miles distant from the coast of the Adriatic, taken and destroyed by Pollio, who, on that account, called his son *Saloninus*, in honour of the victory. [It was rebuilt by Tiberius, who sent hither a Roman colony, and made it the capital of Illyricum.] It was the native place of the emperor Dioclesian, and he retired there to enjoy peace and tranquillity, after he had abdicated the imperial purple, and built a stately palace [about six or seven miles from the city,] the ruins of which were still seen in the 16th century. [Out of the ruins of this magnificent structure, which with its grounds covered an extent of between nine and ten English acres, arose the village of *Aspalathus*, and long afterwards the provincial town of *Spalatro.*] *Lucan.* 4, v. 404.—*Cæs. Bell. Civ.* 9.—*Mela*, 2, c. 3.

SALONINA, a celebrated matron who married the emperor Gallienus, and distinguished herself by her private as well as public virtues. She was a patroness of all the fine arts, and to her clemency, mildness, and benevolence, Rome was indebted some time for its peace and prosperity. She accompanied her husband in some of his expeditions, and often called him away from the pursuits of pleasure to make war against the enemies of Rome. She was put to death by the hands of the conspirators, who also assassinated her husband and family, about the year 268 of the Christian era.

SALONINUS, a son of Asinius Pollio. He received his name from the conquest of *Salone* by his father. Some suppose that he is the hero of Virgil's fourth eclogue, in which the return of the golden age is so warmly and beautifully anticipated.—*P. Licinius Cornelius*, a son of Gallienus, by *Salonina*, sent into Gaul, there to be taught the art of war. He remained there some time, till the usurper *Posthumius* arose, and proclaimed himself emperor. *Saloninus* was upon this delivered up to his enemy, and put to death in the 10th year of his age.

SALVIAN, one of the fathers of the 5th century, of whose works the best edition is the 12mo. Paris, 1684.

SALVIUS, a flute-player, saluted king by the rebellious slaves of Sicily in the age of Marius. He maintained for some time war against the Romans.

SALUS, the goddess of health at Rome, worshipped by the Greeks under the name of *Hygieia*. *Liv.* 9 and 10.

SALYÆ, a people of Gaul, [extending from the *Rhone*, along the southern bank of the *Druentia* or *Durance*, almost to the Alps. They were powerful opponents to the Greeks of *Massilia*. *Liv.* 5, c. 34 and 35, l. 21, c. 26.]

SAMARA, a river of Gaul, now called *the Somme*, which falls into the British channel near *Abbeville*.

SAMARIA, [a city and country of Palestine, famous in sacred history. The district of Samaria lay to the north of Judæa. The origin of the Samaritan nation was as follows: In the reign of Rehoboam a division was made of the people of Israel into two distinct kingdoms. One of these kingdoms, called Judah, consisted of such as adhered to Rehoboam and the house of David, comprising the two tribes of Judah and Benjamin; the other ten tribes retained the ancient name of Israelites under Jeroboam. The capital of the state of these latter was Samaria, which was also the name of their country. The Samaritans and the people of Judæa were lasting and bitter enemies. The former deviated in several respects from the strictness of the Mosaic law; though afterwards the religion of the two nations became more closely assimilated; and, in the time of Alexander, the Samaritans obtained leave of that conqueror to build a temple on Mount Gerizim, near the city of Samaria, in imitation of the temple at Jerusalem, where they practised the same forms of worship. Among the people of Judæa, the name of Samaritan was a term of bitter reproach, and disgraceful in a high degree. The city of Samaria was situate on Mount Sameron, and was the residence of the kings of Israel, from Omri its founder to the overthrow of the kingdom. It was razed to the ground by Hyrcanus, but rebuilt by Herod, who completed the work begun by Gabinius, pro-consul of Syria. Herod called it Sebaste in honour of Augustus.]

SAMĀROBRIVA, a town of Gaul, now *Amiens*, in Picardy. [Its name indicates that it was a place of passage over the river Samara, the word *briva* signifying in Celtic, "a bridge."]

SAME, [a place on the eastern shore of Cephallenia, which appears to have given an ancient name of Samos to the whole island.] *Virg. Æn.* 3, v. 271.

SAMNITES, a people of Italy, who inhabited the country [between Apulia on the east, and Latium and Campania on the west, while on the north they reached to the confines of the Marsi, and to the south those of Lucania.] They distinguished themselves by their implacable hatred against the Romans in the first ages of that empire, till they were at last totally extirpated. B. C. 272, after a war of 71 years. *Liv.* 7, &c. *Flor.* 1, c. 16, &c. 1. 3, c. 18.—*Strab.* 5.—*Lucan.* 2.—*Eutrop.* 2.

SAMNIUM, a part of Italy inhabited by the Samnites. *vid.* Samnites.

SAMONIUM, [a promontory of Crete, at its eastern extremity, now *Salmone*.]

SAMOS, an island in the Ægean Sea, on the coast of Asia Minor, from which it is divided by a narrow strait, with a capital of the same name, built B. C. 986. It is about 87 miles in circumference, and is famous for the birth of Pythagoras. It has been anciently called *Parthenia*, *Anthemusa*, *Stephane*, *Melampyryllus*, *Anthemus*, *Cyparissia*, and *Dryusa*,

The fertility of Samos was anciently proverbial, and the possession of it was much sought after. It was famed also for a salubrious climate, a pure air, and abundance of water. Athenæus states that the fig-trees, apple-trees, and vines, bore fruit twice a year; Pliny takes notice of its pomegranates. This island also abounded with a great variety of game, as it still does at the present day; it contains some iron mines, emery-stone, and plenty of ochre.] It was first in the possession of the Leleges, and afterwards of the Ionians. The people of Samos were at first governed by kings, and afterwards the form of their government became democratical and oligarchical. Samos was in its most flourishing situation under Polycrates, who had made himself absolute there. The Samians assisted the Greeks against the Persians when Xerxes invaded Europe, and were reduced under the power of Athens, after a revolt by Pericles, B. C. 441. They were afterwards subdued by Eumenes, king of Pergamus, and were restored to their ancient liberty by Augustus. Under Vespasian, Samos became a Roman province. Juno was held in the greatest veneration there, her temple was uncommonly magnificent, and it was even said that the goddess had been born there under a willow-tree on the banks of the Imbrusus. [The magnificent temple erected here in honour of the goddess is now totally annihilated, and the greatest part of the ancient splendour of the island is lost.] *Mela*, 2, c. 7.—*Paus.* 7, c. 2 and 4.—*Plut. in Per.*—*Plin.* 5, c. 31.—*Virg. Æn.* 1, v. 20.—*Thucyd.*—The islands of Samothrace and Cephallenia were also known by the name of Samos. [Cephallenia was called the steep Samos.]

SAMOSĀTA, a town of Syria, [and capital of Commagene, on the right bank of the Euphrates. It was the residence of Antiochus when Pompey granted to him this province, and which his successors enjoyed until the reign of Tiberius, when it became a Roman province. Lucian was born at Samosata.]

SAMOTHRĀCE, or **SAMOTHRĀCIA**, [now *Samanaraki* or *Mandraki*,] an island in the Ægean Sea, opposite the mouth of the Hebrus, on the coast of Thrace, from which it is distant about 32 miles. It was known by the ancient names of *Leucosia*, *Melitis*, *Electria*, *Leucania*, and *Dardana*, [because, according to Pliny, Dardanus retired to it.] It was afterwards called Samos, and distinguished from the Samos which lies on the coast of Ionia, by the epithet of *Thracian*, or by the name of Samothrace. It is about 38 miles in circumference, according to Pliny, or only 20 according to modern travellers. The origin of the first inhabitants of Samothrace is unknown. Some, however, suppose that they were Thracians, and that the place was afterwards peopled by the colonies of the Pelasgians, Samians, and Phœnicians: Samothrace is famous for a deluge which inundated the country, and reached the very top of the highest mountains. This inundation, which happened before the age of the Argo-

nauts, was owing to the sudden overflow of the waters of the Euxine, which the ancients considered merely as a lake. The Samothracians were very religious, [but celebrated particularly for the worship of the Cabiri;] and as all mysteries were supposed to have taken their origin there, the island received the surname of *sacred*, and was a safe and inviolable asylum to all fugitives and criminals. The island was originally governed by kings, but afterwards the government became democratical. It enjoyed all the rights and immunities under the Romans till the reign of Vespasian, who reduced it, with the rest of the islands in the Ægean, into the form of a province. *Plin.* 4, c. 12.—*Strab.* 10.—*Herod.* 7, c. 108, &c.—*Virg. Æn.* 7, v. 208.—*Mela*, 2, c. 7.—*Paus.* 7, c. 4.—*Flor.* 2, c. 12.

SANA, a town of Mount Athos, near which Xerxes began to make a channel to convey the sea. [It lay opposite to Acanthus. *vid.* Acanthus and Athos.]

SANCHONIATHON, a Phœnician historian born at Berytus, or, according to others, at Tyre. He flourished a few years before the Trojan war, and wrote, in the language of his country, an history in nine books, in which he amply treated of the theology and antiquities of Phœnicia and the neighbouring places. It was compiled from the various records found in cities, and the annals which were usually kept in the temples of the gods among the ancients. This history was translated into Greek by Philo, a native of Byblus, who lived in the reign of the emperor Adrian. [Some few fragments of this Greek translation are extant in Porphyry "de Abſtinentia." Dodwell, in an express treatise, has laboured to show that Sanchoniathon never existed, and Dupin has attempted to destroy entirely the credit of the supposed fragments; but other learned men consider them as authentic. According to Suidas, Sanchoniathon wrote a treatise on the religious institutions of the Phœnicians, another on the physiology of Hermes, and a third on the Egyptian theology.]

SANCUS, SANGUS, or SANCTUS, a deity of the Sabines introduced among the gods of Rome under the name of *Dius Fidius*. [The same as Hercules.] According to some, Sancus was father to Sabus or Sabinus, the first king of the Sabines. *Ital.* 8, v. 421.—*Varro* *de L. L.* 4, c. 10.—*Ovid. Fast.* 6, v. 213.

SANDALIOTIS, a name given to Sardinia from its resemblance to a sandal. *Plin.* 3, c. 7.

SANDROCOTTUS, an Indian of a mean origin. His impertinence to Alexander was the beginning of his greatness; the conqueror ordered him to be seized, but Sandrocottus fled away, and at last dropped down overwhelmed with fatigue. As he slept on the ground a lion came to him and gently licked the sweat from his face. This uncommon tameness of the animal appeared supernatural to Sandrocottus, and raised his ambition. He aspired to the monarchy, and after the death of Alex-

ander he made himself master of a part of the country which was in the hands of Seleucus. *Justin.* 15, c. 4.

SANGARIUS, or SANGARIS, [a river of Asia Minor, rising in Galatia, on the confines of Phrygia, and after a considerable course falling into the Euxine. It is now the *Sakuria*.] The daughter of the Sangarius became pregnant of Altes only from gathering the boughs of an almond-tree on the banks of the river. Hecuba, according to some, was daughter of this river. Some of the poets call it Sagaris. *Ovid. ex Pont.* 4, el. 10.—*Claudian. in Eutrop.* 2.—*Paus.* 7, c. 17.

SANNYRION, a tragic poet of Athens. He composed many dramatic pieces, one of which was called *Io*, and another *Danae. Athen.* 9.

SANTONES, and SANTONÆ, now *Saintonge*, a people with a town of the same name in Gaul. *Lucan.* 1, v. 422.—*Martial.* 3, ep. 96.

SAPIS, now *Savio*, a river of Gallia Cispadana, falling into the Adriatic. *Lucan.* 2, v. 406.

SAPOR, a king of Persia, who succeeded his father Artaxerxes about the 238th year of the Christian era. Naturally fierce and ambitious, Sapor wished to increase his paternal dominions by conquest; and as the indulgence of the emperors of Rome seemed favourable to his views, he laid waste the provinces of Mesopotamia, Syria, and Cilicia; and he might have become master of all Asia, if Odenatus had not stopped his progress. If Gordian attempted to repel him, his efforts were weak, and Philip, who succeeded him on the imperial throne, bought the peace of Sapor with money. Valerian, who was afterwards invested with the purple, marched against the Persian monarch, but he was defeated and taken prisoner. Odenatus no sooner heard that the Roman emperor was a captive in the hands of Sapor than he attempted to release him by force of arms. The forces of Persia were cut to pieces, the wives and the treasures of the monarch fell into the hands of the conqueror, and Odenatus penetrated, with little opposition, into the very heart of the kingdom. Sapor, soon after this defeat, was assassinated by his subjects, A. D. 293, after a reign of 32 years. He was succeeded by his son called Hormisdas. *Marcellin.* &c.—The 2d of that name succeeded his father Hormisdas the 2d on the throne of Persia. He was as great as his ancestor of the same name; and by undertaking a war against the Romans, he attempted to enlarge his dominions and to add the provinces on the west of the Euphrates to his empire. His victories alarmed the Roman emperors, and Julian would have perhaps seized him in the capital of his dominions, if he had not received a mortal wound. Jovian, who succeeded Julian, made peace with Sapor; but the monarch, always restless and indefatigable, renewed hostilities, invaded Armenia, and defeated the emperor Valens. Sapor died A. D. 380, after a reign of 70

years, in which he had often been the sport of fortune. He was succeeded by Artaxerxes, and Artaxerxes by Sapor the third, a prince who died after a reign of five years, A. D. 389, in the age of Theodosius the Great. *Marcellin, &c.*

SAPPHO, a female celebrated for her beauty, her poetical talents, and her amorous disposition, was born in the island of Lesbos about 600 years before Christ. Her father's name, according to Herodotus, was Scamandronymus, or, according to others, Symon, or Semus, or Etarchus, and her mother's name was Cleis. [This is incorrect: she was married to Percolas, and the offspring of that union was a daughter named Cleis.] Her tender passions were so violent, that some have represented her attachments with three of her female companions, Plesiphe, Atthis, and Megara, as criminal. [This is equally incorrect: Sappho had united around her a number of young females, whom she instructed in music and poetry; and they in turn revered her as their benefactress. This institution, however, was made a pretext for the gross calumnies which have tarnished her reputation.] She conceived such a passion for Phaon, a youth of Mitylene, that upon his refusal to gratify her desires, she threw herself into the sea from Mount Leucas. [She is represented by Ovid as very far from handsome, and as she was probably no longer young when she became enamoured of Phaon, his neglect of her is not at all to be wondered at.] She had composed nine books in lyric verses, besides epigrams, elegies, &c. Of all these compositions nothing now remains but two pieces, whose uncommon sweetness and elegance show how meritoriously the praises of the ancients have been bestowed upon a poetess who for the sublimity of her genius was called the tenth Muse. [Besides these two pieces, there remain some fragments quoted by the scholiast and others. What remains of the poetry of Sappho is generally published with the odes of Anacreon. Plutarch compares the inspiration of her verses to that of the Pythoness. The fragments that remain of the compositions of Sappho confirm this decision, and completely justify the admiration of antiquity. Dionysius of Halicarnassus has preserved her beautiful "Ode to Venus;" a second ode, still more beautiful, is quoted by Longinus. Independent of these there only remain some epigrams and detached verses. The most critical edition is that of Bloomfield, in the *Museum Criticum*, Vol. 1.] Her compositions were all extant in the age of Horace. The Lesbians were so sensible of the merit of Sappho, that after her death they paid her divine honours, and raised her temples and altars, and stamped their money with her image. The Sapphic verse was invented by her. *Ovid. Heroid. 15. Trist. 2. v. 365.—Horat. 2, Od. 13.—Herodot. 2, c. 135.—Stat. 5. Sylv. 3, v. 155.—Ælian. V. H. 12, c. 18 and 29.—Plin. 22, c. 8.*

SARACENI, [or *Saracens*, a general appellation

by which the tribes from Mecca to the Euphrates were confounded by the Greeks and Latins. Concerning the etymology of the name various opinions have been advanced. Many derive it from an Arabic term *Sherkin*, which signifies an oriental situation.]

SARÁSA, a fortified place of Mesopotamia, on the Tigris. *Strab.*

SARÁVUS, now the *Soar*, a river of Belgium falling into the Moselle.

SARDANAPÁLUS, the 40th and last king of Assyria, celebrated for his luxury and voluptuousness. The greatest part of his time was spent in the company of his eunuchs, and the monarch generally appeared in the midst of his concubines disguised in the habit of a female, and spinning wool for his amusement. This effeminacy irritated his officers; Sabelis and Arsaces conspired against him, and collected a numerous force to dethrone him. Sardanapalus quitted his voluptuousness for a while, and appeared at the head of his armies. The rebels were defeated in three successive battles, but at last Sardanapalus was beaten and besieged in the city of Ninus, for two years. When he despaired of success, he burned himself in his palace, with his eunuchs, concubines, and all his treasures, and the empire of Assyria was divided among the conspirators. This famous event happened B. C. 820, according to Eusebius; though Justin and others, with less probability, place it 80 years earlier. [*vid. Anchiale.*] *Herodot. 2, c. 150.—Diod. 2.—Strab. 14.—Cic. Tusc. 5, c. 35.*

SARDI, the inhabitants of Sardinia. *vid. Sardinia.*

SARDES. *vid. Sardis.*

SARDINIA, the greatest island in the Mediterranean after Sicily, at the south of Corsica. [It is about 140 miles in length from N. to S. and 60 in its medial breadth from E. to W.] It was originally called *Sandahotis* or *Ichouasa*, from its resembling the human foot, (*ⓧⓧⓧ*) and it received the name of Sardinia from Sardinus, a son of Hercules, who settled there with a colony which he had brought with him from Libya. [Others make even the name Sardinia refer to its peculiar shape, and derive it from the Oriental term *Saad* or *Sarad*, denoting the traces of a foot. [Other colonies, under Aristæus, Norax, and Iolas, also settled there. [Some make colonies of Trojans to have settled in it after the ruin of their country; and to have been afterwards driven to the mountains by the Greeks who came hither.] It was first held by the Phœniciaus. After them the Carthaginians were long masters of it, and were dispossessed by the Romans in the first Punic war, A. U. C. 521. [Corsica was also subdued in the following year, and both islands became subject to the same prætor.] Some call it with Sicily, one of the granaries of Rome. The air was very unwholesome, though the soil was fertile in corn, in wine, and oil. [The air is still unwholesome on account of the morasses and the high mountains on the north side, which obstruct the course of the wind.] Neither

wolves nor serpents are found in Sardinia, nor any poisonous herb, except one, [a species of *ranunculus*,] which, when eaten, contracts the nerves, and is attended with a paroxysm of laughter, the forerunner of death; hence *risus Sardonicus*, or *Sardous*. [Sardinia at the present day is rich in minerals. Several silver mines are worked; the lead mines, however, are the most productive; those of Iglesias yielding from 50 to 80 pounds in the hundred-weight.] *Cic. Fam.* 7, c. 25.—*Servius ad Varg.* 7, ecl. 41.—*Tacit. Ann.* 2, c. 85.—*Mela*, 3, c. 7.—*Strab.* 2 and 5.—*Cic. pro Manil. ad Q. frat.* 2, ep. 3.—*Plin.* 3, c. 7.—*Paus.* 10, c. 17.—*Varro de R. R.—Val. Max.* 7, c. 6.

SARDICA, [the metropolis of Dacia Mediterranea. It was situate a considerable distance to the north-west of Philippopolis, on the confines of Pæonia. The Bulgarians changed the name to *Triaditza*. The vestiges of it are contiguous to *Sophia*.]

SARDIS, or **SARDES**, now *Sart*, a town of Asia Minor, the capital of the kingdom of Lydia, situate at the foot of Mount Tmolus, on the banks of the Pactolus. [The citadel was placed on a craggy mountain south-east of the town, and on account of its situation was deemed impregnable. Sardis was an ancient city, posterior, however, to the siege of Troy. According to Herodotus it was seized by the Cimmerians who were driven from their country by the Scythian Nomades, in the reign of Ardyus, who ascended the throne 630 B. C. It was wrested from them by Alyattes 2d, who began to reign 619 years B. C. It became subject to Cyrus 584 B. C. who gained a victory over Cræsus in the plain before the city. In the year 214 B. C. Antiochus the Great made himself master of Sardis, and held it for 25 years. It was the place of his retreat after the battle of Magnesia. After his departure from the city to join Seleucus his son, it surrendered to the Romans.] It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt. It was burnt by the Athenians B. C. 504, which became the cause of the invasion of Attica by Darius. *Plut. in Alex.—Ovid. Met.* 11, v. 137, 152, &c.—*Strab.* 13.—*Herodot.* 1, c. 7, &c.

SARDONES, the people of *Roussilon* in France, at the foot of the Pyrenees. *Plin.* 2, c. 4.

SARDUS, a son of Hercules, who led a colony to Sardinia, and gave it his name.

SAREPHTA, a town of Phœnicia between Tyre and Sidon, now *Sarfand*.

SARMÆTE, or **SAUROMÆTE**, the inhabitants of Sarmatia. *vid. Sarmatia*.

SARMÆTIA, an extensive country at the north of Europe and Asia, divided into European and Asiatic. The European was bounded by the ocean on the north, Germany and the Vistula on the west, [and extended to the Euxine on the east, being parted from Asia and Asiatic Sarmatia by the Cimmerian Bosphorus, Palus Mæotis, and Tanais. Asiatic Sarmatia had towards the north unknown

boundaries, towards the west European Sarmatia, towards the east Scythia, and towards the south and south-east, Colchis, Iberia, Albania, and the Caspian Sea.] The former contained the modern kingdoms of *Russia*, *Poland*, *Lithuania*, and *Little Tartary*; and the latter, *Great Tartary*, *Circassia*, and the neighbouring country. The Sarmatians were a savage uncivilized nation, often confounded with the Scythians, naturally warlike, and famous for painting their bodies to appear more terrible in the field of battle. They were well known for their lewdness, and they passed among the Greeks and Latins by the name of Barbarians. In the time of the emperors they became very powerful, they disturbed the peace of Rome by their frequent incursions; till, at last, increased by the savage hordes of Scythia, under the barbarous names of Huns, Vandals, Goths, Alans, &c. they successfully invaded and ruined the empire in the 3d and 4th centuries of the Christian era. They generally lived on the mountains, without any habitation except their *chariots*, whence they have been called *Hamacobii*; they lived upon plunder, and fed upon milk mixed with the blood of horses. *Strab.* 7, &c.—*Mela*, 2, c. 4.—*Diod.* 2.—*Flor.* 4, c. 12.—*Lucan.* 1, &c.—*Juv.* 2.—*Ovid. Trist.* 2, &c.

SARMATICUM MARE, a name given to the Euxine Sea because on the coast of Sarmatia. *Ovid.* 4, *ex. Pont. ep.* 10, v. 38.

SARNUS, a river of Picenum, dividing it from Campania, and falling into the Tuscan Sea. *Stat.* 1, *Sylt.* 2, v. 265.—*Virg. Æn.* 7, v. 738.—*Strab.* 5.

SARON, a king of Troæzene, unusually fond of hunting. He was drowned in the sea, where he had swam for some miles in pursuit of a stag. He was made a sea-god by Neptune, and divine honours were paid to him by the Troæzians. It was customary for sailors to offer him sacrifices before they embarked. That part of the sea where he was drowned was called *Saronicus Sinus*, on the coast of Achaia, near the isthmus of Corinth. Saron built a temple to Diana at Troæzene, and instituted festivals to her honour, called from himself *Saronia*. *Paus.* 2, c. 30.—*Mela*, 2, c. 3.—*Strab.* 8.

SARONICUS SINUS, now the *Gulf of Euxina*, a bay of the Ægean Sea, lying at the [south-west of Attica, and north-east of Argolis, and commencing between the promontories of Sunium and Scylleum.] Some suppose that this part of the sea received its name from Saron, who was drowned there, or from a small river which discharged itself on the coast, or from a small harbour of the same name. This bay is about 62 miles in circumference, 23 miles in its broadest, and 25 in its longest part, according to modern calculation.

SARPEDON, a son of Jupiter by Europa, the daughter of Agenor. He banished himself from Crete, after he had in vain attempted to make himself king in preference to his elder brother Minos, and he retired to

Caria where he built the town of Miletus. He went to the Trojan war to assist Priam against the Greeks, where he was attended by his friend and companion Glaucus. He was at last killed by Patroclus, after he had made a great slaughter of the enemy, and his body by order of Jupiter, was conveyed to Lycia by Apollo, where his friends and relations paid him funeral honours, and raised a monument to perpetuate his valour. According to some mythologists, the brother of king Minos, and the prince who assisted Priam, were two different persons. This last was king of Lycia, and son of Jupiter, by Laodamia, the daughter of Bellerophon, and lived about a hundred years after the age of the son of Europa. *Apollod.* 3, c. 1.—*Herodot.* 1, c. 173.—*Strab.* 12.—*Homer. Il.* 16.—A son of Neptune, killed by Hercules for his barbarous treatment of strangers.—A town of Cilicia, famous for a temple sacred to Apollo and Diana.—Also a promontory of the same name in Cilicia, beyond which Antiochus was not permitted to sail by a treaty of peace which he had made with the Romans. *Liv.* 38, c. 38.—*Mela*, 1, c. 13.

SARRA, a town of Phœnicia, the same as *Tyre*. It receives this name from a small shell-fish of the same name, which was found in the neighbourhood, and with whose blood garments were dyed. Hence came the epithet of *sarranus*, so often applied to Tyrian colours, as well as to the inhabitants of the colonies of the Tyrians, particularly Carthage. [The names *Sar*, *Sur*, *Tyr*, would seem rather to have some analogy with one of the Oriental names of the Sun.] *Sil.* 6, v. 662, l. 45, v. 205.—*Virg. G. 2*, v. 506.—*Festus. de V. sig.*

SARRASTES, a people of Campania on the Sarnus, who assisted Turnus against Æneas. *Virg. Æn.* 7, v. 738.

SARSINA, an ancient town of Umbria, where the poet Plautus was born. The inhabitants are called *Sarsinates*. *Martial.* 9, ep. 59.—*Plin.* 3, c. 14.—*Ital.* 8, v. 462.

SASON, an island at the entrance of the Adriatic Sea, lying between Brundisium and Aulon on the coast of Greece. It was barren and inhospitable. *Strab.* 6.—*Lucan.* 2, v. 627, and 5, v. 650.—*Sil. It.* 7, v. 480.

SATICŪLA, and SATICULUS, a town near Capua. *Virg. Æn.* 7, v. 729.—*Liv.* 9, c. 21. l. 23, c. 39.

SATŪRA, a lake of Latium, forming part of the Pontine lakes. *Sil.* 8, v. 382.—*Virg. Æn.* 7, v. 801.

SATUREIUM, or SATUREUM, a town of Calabria, near Tarentum, with famous pastures, and horses, whence the epithet of *satureianus* in *Horat.* 1, *Sat.* 6.

SATURNĀLIA, festivals in honour of Saturn celebrated the 17th of December. They were instituted long before the foundation of Rome, in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn. Some however suppose, that the Saturnalia were first observed at Rome in the reign of Tullus Hostilius, after

a victory obtained over the Sabines; while others support, that Janus first instituted them in gratitude to Saturn, from whom he had learnt agriculture. Others suppose, that they were first celebrated in the year of Rome 257, after a victory obtained over the Latins by the dictator Posthumius. The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for 3, [and afterwards, by order of Caligula, for 5 days.] The celebration was remarkable for the liberty which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon every subject. It was usual for friends to make presents one to another, all animosity ceased, no criminals were executed, schools were shut, war was never declared, but all was mirth, riot, and debauchery. In the sacrifices the priests made their offerings with their heads uncovered, a custom which was never observed at any other festivals. *Senec. ep.* 18.—*Cato. de R. R.* 57.—*Sueton. in Vesp.* 19.—*Cic. ad Attic.* 5, ep. 20.

SATURNIA, a name given to Italy, because Saturn had reigned there during the golden age. *Virg. G. 2*, v. 173.—A name given to Juno, as being the daughter of Saturn. *Virg. G. 2*, v. 173, *Æn.* 3, v. 380.—An ancient town of Italy, supposed to be built by Saturn on the Tarpeian rock. *Virg. Æn.* 8, v. 358.

SATURNINUS, P. Sempronius, a general of Valerian, proclaimed emperor in Egypt by his troops after he had rendered himself celebrated by his victories over the Barbarians. His integrity, his complaisance, and affability, had gained him the affection of the people, but his fondness of ancient discipline provoked his soldiers, who wantonly murdered him in the 43d year of his age, A. D. 262.—Sextus Junius, a Gaul, intimate with Aurelian. The emperor esteemed him greatly, not only for his private virtues, but for his abilities as a general, and for the victories which he had obtained in different parts of the empire. He was saluted emperor at Alexandria, and compelled by the clamorous army to accept of the purple, which he rejected with disdain and horror. Probus, who was then emperor, marched his forces against him, and besieged him in Apamea, where he destroyed himself when unable to make head against his powerful adversary.—Appuleius, a tribune of the people, who raised a sedition at Rome, intimidated the senate, and tyrannized for three years. Meeting at last with opposition, he seized the capitol, but being induced by the hopes of a reconciliation to trust himself amidst the people, he was suddenly torn to pieces. His sedition has received the name of *Apuleiana* in the Roman annals. *Flor.*—Pompeius, a writer in the reign of Trajan. He was greatly esteemed by Pliny, who speaks of him with great warmth and approbation, as an historian, a poet, and an orator. Pliny always consulted the opinion of Saturninus before he published his compositions.

SATURNIUS, a name given to Jupiter, Pluto, and Neptune, as being the sons of Saturn.

SATURNUS, a son of Cœlus, or Uranus, by Terra, called also Titea, Thea, or Titheia. [*vid.* the end of this article.] He was naturally artful, and by means of his mother, he revenged himself on his father, whose cruelty to his children, had provoked the anger of Thea. The mother armed her son with a scythe, which was fabricated with the metals drawn from her bowels, and as Cœlus was going to unite himself to Thea, Saturn mutilated him, and for ever prevented him from increasing the number of his children, whom he treated with unkindness and confined in the infernal regions. After this the sons of Cœlus were restored to liberty, and Saturn obtained his father's kingdom by the consent of his brother, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and instead of the children, she gave him large stones, which he immediately swallowed without perceiving the deceit. Titan was some time after informed that Saturn had concealed his male children, therefore he made war against him, dethroned and imprisoned him with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to replace him on his throne. Saturn, unmindful of his son's kindness, conspired against him, when he heard that he raised cabals against him, but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his concealment (*lateo*.) Janus, who was then king of Italy, received Saturn with marks of attention, he made him his partner on the throne; and the king of heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. Saturn was father of Chiron the centaur by Philyra, whom he had changed into a mare, to avoid the importunities of Rhea. The worship of Saturn was not so solemn or so universal as that of Jupiter. It was usual to offer human victims on his altars, but this barbarous custom was abolished by Hercules, who substituted small images of clay. In the sacrifices of Saturn, the priest always performed the ceremony with his head uncovered, which was unusual at other solemnities. The god is generally represented as an old man, bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites its own tail, which is an emblem of time and of the revo-

lution of the year. In his left hand he holds a child, which he raises up as if instantly to devour it. Tatus, king of the Sabines, first built a temple to Saturn on the Capitoline hill, a second was afterwards added by Tullus Hostilius, and a third by the first consuls. On his statues were generally hung fetters, in commemoration of the chains he had worn when imprisoned by Jupiter. From this circumstance all slaves that obtained their liberty generally dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken from the statues to intimate the freedom and the independence which mankind enjoyed during the golden age. One of his temples at Rome was appropriated for the public treasury, and it was there also that the names of foreign ambassadors were enrolled. [Bochart considers Saturn to have been the same with Noah. According to others, Saturn was the same with Time, the Greek words which stand for Saturn and Time, differing only in one letter, (*χρονος. Saturnus, χρονος, tempus*;) and on this account Saturn is represented as devouring his children and casting them up again, as time devours and consumes all things which it has produced, which at length revive again and are as it were renewed: or else, days, months, and years, are the children of time which he constantly devours and produces anew. So some derive the Latin name from *saturare*, because, as Cicero says, *saturatur an'is quos ipse devorat*, he is satisfied with the years which he devours. *vid.* Remarks under the article Jupiter.] *Hesiod. Theog.—Apollod. 1, c. 1—Virg. Æn. 8, v. 319.—Paus. 8, c. 8.—Tibull. el. 3, v. 35.—Homer. Il.—Ovid. Fast. 4, v. 197.—Met. 1, v. 123.*

SATURUM, a town of Calabria, where stuffs of all kinds were dyed in different colours with great success. *Virg G. 2, v. 197, l. 4, v. 335.*

SATYRI, demi gods of the country whose origin is unknown. [*vid.* the end of this article.] They are represented like men, but with the feet and the legs of goats, short horns on the head, and the whole body covered with thick hair. They chiefly attended upon Bacchus, and rendered themselves known in his orgies by their riot and lasciviousness. The first fruits of every thing were generally offered to them. The Romans promiscuously called them *Fauni*, *Panrs*, and *Sylvari*. It is said that a Satyr was brought to Sylla, as that general returned from Thesaly. The monster had been surprised asleep in a cave; but his voice was inarticulate when brought into the presence of the Roman general, and Sylla was so disgusted with it, that he ordered it to be instantly removed. The monster answered in every degree the description which the poets and painters have given of the Satyrs. [The name *Σατυρος* is commonly derived from *σαθν*, indicative of their lasciviousness. Bochart, however, derives the term Satyr from the Hebrew *Sair*, which signifies a devil under the shape of a

goat. The introduction of Satyrs into the poetical world was probably owing to large monkeys seen in the woods, which nearly resembled men. These had frequently terrified the shepherds and pursued the shepherdesses, and perhaps some of the priests of Bacchus and the shepherds may occasionally have arrayed themselves in goat-skins, and counterfeited the appearance of Satyrs to seduce the innocent shepherdesses.] *Paus.* 1, c. 23.—*Plut. in Syll.*—*Virg. Ecl.* 5, v. 13.—*Ovid. Heroid.* 4, v. 171.

SATYRUS, a king of Bosphorus, who reigned 14 years, &c. His father's name was Spartacus. *Diod.* 20.—A Greek actor who instructed Demosthenes, and taught him how to have a good and strong delivery.—A Rhodian sent by his countrymen to Rome, when Eumenes had accused some of the allies of intention to favour the interests of Macedonia against the republic.—An architect who, together with Peteus, is said to have planned and built the celebrated tomb which Artemisia erected to the memory of Mausolus, and which became one of the wonders of the world. The honour of building it is ascribed to others.

SAUPEIUS TROGUS Appius, a Roman, who died on his return from the bath upon taking mead, &c.. *Plin.* 7, c. 53.

SAVO, or SAVONA, a town with a small river of the same name in Campania. *Stat.* 4.—*Plin.* 3, c. 5.

SAUROMĀTĒ, called *Sarmatæ* by the Latins. *vid.* Sarmatia.

SATRUS, a famous robber of Elis, killed by Hercules. *Paus.* 6, c. 21.

SAVUS, a river of Pannonia, rising in Noricum, and falling into the Danube, after flowing through Pannonia, in [a south-eastern direction. It is now the *Save*; at its mouth stands *Belgrade*, the ancient Singidunum.] *Claudius de Stil.* 2.

SAXONES, a people of Germany, near the Chersonesus Cimbrica. [The first ancient writer who seems to have mentioned the Saxones is Ptolemy, who speaks of them as occupying the neck of the Cimbric Chersonese, or modern *Jutland*, and three small islands at the mouth of the Elbe. They afterwards became a powerful and extensive nation, and distinguished themselves by their naval force. In the year 449, Hengist and Horsa made a descent on the British coasts, and other chieftains followed successively. The Angli made their appearance in the island about a century after the invasion of Hengist. *vid.* Angli.] *Ptolem.* 3, 11.—*Claud.* 1. *Eutr.* v. 392.

SCÆA, one of the gates of Troy, where the tomb of Laomedon was seen. [It received its name from *σκαιος*, *sinister*, as it was on the left side of the city, facing the sea and the Grecian camp.] *Homer. Il.*—*Sil.* 13, v. 73.

SCÆVA, a soldier in Cæsar's army, who behaved with great courage at Dyrrachium. *Lucan.* 6, v. 144.—Memor, a Latin poet in the reign of Titus and Domitian.—A friend of Horace, to whom the poet addressed 1, ep. 17. He was a Roman knight.]

SCÆVOLA. *vid.* Mutius.

SCALĀBIS, [a city of Lusitania, on the Tagus. It is now *St. Irene*, corrupted into *Santarem*.]

SCALDIS, or SCALDIUM, a river of Belgium, now called *The Scheld*, and dividing the modern country of the Netherlands from Holland. *Cæs. G.* 6, v. 33.—Pons, a town on the same river, now called *Conde*. *Cæs.*

SCAMANDER, or SCAMANDROS, a celebrated river of Troas, [rising, according to Strabo, in the highest part of Mount Ida, in the same hill with the Granicus and Esepus, and falling into the sea at Sigæum. Every thing tends to show that it is the same with the modern *Mendere*, as Wood, Rennel, and others maintain. The *Mendere* is 40 miles long, 300 feet broad, deep in the time of flood, but nearly dry in the time of summer. Dr. Clarke successfully combats the opinion of those who make the Scamander to have arisen from the springs of *Bounabarshy*, and traces the source of the river to the highest mountain in the chain of Ida, now called *Kasdaghy*.] It receives the Simois in its course, and towards its mouth it is very muddy, and flows through marshes. [Between the Scamander and Simois, Homer's Troy is supposed to have stood.] This river, according to Homer, was called *Xanthus* by the gods, and Scamander by men. The waters of the Scamander had the singular property of giving a beautiful colour to the hair or the wool of such animals as bathed in them; and from this circumstance the three goddesses, Minerva, Juno, and Venus, bathed there before they appeared before Paris to obtain the golden apple. [The name Xanthus, *yellow*, was given to the Scamander from the peculiar colour of its waters, a name which is still very applicable to the *Mendere*, the yellow colour of whose waters has repeatedly attracted the attention of modern travellers.] It was usual among all the virgins of Troas to bathe in the Scamander when they were arrived to nubile years, and to offer to the god their virginity in these words, *λαβε μου, Σκαμανδρε, την παρθενειαν*. [This custom was discontinued on account of an Athenian, named Cimon, having assumed the disguise of a river-god, and violated a noble virgin, at that time betrothed.] The god of the Scamander had a regular priest, and sacrifices offered to him. Some suppose that the river received its name from Scamander, the son of Corybas. *Ælian. Anim.* 8, c. 21.—*Strab.* 1 and 13.—*Plin.* 5, c. 30.—*Mela*, 1, c. 18.—*Homer. Il.* 5.—*Plut.*—*Æschin.* ep. 10.—A son of Corybas and Demodice, who brought a colony from Crete into Phrygia, and settled at the foot of Mount Ida, where he introduced the festivals of Cybele, and the dances of the Corybantes. He some time after lost the use of his senses, and threw himself into the river Xanthus, which ever after bore his name. His son-in-law Teucer succeeded him in the government of the colony. He had two daughters, Thymo and Callirrhoe. *Apollod.* 3, c. 12.—*Diod.* 4,

SCAMANDRIA, a town on the Scamander. *Plin.* 4, c. 30.

SCANDINAVIA, a name given by the ancients to that tract of territory which contains the modern kingdoms of *Norway, Sweden, Denmark, Lapland, Finland,* &c. supposed by them to consist of a number of islands. *Plin.* 4, c. 13.

SCANTIA SYLVA, a wood of Campania, the property of the Roman people. *Cic.*

SCANTILLA, the wife of Didius Julianus. It was by her advice that her husband bought the empire which was exposed to sale at the death of Pertinax.

SCANTINIA LEX. *vid.* Scatinia.

SCATESÿLE, a town of Thrace, near Abdera, abounding in silver and gold mines, belonging to Thucydides, [in right of his wife,] who is supposed there to have written his history of the Peloponnesian war. [Lucretius calls the place Scaptulesa; the more correct form is Scaptahyla, from *σκαπτα*, *fodio*, and *ὕλη*, *sylva*.] *Lucret.* 6, v. 310.—*Plut.* in *Cim.*

SCARDII, a ridge of mountains of Macedonia, which separate it from Illyricum. *Liv.* 43, c. 20.

SCANTINIA LEX *de pudicitia*, by C. Scatinus Aricinus, the tribune, was enacted against those who kept catamites, and such as prostituted themselves to any vile or unnatural service. The penalty was originally a fine, but it was afterwards made a capital crime under Augustus. [It is sometimes called Scatinia Lex; not, however, from one Scatinus, who, according to Valerius Maximus, was the first person condemned under it, but probably from the name of the individual who proposed the law, Scatinus, and not Scatinus.]

SCAURUS, (M. Æmilius,) a Roman consul who distinguished himself by his eloquence at the bar, and by his successes in Spain, in the capacity of commander. He was sent against Jugurtha, and some time after accused of suffering himself to be bribed by the Numidian prince. [According to Sallust, this nobleman tarnished the lustre of his splendid talents by avarice and other degrading passions; while Cicero, on the contrary, speaks of him in the highest terms in various parts of his writings. Sallust's known dislike to the nobility may account in some degree for this discrepancy. Scaurus wrote a work in three books, recording the principal occurrences and transactions of his own life, which Cicero commends, and considers equal to Xenophon's *Life of Cyrus*.] Scaurus conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road, which from him was called the Æmylian. He was originally very poor. His son, of the same name, made himself known by the large theatre he built during his edileship. This theatre, which could contain 30,000 spectators, was supported by 360 columns of marble, 38 feet in height, and adorned with 3000 brazen statues. This celebrated edifice, according to Pliny, prov-

ed more fatal to the manners and the simplicity of the Romans than the proscriptions and wars of Sylla had done to the inhabitants of the city. Scaurus married Murcia. *Cic. in Brut.*—*Val. Max.* 4, c. 4.—*Plin.* 34, c. 7, l. 36, c. 2.—A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of this command rendered young Scaurus melancholy, and he plunged a sword into his own heart to free himself from farther ignominy.—Aurelius, a Roman consul taken prisoner by the Gauls. He was put to a cruel death because he told the king of the enemy not to cross the Alps to invade Italy, which was universally deemed unconquerable.—M. Æmilius, a man in the reign of Tiberius, accused of adultery with Livia, and put to death. He was an eloquent orator, but very lascivious and debauched in his morals.—Terentius, a Latin grammarian. He had been preceptor to the emperor Adrian. *A. Gellius.* 11, c. 15.

SCELERĀTUS, a plain at Rome near the Colline gate, where the vestals were buried alive, when convicted of adultery. *Liv.* 8, c. 15.—One of the gates of Rome was called *Scelerata*, because the 300 Fabii, who were killed at the river Crimera, had passed through it when they went to attack the enemy. It was before named *Carmentalis*.—There was also a street at Rome, formerly called *Cyprius*, which received the name of the *Sceleratus vicus*, because there Tullia ordered her postillion to drive her chariot over the body of her father, king Servius. *Liv.* 1, c. 48.—*Ovid. Ib.* 365.

SCENA, a river of Ireland, now the *Shannon*. *Orosius.* 1, c. 2.

SCENTĒ, Arabians who live in tents. *Plin.* 5, c. 11.

SCEPSIS, a town of Troas, where the works of Theophrastus and Aristotle were long concealed under ground and damaged by the wet, &c. [*vid.* Aristoteles.] *Strab.* 10.

SCHEDIA, a small village of Egypt, with a dock-yard, between the western mouths of the Nile and Alexandria. *Strab.*

SCHERIA, an ancient name of Corcyra. *Paus.* 2, c. 5.—*Plin.* 4, c. 12.

SCIASTES, a surname of Apollo at Lacedæmon, from the village Scias, where he was particularly worshipped. *Lycoph.* 562.—*Tzetzes, loco.*

SCIĀTHOS, an island in the Ægean Sea, opposite Mount Pelion, on the coast of Thessaly, [now *Sciatho*.] *Val. Flacc.* 2.

SCILLUS, [a town of Elis, in the district of Triphylia on the small river Chalois.] *vid.* Xenophon.

SCINIS, a cruel robber who tied men to the boughs of trees which he had forcibly brought together, and which he afterwards unloosened, so that their limbs were torn in an instant from their body. *Ovid. Met.* 7, v. 440.

SCIPIADÆ, a name applied to the two Sci-

pious, who obtained the surname of *Africanus* from the conquest of Carthage. *Virg. Æn.* 6, v. 843.

SCIPIO, a celebrated family at Rome, who obtained the greatest honours in the republic. The name seems to be derived from *Scipio*, which signifies *a stick*, because one of the family had conducted his blind father, and had been to him as a stick. The Scipios were a branch of the Cornelian family. The most illustrious were P. Corn. a man made master of horse by Camillus, &c.—A Roman dictator.—L. Cornel. a consul, A. U. C. 454, who defeated the Etrurians near Volaterræ.—Another consul A. U. C. 493.—Cn. surnamed Asina, was consul A. U. C. 492 and 493. He was conquered in his first consulship in a naval battle, and lost 17 ships. The following year he took Aleria in Corsica, and defeated Hanno, the Carthaginian general, in Sardinia. He also took 200 of the enemy's ships, and the city of Panormus in Sicily. He was father to Publius and Cneius Scipio. Publius, in the beginning of the second Punic war, was sent with an army to Spain to oppose Annibal; but when he heard that his enemy had passed over into Italy, he attempted by quick marches and secret evolutions to stop his progress. He was conquered by Annibal near the Ticinus, where he nearly lost his life, had not his son, who was afterwards surnamed Africanus, courageously defended him. He again passed into Spain, where he obtained some memorable victories over the Carthaginians, and the inhabitants of the country. His brother Cneius shared the supreme command with him, but their great confidence proved their ruin. They separated their armies, and soon after Publius was furiously attacked by the two Asdrubals and Mago who commanded the Carthaginian armies. The forces of Publius were too few to resist with success the three Carthaginian generals. The Romans were cut to pieces, and their commander was left on the field of battle. No sooner had the enemy obtained this victory than they immediately marched to meet Cneius Scipio, whom the revolt of 30,000 Celtiberians had weakened and alarmed. The general, who was already apprized of his brother's death, secured an eminence, where he was soon surrounded on all sides. After desperate acts of valour he was left among the slain, or, according to some, he fled into a tower where he was burnt with some of his friends by the victorious enemy. *Liv.* 21, &c.—*Polyb.* 4.—*Flor.* 2, c. 6, &c.—*Eutrop.* 3, c. 8, &c.—Publius Cornelius, surnamed *Africanus*, was son of Publius Scipio who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life by deeds of unexpected valour and boldness. The battle of Cannæ, which proved so fatal to the Roman arms, instead of disheartening Scipio, raised his expectations, and he no sooner heard that some of his desperate countrymen wished to abandon Italy, and to fly from the insolence of the conqueror, than, with his sword in his hand,

and by his firmness and example, he obliged them to swear eternal fidelity to Rome, and to put to immediate death the first man who attempted to retire from his country. In his 21st year, Scipio was made an edile, an honourable office, which was never given but to such as had reached their 27th year. Some time after, the Romans were alarmed by the intelligence that the commanders of their forces in Spain, Publius and Cneius Scipio, had been slaughtered, and immediately young Scipio was appointed to avenge the death of his father, and of his uncle, and to vindicate the military honour of the republic. It was soon known how able he was to be at the head of an army; the various nations of Spain were conquered, and in four years the Carthaginians were banished from that part of the continent, the whole province became tributary to Rome; New Carthage submitted in one day, and in a battle 54,000 of the enemy were left dead on the field. After these signal victories, Scipio was recalled to Rome, which still trembled at the continual alarms of Annibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon a proper general to encounter Annibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and he declared in the senate that if Annibal was to be conquered he must be conquered in Africa. These bold measures were immediately adopted, though opposed by the eloquence, age, and experience of the great Fabius, and Scipio was empowered to conduct the war on the coasts of Africa. With the dignity of consul he embarked for Carthage. Success attended his arms, his conquests were here as rapid as in Spain; the Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated in a drawn battle. These repeated losses alarmed Carthage; Annibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met each other in the field. Terms of accommodation were proposed; but in the parley which the two commanders had together nothing satisfactory was offered, and while the one enlarged on the vicissitudes of human affairs, the other wished to dictate like a conqueror, and recommend the decision of the controversy to the sword. This celebrated battle was fought near Zama, and both generals displayed their military knowledge in drawing up their armies and in choosing their ground. Their courage and intrepidity were not less conspicuous in charging the enemy; a thousand acts of valour were performed on both sides, and though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was vanquished. About 20,000 Carthaginians were slain, and the same number made prisoners of war, B. C. 202. Only 2000 of the Romans were killed. This battle was decisive: the Carthaginians sued for peace.

which Scipio at last granted on the most severe and humiliating terms. The conqueror, after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. Here he enjoyed for some time the tranquillity and the honours which his exploits merited, but in him also, as in other great men, fortune showed herself inconstant. Scipio defended the populace in wishing to distinguish the senators from the rest of the people at the public exhibitions, and when he canvassed for the consulship for two of his friends, he had the mortification to see his application slighted, and the honours which he claimed bestowed on a man of no character, and recommended by neither abilities nor meritorious actions. He retired from Rome, no longer to be the spectator of the ingratitude of his countrymen, and in the capacity of lieutenant he accompanied his brother against Antiochus king of Syria. In this expedition his arms were attended with usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome, Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, raised seditions against him, and the Petillii, two tribunes of the people, accused the conqueror of extortion in the provinces of Asia, and of living in an indolent and luxurious manner. Scipio condescended to answer to the accusation of his calumniators: the first day was spent in hearing the different charges, but when he again appeared on the second day of his trial, the accused interrupted his judges, and exclaimed, *Tribunes and fellow-citizens, on this day, this very day, did I conquer Annibal and the Carthaginians: come therefore with me, Romans, let us go to the capitol, and there return our thanks to the immortal gods for the victories which have attended our arms.* These words had the desired effect, the tribes and all the assembly followed Scipio, the court was deserted, and the tribunes were left alone in the seat of judgment. Yet when this memorable day was past and forgotten, Africanus was a third time summoned to appear; but he had fled before the impending storm, and retired to his country-house at Liternum. The accusation was therefore stopped, and the accusers silenced, when one of the tribunes, formerly distinguished for his malevolence against Scipio, rose to defend him, and declared in the assembly, that it reflected the highest disgrace on the Roman people, that the conqueror of Annibal should become the sport of the populace, and be exposed to the malice and envy of disappointed ambition. Some time after Scipio died in the place of his retreat, about 184 years before Christ, in the 48th year of his age; and so great an aversion did he express, as he expired, for the depravity of the Romans and the ingratitude of their senators, that he ordered his bones not to be conveyed to

Rome. They were accordingly inhumed at Liternum, where his wife *Emilia*, the daughter of Paulus *Emilius*, who fell at the battle of Cannæ, raised a mausoleum on his tomb, and placed upon it his statue, with that of the poet *Ennius*, who had been the companion of his peace and of his retirement. If Scipio was robbed during his life-time of the honours which belonged to him as a conqueror of Africa, he was not forgotten when dead. The Romans viewed his character with reverence; with raptures they read of his warlike actions, and Africanus was regarded in the following ages as a pattern of virtue, and of innocence, courage, and liberality. As a general, the fame and the greatness of his conquests explain his character, and indeed we hear that *Annibal* declared himself inferior to no general that ever lived except *Alexander the Great*, and *Pyrrhus* king of *Epirus*; and when Scipio asked him what rank he would claim if he had conquered him, the *Carthaginian* general answered, *If I had conquered you, Scipio, I would call myself greater than the conqueror of Darius and the ally of the Tarentines.* As an instance of Scipio's continence, ancient authors have faithfully recorded that the conqueror of Spain refused to see a beautiful princess that had fallen into his hands after the taking of *New Carthage*, and that he not only restored her inviolate to her parents, but also added immense presents for the person to whom she was betrothed. It was to the artful complaisance of Africanus that the Romans owed their alliance with *Masinissa*, king of *Numidia*, and also that with king *Syphax*. The friendship of Scipio and *Lælius* is well known. *Polyb.* 6.—*Plut.*—*Flor.* 2, c. 6.—*Cic. in Brut.* &c.—*Eutrop.*—*Lucius Cornelius*, surnamed *Asiaticus*, accompanied his brother Africanus in his expeditions in Spain and Africa. He was rewarded with the consulship A. U. C. 562, for his services to the state, and he was empowered to attack *Antiochus* king of *Syria*, who had declared war against the Romans. *Lucius* was accompanied in this campaign by his brother Africanus; and by his own valour, and the advice of the conqueror of *Annibal*, he soon routed the enemy, and in a battle near the city of *Sardis* he killed 50,000 foot and 4000 horse. Peace was soon after settled by the submission of *Antiochus*, and the conqueror, at his return home, obtained a triumph, and the surname of *Asiaticus*. He did not, however, long enjoy his prosperity; Cato, after the death of Africanus, turned his fury against *Asiaticus*, and the two *Petillii*, his devoted favourites, presented a petition to the people, in which they prayed that an enquiry might be made to know what money had been received from *Antiochus* and his allies. The petition was instantly received, and *Asiaticus*, charged to have suffered himself to be corrupted by *Antiochus*, was summoned to appear before the tribunal of *Terentius Culeo*, who was on this occasion created prætor. The judge, who was an inveterate enemy to the family of the *Scipios*,

soon found Asiaticus, with his two lieutenants and his quæstor, guilty of having received, the first 6000 pounds weight of gold, and 480 pounds weight of silver, and the others nearly an equal sum, from the monarch against whom, in the name of the Roman people, they were enjoined to make war. Immediately they were condemned to pay large fines: but while the others gave security, Scipio declared that he had accounted to the public for all the money which he had brought from Asia, and therefore that he was innocent. For this obstinacy Scipio was dragged to prison, but his cousin Nasica pleaded his cause before the people, and the prætor instantly ordered the goods of the prisoner to be seized and confiscated. The sentence was executed, but the effects of Scipio were insufficient to pay the fine, and it was the greatest justification of his innocence, that whatever was found in his house had never been in the possession of Antiochus or his subjects. This, however, did not totally liberate him, he was reduced to poverty, and refused to accept the offers of his friends and of his clients. Some time after he was appointed to settle the disputes between Eumenes and Seleucus, and at his return the Romans, ashamed of their severity towards him, rewarded his merit with such uncommon liberality, that Asiaticus was enabled to celebrate games in honour of his victory over Antiochus, for ten successive days, at his own expense. *Liv.* 38, c. 55, &c.—*Eutrop.* 4.—Nasica was son of Cneus Scipio, and cousin to Scipio Africanus. He was refused the consulship, though supported by the interest and the fame of the conqueror of Annibal; but he afterwards obtained it, and in that honourable office conquered the Boii and gained a triumph. He was also successful in an expedition which he undertook in Spain. When the statue of Cybele was brought to Rome from Phrygia, the Roman senate delegated one of their body, who was the most remarkable for the purity of his manners and the innocence of his life, to go and meet the goddess in the harbour of Ostia. Nasica was the object of their choice, and as such he was enjoined to bring the statue of the goddess to Rome with the greatest pomp and solemnity. Nasica also distinguished himself by the active part he took in confuting the accusations laid against the two Scipios, Africanus and Asiaticus. There was also another of the same name who distinguished himself by his enmity against the Gracchi, to whom he was nearly related. *Paterc.* 2, c. 1, &c.—*Flor.* 2, c. 15.—*Liv.* 29, c. 14, &c.—Publ. Æmilianus, son of Paulus, the conqueror of Perseus, was adopted by the son of Scipio Africanus. He received the same surname as his grandfather, and was called *Africanus the younger* on account of his victories over Carthage. Æmilianus first appeared in the Roman armies under his father, and afterwards distinguished himself as a legionary tribune in the Spanish provinces, where he killed a Spaniard of gigantic stature, and obtained a mural crown at the

siege of Intercatia. He passed into Africa to demand a reinforcement from king Masinissa, the ally of Rome, and he was the spectator of a long and bloody battle which was fought between that monarch and the Carthaginians, and which soon produced the third Punic war. Some time after Æmilianus was made edile, and next appointed consul, though under the age required for that important office. The surname which he had received from his grandfather he was doomed lawfully to claim as his own. He was empowered to finish the war with Carthage, and as he was permitted by the senate to choose his colleagues, he took with him his friend Lælius, whose father of the same name had formerly enjoyed the confidence and shared the victories of the first Africanus. The siege of Carthage was already begun, but the operations of the Romans were not continued with vigour. Scipio had no sooner appeared before the walls of the enemy than every communication with the land was cut off, and that they might not have the command of the sea, a stupendous mole was thrown across the harbour with immense labour and expense. This, which might have disheartened the most active enemy, rendered the Carthaginians more eager in the cause of freedom and independence; all the inhabitants, without distinction of rank, age, or sex, employed themselves without cessation to dig another harbour, and to build and equip another fleet. In a short time, in spite of the vigilance and activity of Æmilianus, the Romans were astonished to see another harbour formed, and 50 galleys suddenly issuing under sail, ready for the engagement. This unexpected fleet, by immediately attacking the Roman ships, might have gained the victory, but the delay of the Carthaginians proved fatal to their cause, and the enemy had sufficient time to prepare themselves. Scipio soon got possession of a small eminence in the harbour, and, by the success of his subsequent operations, he broke open one of the gates of the city, and entered the streets, where he made his way by fire and sword. The surrender of above 50,000 men was followed by the reduction of the citadel, and the total submission of Carthage B. C. 147. The captive city was set on fire, and though Scipio was obliged to demolish its very walls to obey the orders of the Romans, yet he wept bitterly over the melancholy and tragical scene; and, in bewailing the miseries of Carthage, he expressed his fears lest Rome in her turn, in some future age, should exhibit such a dreadful conflagration. The return of Æmilianus to Rome was that of another conqueror of Annibal, and like him he was honoured with a magnificent triumph, and received the surname of *Africanus*. He was not long left in the enjoyment of his glory before he was called to obtain fresh honours. He was chosen consul a second time, and appointed to finish the war which the Romans had hitherto carried on without success or vigorous exertions against Numantia. The fall of Numan-

tia was more noble than that of the capital of Africa, and the conqueror of Carthage obtained the victory only when the enemy had been consumed by famine or by self-destruction, B. C. 133. From his conquests in Spain, Æmilianus was honoured with a second triumph, and with the surname of *Numantinus*. Yet his popularity was short, and, by telling the people that the murder of their favourite, his brother-in-law Gracchus, was lawful, since he was turbulent and inimical to the peace of the republic, Scipio incurred the displeasure of the tribunes, and was received with hisses. His authority for a moment quelled their sedition, when he reproached them for their cowardice, and exclaimed, *Factionis wretches, do you think that your clamours can intimidate me; me whom the fury of your enemies never daunted? Is this the gratitude that you owe to my father Paulus, who conquered Macedonia, and to me? Without my family you were slaves. Is this the respect you owe to your deliverers? Is this your affection?* This firmness silenced the murmurs of the assembly, and some time after Scipio retired from the clamours of Rome to Caieta, where, with his friend Lælius, he passed the rest of his time in innocent pleasures and amusement; in diversions which had pleased them when children; and the two greatest men that ruled the state, were often seen on the sea-shore picking up light pebbles, and throwing them on the smooth surface of the waters. Though fond of retirement and literary ease, yet Scipio often interested himself in the affairs of the state. His enemies accused him of aspiring to the dictatorship, and the clamours were most loud against him when he had opposed the Sempronian law, and declared himself the patron of the inhabitants of the provinces of Italy. This active part of Scipio was seen with pleasure by the friends of the republic, and not only the senate, but also the citizens, the Latins, and the neighbouring states conducted their illustrious friend and patron to his house. It seemed also the universal wish that the troubles might be quieted by the election of Scipio to the dictatorship, and many presumed that that honour would be on the morrow conferred upon him. In this, however, the expectations of Rome were frustrated, Scipio was found dead in his bed to the astonishment of the world; and those who inquired for the causes of this sudden death, perceived violent marks on his neck, and concluded that he had been strangled, B. C. 128. This assassination, as it was then generally believed, was committed by the triumvirs Papirius Carbo, C. Gracchus, and Fulvius Flaccus, who supported the Sempronian law, and by his wife Sempronia, who is charged with having introduced the murderers into his room. No inquiries were made after the authors of his death; Gracchus was the favourite of the mob, and the only atonement which the populace made for the death of Scipio was to attend his funeral, and to show their concern by their cries and loud lamentations.

The second Africanus has often been compared to the first of that name; they seemed to be equally great and equally meritorious, and the Romans were unable to distinguish which of the two was entitled to a greater share of their regard and admiration. Æmilianus, like his grandfather, was fond of literature, and he saved from the flames of Carthage many valuable compositions, written by Phœnician and Punic authors. In the midst of his greatness he died poor, and his nephew, Q. Fabius Maximus, who inherited his estate, scarce found in his house thirty-two pounds weight of silver, and two and a half of gold. His liberality to his brother and to his sister deserves the greatest commendations, and indeed no higher encomium can be passed upon his character, private as well as public, than the words of his rival Metellus, who told his sons, at the death of Scipio, to go and attend the funeral of the greatest man that ever lived or should live in Rome. *Liv. 44, &c.—Cic. de Senec. Orat. in Brut. &c.—Polyb.—Appian.—Paterc. 1, c. 12, &c.—Flor.*—A son of the first Africanus, taken captive by Antiochus, king of Syria, and restored to his father without a ransom. He adopted as his son young Æmilianus, the son of Paulus Æmilius, who was afterwards surnamed Africanus. Like his father Scipio, he distinguished himself by his fondness for literature and his valour in the Roman armies.—Metellus, the father-in-law of Pompey, appointed commander in Macedonia. He was present at the battle of Pharsalia, and afterwards retired to Africa with Cato. He was defeated by Cæsar at Thapsus. *Plut.*—Salutio, a mean person in Cæsar's army in Africa. The general appointed him his chief commander, either to ridicule him, or because there was an ancient oracle that declared that the Scipios would ever be victorious in Africa. *Plut.*—L. Cornelius, a consul who opposed Sylla. He was at last deserted by his army, and proscribed.

SCIRA, an annual solemnity observed at Athens in honour of Minerva, or, according to others, of Ceres and Proserpine. It received its name either from Sciras, a small town of Attica, or from a native of Eleusis, called Scirus.

SCIRADIUM, a promontory of Attica on the Saronicus Sinus.

SCIRAS, a name of Ægina. Minerva was also called Sciras. *Strab. 9.*

SCIRON, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rocks into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him as he treated travellers. According to Ovid, the earth as well as the sea refused to receive the bones of Sciron, which remained for some time suspended in the air, till they were changed into large rocks called *Scironia Saxa*, situate between Megara and Corinth. There was a road near them which bore the name

of Sciron, naturally small and narrow, but afterwards enlarged by the emperor Adrian. Some suppose that Ino threw herself into the sea from one of these rocks. Sciron had married the daughter of Cychreus, a king of Salamis. He was brother-in-law to Telamon the son of Æacus. *Ovid. 7. Met. v. 144. Heroid. 2, v. 69.—Strab. 9.—Mela, 2, c. 13.—Plin. 2, c. 47.—Diod. 4.—Hygin. fab. 38.—Propert. 3, el. 14, v. 12.—Paus. 1, c. 44.—Seneca. N. Q. 5, c. 17.*

SCODRA, a town of Illyricum, where Gentius resided. [It stood at the opening of the lake Labealis, and is now called *Scutari* or *Isodar.*] *Liv. 43, c. 20.*

SCOMBRUS, a mountain of Thrace near Rhodope.

SCOPAS, an architect and sculptor of Ephesus, for some time employed in making the mausoleum which Artemisia raised to her husband, and which was reckoned one of the seven wonders of the world. One of his statues of Venus was among the antiquities with which Rome was adorned. Scopas lived about 430 years before Christ. *Paus. 1, c. 43, &c.—Horat. 4, Od. 8.—Virg. 9, c. 9.—Plin. 34, c. 8, l. 36, c. 5.*

SCORDISCI and SCORDISÆ, a people of Pannonia and Thrace, well known during the reign of the Roman emperors for their barbarity and uncivilized manners. They were fond of drinking human blood, and they generally sacrificed their captive enemies to their gods. [The Scordisci were a Celtic race, who migrated to this quarter from their original settlements in Gaul. They penetrated far into Mysia, and were probably the same with the Celts or Gauls whom Alexander encountered in his expedition towards the Ister.] *Liv. 41, c. 19.—Strab. 7.—Flor. 3, c. 4.*

SCOTI, the ancient inhabitants of Scotland, mentioned as different from the Picts. [It is generally conceded that the earliest inhabitants of Caledonia were a colony of the Celtæ, who are allowed by most writers to have been the first possessors of western Europe. Respecting the era of their arrival in North-Britain, and the route by which they reached the country, nothing is known. At the period of Agricola's invasion, their descendants appear to have been divided into twenty different clans, usually mentioned, however, in the Latin writers by the general name of Caledonians.] *Claudian. de Hon. 3, cons. v. 54.*

SCRIBONIA, a daughter of Scribonius, who married Augustus after he had divorced Claudia. He had by her a daughter, the celebrated Julia. Scribonia was some time after repudiated, that Augustus might marry Livia. She had been married twice before she became the wife of the emperor. *Sueton. in Aug. 62.*

SCRIBONIUS, a man who made himself master of the kingdom of Bosphorus.—A physician in the age of Augustus and Tiberius.—A man who wrote annals, A. D. 22.

The best edition of Scribonius is that of Patav. 4to. 1655.

SCULTENNA, a river of Gallia Cispadana, falling into the Po, now called *Panaro.* *Liv. 41, c. 12 and 18.—Plin. 3, c. 16.*

SCYLACIUM, a town of the Brutii, built by Mnestheus at the head of an Athenian colony, [situate on the Sinus Scyllacius, south-west of Crotona. It now called *Squillac.*] As Virgil has applied the epithet *Navifragum* to Scylacium, some suppose that either the poet was mistaken in his knowledge of the place, because there are no apparent dangers to navigation there, or that he confounds this place with a promontory of the same name on the Tuscan Sea. Servius explains this passage by supposing that the houses of the place were originally built with the shipwrecked vessels of Ulysses's fleet, (a most puerile explanation!) [Heyne considers the appellation *navifragum* to have been applied by Virgil to Scylacium, either in allusion to the rocky and dangerous shore in its vicinity, or to the frequent storms which prevailed in this quarter and near the adjacent promontories of Cocintum and the Japyges. The idea of a promontory called Scylacium he condemns.] *Virg. Æn. 3, v. 553.—Strab. 6.*

SCYLAX, [a celebrated geographer and mathematician of Caryander in Caria. He is noticed by Herodotus, in a passage where the latter speaks of various discoveries made in Asia by Darius, son of Hystaspes, and tells of Scylax of Caryander being sent by that monarch along with others to ascertain where the Indus entered the sea. He makes them to have reached the Indus, sailed down the river to the sea, and then continuing their voyage on the sea towards the west, to have reached in the thirtieth month the place from which the Phœnician king despatched the Phœnicians to circumnavigate Africa. Suidas gives a very brief account of Scylax, in which he has evidently confounded different persons of the same name. "Scylax of Caryander, a mathematician and musician, wrote a periplus of the coast beyond the pillars of Hercules, a book respecting the Heraclidæ, a description of the circuit of the earth, and an answer to Polybius's History." The periplus, which still remains, bearing the name of Scylax, is a brief survey of the countries along the shores of the Mediterranean and Euxine, together with part of the western coast of Africa, surveyed by Hanno, as far as the island of Cerne. It concludes with an account of the passages across the sea, from Greece to Asia, and an enumeration of twenty important islands, in the order of their magnitude. A question has been raised whether the periplus remaining is the work of the ancient Scylax or of some latter writer. The probability is that it is the composition of a later age than that in which the ancient Scylax flourished. This periplus has reached us in a corrupted state. The best edition is that of Gronovius, L. Bat.

1677, 4to.] *Herodot.* 4, c. 44.—*Strab.*—A river of Cappadocia.

SCYLLA, a daughter of Nisus, king of Megara, who became enamoured of Minos, as that monarch besieged her father's capital. To make him sensible of her passion, she informed him that she would deliver Megara into his hands if he promised to marry her. Minos consented, and as the prosperity of Megara depended on a golden hair which was on the head of Nisus, Scylla cut it off as her father was asleep, and from that moment the sallies of the Megareans were unsuccessful, and the enemy easily became masters of the place. Scylla was disappointed in her expectations, and Minos treated her with such contempt and ridicule that she threw herself from a tower into the sea, or, according to other accounts, she was changed into a lark by the gods, and her father into a hawk. *Ovid. Trist.* 2, v. 393.—*Paus.* 2, c. 34.—*Propert.* 3, *el.* 19, v. 21.—*Hygin.* fab. 198.—*Virg. G.* 1, v. 405, &c.—A daughter of Typhon, or, as some say, of Phoreys, who was greatly loved by Glaucus, one of the deities of the sea. Scylla scorned the addresses of Glaucus, and the god, to render her more propitious, applied to Circe, whose knowledge of herbs and incantations was universally admired. Circe no sooner saw him than she became enamoured of him, and instead of giving him the required assistance, she attempted to make him forget Scylla, but in vain. To punish her rival, Circe poured the juice of some poisonous herbs into the waters of the fountain where Scylla bathed, and no sooner had the nymph touched the place, than she found every part of her body below the waist changed into frightful monsters like dogs, which never ceased barking. The rest of her body assumed an equally hideous form. She found herself supported by twelve feet, and she had six different heads, each with three rows of teeth. This sudden metamorphosis so terrified her, that she threw herself into that part of the sea which separates the coast of Italy and Sicily, where she was changed into rocks, which continued to bear her name, and which were universally deemed by the ancients as very dangerous to sailors, as well as the whirlpool of Charybdis on the coast of Sicily. During a tempest the waves are described by modern navigators as roaring dreadfully when driven in the rough and uneven cavities of the rock. [*vid.* Charybdis, where an explanation is given of the wonders of Scylla and Charybdis.] *Homer. Od.* 12, v. 85.—*Ovid. Met.* 14, v. 66, &c.—*Paus.* 2, c. 34.—*Hygin.* fab. 199.—Some authors, as *Propert.* 4, *el.* 4, v. 39, and *Virg. Æcl.* 6, v. 74, with *Ovid. Fast.* 4, v. 500, have confounded the daughter of Typhon with the daughter of Nisus. *Virg. Æn.* 2, v. 424, &c.

SCYLLEUM, a promontory of Peloponnesus on the coast of Argolis, [opposite to the Attic promontory of Sunium. It is now *Cape Skyllæo.*]

SCYLLIAS, a celebrated swimmer who enriched himself by diving after the goods

which had been shipwrecked in the Persian ships near Pelium. It is said that he could dive 80 stadia under the water. *Herodot.* 8, c. 8.—*Paus.* 10, c. 19.

SCYLLIS and **DIPENUS**, statuaries of Crete before the age of Cyrus, king of Persia. They were said to be sons and pupils of Dædalus, and they established a school at Sicyon, where they taught the principles of their profession. *Paus.—Plin.* 36, c. 4.

SCYLÜRUS, a monarch who left 80 sons. He called them to his bed-side as he expired, and by enjoining them to break a bundle of sticks tied together, and afterwards separately, he convinced them, that when altogether firmly united their power would be insuperable, but if ever disunited, they would fall an easy prey to their enemies. *Plut. de garr.*

SCYRIAS, a name applied to Deidamia as a native of Scyros. *Ovid. A.* 1, v. 682.

SCYROS, a rocky and barren island in the Ægean, at the distance of about 28 miles north-east from Eubœa, sixty miles in circumference. It was originally in the possession of the Pelasgians and Carians. Achilles retired there not to go to the Trojan war, and became father of Neoptolemus by Deidamia, the daughter of king Lycomedes. Scyros was conquered by the Athenians under Cimon. *Homer. Od.* 10, v. 508.—*Ovid. Met.* 7, v. 464, l. 13, v. 156.—*Paus.* 1, c. 7.—*Strab.* 9.

SCYTHÆ, the inhabitants of Scythia. *vid.* Scythia.

SCYTHES, or **SCYTHA**, a son of Jupiter by a daughter of Tellus. Half his body was that of a man, the rest that of a serpent. He became king of a country which he called Scythia. *Diod.* 2.

SCYTHIA, [a general name given by the ancient Greeks and Romans to a large portion of Asia, and divided by them into *Scythia intra* and *extra Imaum*, that is, on either side of Mount Imaus. According to Mannert, the former division was bounded on the west by the Rha and Asiatic Sarmatia, on the north by unknown countries, on the east by a part of the chain of Imaus, and on the south by the country of the Sacæ, by Sogdiana, Margiana, and the Caspian. *Scythia extra Imaum* was bounded on the north by unknown countries, on the west by Imaus, on the south by the mountains which form the northern boundary of India *extra Gangem*, and on the east by Serica. The Scythians have been considered by some writers as the same people with the Gomerians, and as being the descendants of Gomer, the eldest son of Japhet. Their name is derived by some from the Teutonic, *Schelen* or *Schwen*, "to shoot," in which art this nation were very expert; hence the name of Scythian or archer. Sir W. Jones, however, observes, that Scythian was a name given them by others, not one which they used themselves.] The Scythians were divided into several nations or tribes, they had no cities, but continually changed their habitations. They inured themselves to bear labour and fatigue; they des-

pired money, and lived upon milk, and covered themselves with the skins of their cattle. The virtues seemed to flourish among them, and that philosophy and moderation which other nations wished to acquire by study, seemed natural to them. Some authors, however, represent them as a savage and barbarous people, who fed upon human flesh, who drank the blood of their enemies, and used the skulls of travellers as vessels in their sacrifices to their gods. The Scythians made several irruptions upon the more southern provinces of Asia, especially B. C. 624, when they remained in possession of Asia Minor for 28 years, and we find them at different periods extending their conquests in Europe, and penetrating as far as Egypt. Their government was monarchical, and the deference which they paid to their sovereigns was unparalleled. When the king died, his body was carried through every province, where it was received in solemn procession, and afterwards buried. In the first centuries after Christ they invaded the Roman empire with the Sarmatians. *vid. Sarmatia. Herodot. 1, c. 4, &c. — Strab. 7. — Diod. 2. — Val. Max. 5, c. 4. — Justin. 2, c. 1, &c. — Ovid. Met. 1, v. 64, l. 2, v. 224.*

SCYTHINUS, a Greek poet of Teos in Ionia, who wrote iambics. *Diog. in Horac. — Athen. 11.*

SCYTHOPOLIS, [a city of Judæa, belonging to the half tribe of Manasseh, on the west of and near to, the Jordan. Its Hebrew name was Bethshan. It was called Scythopolis or the city of the Scythians, as the Septuagint has it, (Judges, 1, 27,) from its having been taken possession of by a body of Scythians, in their invasion of Asia Minor and Syria.] *Strab. 16. — Plin. 5, c. 18.*

SEBASTE. [*vid. Samaria.*] — The name was common to several cities, as it was in honour of Augustus. [Sebaste (*Σεβαστη*, scil. *πλις*), is the Greek form for *Augusta*, scil. *urbs.*]

SEBENNÛTUS, a town of the Delta in Egypt. That branch of the Nile which flows near it has been called the *Sebennytic*. *Plin. 5, c. 10.*

SEBËTUS, a small river of Campania, falling into the bay of *Naples*, whence the epithet *Sebethis* given to one of the nymphs who frequented its borders and became mother of *Cebalus* by *Telon*. *Virg. Æn. 7, v. 734.*

SEDITANI, or **SEDENTANI**, a people of Spain, [supposed to have been the same with the *Edetani*.] *Ital. 3, v. 372.*

SEDÛNI, [a nation of Gaul on the south bank of the *Rhodanus*, to the east of *Lacus Lemanus*. They opposed *Hannibal* near the very summit of the Alps when he crossed these lofty mountains to invade Italy. Their capital was afterwards called *civitas Sedunorum*, now *Sion*. They appear to have sent out numerous colonies, in quest, no doubt, of a milder climate. Hence we find tribes of this name in various places.] *Cæs. Bell. G. 3.*

SEDUSII, [a German nation on the north-east bank of the *Rhenus*.]

SEGESTA, town of Sicily founded by *Æne-*

as, or, according to some, by *Criniscus. vid. Ægesta.*

SEGETIA, a divinity at Rome, invoked by the husbandmen that the harvest might be plentiful. *Aug. de Civ. D. 4, c. 8. — Macrobi. 1, c. 16. — Plin. 18, c. 2.*

SEGNI, a people with a town of the same name in Belgic Gaul. [A small town, called *Signei*, points out the place where they once inhabited.] *Cæs. B. G. 6.*

SEGORRIGA, a town of Spain near *Saguntum*. [It is now *Segorbe*.] *Plin. 3, c. 8.*

SEGONTIA, or **SEGUNTIA**, a town of Hispania *Tarraconensis*. [Livy calls it *Seguntia Celtiberorum*; it was probably the modern *Sigenza* in *New Castile*.] *Liv. 34, c. 10.*

SEGOVIA, a town of Spain, of great power in the age of the *Cæsars*. [It was in the farthest part of the territory of the *Arevaci*, towards the south-west, and retains its ancient name.]

SEGUNTIVM, a town of Britain, supposed to be *Caernarvon* in Wales. *Cæs. G. 5, c. 21.*

SEGUSIANI, a people of Gaul on the *Loire*, [near its source.] *Cæs. G. 1, c. 10. — Plin. 4, c. 18.*

SEGUSIO, a town of Piedmont on the *Durius*. *Plin. 3, c. 17.*

ÆLIUS SEJANUS, a native of *Vulsinii* in *Tuscany*, who distinguished himself in the court of *Tiberius*. His father's name was *Seius* *Strabo*, a Roman knight, commander of the prætorian guards. His mother was descended from the *Junian* family. *Sejanus* first gained the favours of *Caius Cæsar*, the grandson of *Augustus*, but afterwards he attached himself to the interest and the views of *Tiberius*, who then sat on the imperial throne. The emperor, who was naturally of a suspicious temper, was free and open with *Sejanus*, and while he distrusted others, he communicated his greatest secrets to this fawning favourite. *Sejanus* improved this confidence, and when he had found that he possessed the esteem of *Tiberius*, he next endeavoured to become the favourite of the soldiers and the darling of the senate. As commander of the prætorian guards he was the second man in Rome, and in that important office he made use of insinuations and every mean artifice to make himself beloved and revered. His affability and condescension gained him the hearts of the common soldiers, and by appointing his own favourites and adherents to places of trust and honour, all the officers and centurions of the army became devoted to his interest. The views of *Sejanus* in this were well known; yet, to advance with more success, he attempted to gain the affection of the senators. In this he met with no opposition. A man who has the disposal of places of honour and dignity, and who has the command of the public money, cannot but be a favourite of those who are in need of his assistance. It is even said, that *Sejanus* gained to his views all the wives of the senators, by a private and most secret promise of marriage to each of them, whenever he had made himself independent and

sovereign of Rome. Yet, however successful with the best and noblest families in the empire, Sejanus had to combat numbers in the house of the emperor; but these seeming obstacles were soon removed. All the children and grand-children of Tiberius were sacrificed to the ambition of the favourite under various pretences; and Drusus, the son of the emperor, by striking Sejanus, made his destruction sure and inevitable. Livia, the wife of Drusus, was gained by Sejanus, and though the mother of many children, she was prevailed upon to assist her adulterer in the murder of her husband, and she consented to marry him when Drusus was dead. No sooner was Drusus poisoned than Sejanus openly declared his wish to marry Livia. This was strongly opposed by Tiberius; and the emperor, by recommending Germanicus to the senators for his successor, rendered Sejanus bold and determined. He was more urgent in his demands; and when he could not gain the consent of the emperor, he persuaded him to retire to solitude from the noise of Rome and the troubles of the government. Tiberius, naturally fond of ease and luxury, yielded to his representations, and retired to Campania, leaving Sejanus at the head of the empire. This was highly gratifying to the favourite, and he was now without a master. Prudence and moderation might have made him what he wished to be, but Sejanus offended the whole empire when he declared that he was emperor of Rome, and Tiberius only the dependent prince of the island of Capreae, where he had retired. Tiberius was upon this fully convinced of the designs of Sejanus, and when he had been informed that his favourite had the meanness and audacity to ridicule him by introducing him on the stage, the emperor ordered him to be accused before the senate. Sejanus was deserted by all his pretended friends as soon as by fortune; and the man who aspired to the empire, and who called himself the favourite of the people, the darling of the praetorian guards, and the companion of Tiberius, was seized without resistance, and the same day strangled in prison, A. D. 31. His remains were exposed to the fury and insolence of the populace, and afterwards thrown into the Tiber. His children and all his relations were involved in his ruin, and Tiberius sacrificed to his resentment and suspicions all those who were even connected with Sejanus, or had shared his favours and enjoyed his confidence. *Tacit. 3, Ann. &c.—Dio. 53—Suet. in Tib.*

CN. SEIUS, a Roman who had a famous horse, of large size and uncommon beauty. He was put to death by Antony, and it was observed, that whoever obtained possession of his horse, which was supposed to be of the same race as the horses of Diomedes destroyed by Hercules, and which was called *Sejanus equus*, became unfortunate, and lost all his property, with every member of his family. Hence arose the proverb, *ille homo habet Sejanum equum*, applied to such as were op-

pressed with misfortunes. *Aul. Gellius, 3, c. 9.*

SELEUCĒNA, or SELEUCIS, a country of Syria, in Asia. *vid. Seleucis.*

SELEUCIA, [a famous city of Asia, built by Seleucus, one of Alexander's generals, and situate on the western bank of the Tigris, about 45 miles north of ancient Babylon. It was the capital of the Macedonian conquests in Upper Asia, and is said to have been the first and principal cause of the destruction of Babylon. Pliny reports that the intention of Seleucus was to raise, in opposition to Babylon, a Greek city with the privilege of being free. Many ages after the fall of the Macedonian empire, Seleucia retained the genuine characteristics of a Grecian colony, arts, military virtue, and the love of freedom. Its population consisted of 600,000 citizens, governed by a senate of 300 nobles. The rise of Ctesiphon, however, in its immediate vicinity, proved injurious to Seleucia; but it received its death-blow from the Romans A. D. 165, in the reign of Marcus Aurelius Antoninus. The Roman generals were received as friends by the Greek colony, and attacked as enemies the seat of the Parthian kings at Ctesiphon, and yet both cities experienced the same treatment. The sack and conflagration of Seleucia, with the massacre of 300,000 of the inhabitants, tarnished the glory of the Roman armies, though it was alleged in their favour that the inhabitants of Seleucia had first violated their faith. *vid. Ctesiphon.*]—[A city of Syria on the sea-coast, near the mouth of the Orontes, and south-west of Antioch. It was called Pieria, from Mount Pierus in its vicinity, in order to distinguish it from other cities of the same name, of which there were nine, founded by Seleucus. Browne identifies Seleucia with *Sundea*, the port of Antioch, about four hours journey distant from it. It is now in a neglected state and useless for commerce.]—[A city of Cilicia Trachea. on the Calycadnus. It is sometimes, for distinction sake, termed Trachea. [Its modern name is *Seletheh.*] *Flor. 3, c. 11.—Plut. in Dem.—Mela, 1, c. 12.—Strab. 11 and 15.—Plin. 6, c. 26.*

SELEUCIDÆ, a surname given to those monarchs who sat on the throne of Syria, which was founded by Seleucus the son of Antiochus, from whom the word is derived. The era of the Seleucidæ begins with the taking of Babylon by Seleucus, B. C. 312, and ends at the conquest of Syria by Pompey, B. C. 65. The order in which these monarchs reigned is shown in the account of Syria. *vid. Syria.*

SELEUCIS, a division of Syria, which received its name from Seleucus, the founder of the Syrian empire after the death of Alexander the Great. It was also called *Tetrapolis*, from the four cities it contained, called also sister cities; Seleucia called after Seleucus, Antioch called after his father, Laodicea after his mother, and Apamea after his wife. *Strab. 16.*

SELEUCUS 1st, one of the captains of Alex-

ander the Great, surnamed *Nicator*, or *Victorious*, was son of Antiochus. After the king's death, he received Babylon as his province; but his ambitious views, and his attempt to destroy Eumenes as he passed through his territories, rendered him so unpopular that he fled for safety to the court of his friend Ptolemy king of Egypt. He was soon after enabled to recover Babylon, which Antigonus had seized in his absence, and he increased his dominions by the immediate conquest of Media, and some of the neighbouring provinces. When he had strengthened himself in his empire, Seleucus imitated the example of the rest of the generals of Alexander, and assumed the title of independent monarch. He afterwards made war against Antigonus, with the united forces of Ptolemy, Cassander, and Lysimachus; and after this monarch had been conquered and slain, his territories were divided among his victorious enemies. When Seleucus became master of Syria, he built a city there, which he called Antioch in honour of his father, and made it the capital of his dominions. He also made war against Demetrius and Lysimachus, though he had originally married Stratonice, the daughter of the former, and had lived in the closest friendship with the latter. Seleucus was at last murdered by one of his servants called Ptolemy Ceraunus, a man on whom he bestowed the greatest favours, and whom he had distinguished by acts of the most unbounded confidence. According to Arrian, Seleucus was the greatest and most powerful of the princes who inherited the Macedonian empire after the death of Alexander. His benevolence has been commended; and it has been observed, that he conquered not to enslave nations, but to make them more happy. He founded no less than 34 cities in different parts of his empire, which he peopled with Greek colonies, whose national industry, learning, religion, and spirit, were communicated to the indolent and luxurious inhabitants of Asia. Seleucus was a great benefactor to the Greeks, he restored to the Athenians the library and statues which Xerxes had carried away from their city when he invaded Greece, and among them were those of Harmodius and Aristogiton. Seleucus was murdered 280 years before the Christian era, in the 32d year of his reign, and the 78th, or, according to others, the 73d year of his age, as he was going to conquer Macedonia, where he intended to finish his days in peace and tranquillity in that province where he was born. He was succeeded by Antiochus Soter. *Justin.* 13, c. 4, l. 15, c. 4, l. 16, c. 3, &c — *Plut. in Dem.* — *Plin.* 6, c. 17. — *Paus.* 3, c. 51. — *Joseph. Ant.* 12. — The 2d, surnamed *Callinicus*, succeeded his father Antiochus Theus on the throne of Syria. He attempted to make war against Ptolemy, king of Egypt, but his fleet was shipwrecked in a violent storm, and his armies soon after conquered by his enemy. He was at last taken prisoner by Arsaces, an officer who made himself powerful by the dissensions which

reigned in the house of the Seleucidæ, between the two brothers Seleucus and Antiochus; and after he had been a prisoner for some time in Parthia, he died of a fall from his horse, B. C. 226, after a reign of 20 years. Seleucus had received the surname of *Pogon*, from his long beard, and that of *Callinicus*, ironically to express his very unfortunate reign. He had married Laodice, the sister of one of his generals, by whom he had two sons, Seleucus and Antiochus, and a daughter whom he gave in marriage to Mithridates king of Pontus. *Strab.* 16. — *Justin.* 27. — *Appian. de Syr.* — The 3d, succeeded his father Seleucus 2d, on the throne of Syria, and received the surname of *Ceraunus*, by antiphrasis, as he was a very weak, timid, and irresolute monarch. He was murdered by two of his officers, after a reign of three years, B. C. 223, and his brother Antiochus, though only 15 years old, ascended the throne, and rendered himself so celebrated that he acquired the name of Great. *Appian.* — The 4th, succeeded his father Antiochus the Great on the throne of Syria. He was surnamed *Philopator*, or, according to Josephus, *Soter*. His empire had been weakened by the Romans when he became monarch, and the yearly tribute of a thousand talents to these victorious enemies concurred in lessening his power and consequence among nations. Seleucus was poisoned after a reign of 12 years, B. C. 175. His son Demetrius had been sent to Rome, there to receive his education, and he became a prince of great abilities. *Strab.* 16. — *Justin.* 32. — *Appian.* — The 5th, succeeded his father Demetrius *Nicator* on the throne of Syria, in the 20th year of his age. He was put to death in the first year of his reign, by Cleopatra his mother, who had also sacrificed her husband to her ambition. He is not reckoned by many historians in the number of the Syrian monarchs. — The 6th, one of the Seleucidæ, son of Antiochus Gryphus, killed his uncle Antiochus Cyzicenus, who wished to obtain the crown of Syria. He was some time after banished from his kingdom by Antiochus Pius, son of Cyzicenus, and fled to Cilicia, where he was burnt in a palace by the inhabitants, B. C. 93. *Appian.* — *Joseph.* — A prince of Syria, to whom the Egyptians offered the crown of which they had robbed Auletes. Seleucus accepted it, but he soon disgusted his subjects, and received the surname of *Cybiosactes*, or, *Sculhon*, for his meanness and avarice. He was at last murdered by Berenice, whom he had married.

SELGE, [the largest and most powerful of the cities of Pisidia, situate north of the Eurymedon. It is said by some of the ancient writers to have been founded by a Lacedæmonian colony. The probability, however, is, that this was a mere supposition, grounded upon the valour of the inhabitants, since, independent of the difficulty of establishing a colony in an inland and mountainous country, amid rude and savage tribes, we

find Arrian expressly styling the inhabitants of Selga *Barbarians*, when making mention of an embassy sent by them to Alexander. In a later age, however, we find the people of Selga laying open claim to the honour of a Spartan origin, and even adding to their medals the name of Lacedæmon.]

SELINUS, or SELINUS, (*untis*.) a [large and flourishing city of Sicily, founded by a colony from Hybla. It was situate on the southern shore of the western part of the island, south-west from Lilybæum. Virgil styles it *palmosa*, from the number of palm-trees which grew in its vicinity. It was destroyed by the Carthaginians; a great number of the inhabitants being at the same time massacred and the remainder carried into captivity. The city derived its name from the river Selinus adjacent to it, which was so called from the quantity of *parsley* (*σέλινον*) which grew on its banks.] The marks of its ancient consequence are visible in the venerable ruins now found in its neighbourhood [Near the ruins of the city are to be seen the remains of the Thermæ Selinuntia, or warm baths of Selinus, at a place called *Sciacca*.] *Virg. Æn.* 3, v. 705.—*Paus.* 5, c. 6.—Another in Achaia.—Another in Sicily.—A river and town of Cilicia [Trachea, near the confines of Pamphylia. The town was situate at the mouth of the river. Here the emperor Trajan died.] *Liv.* 33, c. 20.—*Strab.* 14.—Two small rivers near Diana's temple at Ephesus. *Plin.* 5, c. 29.—A lake at the entrance of the Cayster. *Strab.* 14.

SELLASIA, [a town of Laconia, north-east of Sparta, and commanding one of the principal passes into the country. It was situate on the Cenus. A famous battle was fought in its vicinity, between the combined forces of the Achæans and Macedonians, commanded by Antigonus, and the Spartans under Cleomenes. The latter were entirely defeated. The town of Sellasia was destroyed by Aratus.] *Plut.*

SELLEIS, a river of Peloponnesus falling into the Ionian Sea. *Homer.* II.

SELYMERIA, a town of Thrace, on the Propontis. It lay to the east of Perinthus, and is now called *Selibria*.] *Liv.* 39, c. 39.

SÈMELE, a daughter of Cadmus by Hermione, the daughter of Mars and Venus. She was tenderly beloved by Jupiter; but Juno, who was always jealous of her husband's amours, and who hated the house of Cadmus because they were related to the goddess of beauty, determined to punish the successful rival. She borrowed the girdle of Ate, which contained every wickedness, deceit, and perfidy, and in the form of Beroe, Semele's nurse, she visited the house of Jupiter's mistress. Semele listened with attention to the artful admonitions of the false Beroe, and was at last persuaded to entreat her lover to come to her arms with the same majesty as he approached Juno. This rash request was heard with horror by Jupiter; but as he had sworn by the Styx to grant Semele

whatever she required, he came to her bed, attended by the clouds, the lightning, and thunderbolts. The mortal nature of Semele could not endure so much majesty, and she was instantly consumed with fire. The child, however, of which she was pregnant, was saved from the flames by Mercury, or, according to others, by Dirce, one of the nymphs of the Achelous, and Jupiter placed him in his thigh the rest of the time which he ought to have been in his mother's womb. This child was called Bacchus, or Dionysius. Semele immediately after death was honoured with immortality under the name of Thyone. Some, however, suppose that she remained in the infernal regions till Bacchus her son was permitted to bring her back. There were in the temple of Diana, at Trœzene, two altars raised to the infernal gods, one of which was over an aperture, through which, as Pausanias reports, Bacchus returned from hell with his mother. Semele was particularly worshipped at Brasia in Laconia, where, according to a certain tradition, she had been driven by the winds with her son, after Cadmus had exposed her on the sea, on account of her incontinent amour with Jupiter. The mother of Bacchus, though she received divine honours, had no temples; she had a statue in a temple of Ceres, at Thebes, in Bœotia. *Paus.* 3, c. 24, l. 9, c. 5.—*Hesiod. Theog. Homer.* II. 14, v. 323.—*Orpheus. Hymn.*—*Eurip. in Bacch.*—*Apollod.* 3, c. 4.—*Ovid. Met.* 3, v. 254. *Fast.* 3, v. 715.—*Diod.* 3 and 4.

SÈMIRÀMIS, a celebrated queen of Assyria, daughter of the goddess Derceto, by a young Assyrian. She was exposed in a desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and accompanied him to the siege of Bactra, where, by her advice and prudent directions, she hastened the king's operations and took the city. Those eminent services, but chiefly her uncommon beauty, endeared her to Ninus. The monarch asked her of her husband, and offered him instead, his daughter Sosana; but Menones, who tenderly loved Semiramis, refused, and when Ninus had added threats to entreaties, he hung himself. No sooner was Menones dead than Semiramis, who was of an aspiring soul, married Ninus, by whom she had a son called Ninyas. Ninus was so fond of Semiramis, that at her request he resigned the crown to her, and commanded her to be proclaimed queen and sole empress of Assyria. Of this, however, he had cause to repent: Semiramis put him to death, the better to establish herself on the throne, and when she had no enemies to fear at home, she began to repair the capital of her empire, and by her means Babylon became the most superb and magnificent city in the world. She visited every part of her dominions, and left every where immortal monuments of her greatness.

and benevolence. To render the roads passable, and communication easy, she hollowed mountains and filled up vallies, and water was conveyed at a great expense by large and convenient aqueducts to barren desert and unfruitful plains. She was not less distinguished as a warrior, many of the neighbouring nations were conquered; and when Semiramis was once told, as she was dressing her hair, that Babylon had revolted, she left her toilette with precipitation, and though only half dressed, she refused to have the rest of her head adorned before the sedition was quelled, and tranquillity re-established. Semiramis has been accused of licentiousness, and some authors have observed, that she regularly called the strongest and stoutest men in her army to her arms, and afterwards put them to death that they might not be living witnesses of her incontinence. Her passion for her son was also unnatural, and it was this criminal propensity which induced Ninus to destroy his mother with his own hands. Some say that Semiramis was changed into a dove after death, and received immortal honours in Assyria. It is supposed that she lived about 1965 years before the Christian era, and that she died in the 62d year of her age, and the 25th of her reign. Many fabulous reports have been propagated about Semiramis, and some have declared that for some time she disguised herself and passed for her son Ninus. *Val. Max.* 9, c. 3.—*Herodot.* 1, c. 184.—*Dioid.* 2.—*Mela.* 1, c. 3.—*Strab.* 5.—*Paterc.* 1, c. 6.—*Justin.* 1, c. 1, &c.—*Propert.* 3, el. 11, v. 21.—*Plut. de Fort. &c.*—*Ovid. Amor.* 1, el. 5, v. 11.—*Met.* 3, v. 58.—*Marcell.* 14, c. 6.

SEMNONES, [called by Strabo Σειμωνες, by Ptolemy Σεμωνες, by Velleius Paterculus Senones, and by Tacitus Semnones. They were a German nation, located by Paterculus in the vicinity of the *Albis* or *Elbe*, and, according to Ptolemy's account, would seem to have inhabited what is now *Brandenburg*. They originally formed a part of the kingdom of *M. robodius*, but afterwards separated from it along with *Langobardi*. *Manneri* is of opinion, that the name of Semnones was given by the German tribes, not to a single nation, but to all the nations in the vicinity of the *Elbe*, from whom the more southern Germans were descended. The Semnones must not be confounded with the *Senones*, a Celtic race who settled on the coast of *Umbria*. *vid.* *Senones*.]

SEMONES, inferior deities of Rome, that were not in the number of the 15 great gods. Among these were *Fannus*, the *Satyr*, *Priapus*, *Vertumnus*, *Janus*, *Pan*, *Silenus*, and all such illustrious heroes as had received divine honours after death. The word seems to be the same as *semi homines*, because they were inferior to the supreme gods, and superior to men. *Ovid. Fast.* 6, v. 213.

SEMOSANCIUS, one of the gods of the Romans among the *Indigetes*, or such as were born and educated in their country.

SEMPRONIA, a sister of the *Gracchi*, who is accused of having assisted the *triumvirs Carbo*, *Gracchus*, and *Flaccus*, to murder her husband *Scipio Africanus* the younger.

SEMPRONIA LEX *de magistratibus*, by *C. Sempronius Gracchus*, the tribune, A. U. C. 630, ordained that no person who had been legally deprived of a magistracy for misdemeanors, should be capable of bearing an office again. This law was afterwards repealed by the author.—Another, *de civitate*, by the same, A. U. C. 630. It ordained that no capital judgment should be passed over a Roman citizen without the concurrence and authority of the senate. There were also some other regulations included in this law.

—Another, *de comitiis*, by the same, A. U. C. 635. It ordained that in giving their votes, the centuries should be chosen by lot, and not give it according to the order of their classes.

—Another, *de comitiis*, by the same, the same year, which granted to the Latin allies of Rome the privilege of giving their votes at elections as if they were Roman citizens.

—Another, *de provinciis*, by the same, A. U. C. 630. It enacted that the senators should be proposed to the consuls, to be divided by lot, and that the tribunes should be deprived of the power of interposing against a decree of the senate.—Another, *Agraria prima*, by *T. Sempronius Gracchus* the tribune, A. U. C. 620. It confirmed the *lex Agraria Licinia*, and enacted that all such as were in possession of more lands than that law allowed, should immediately resign them to be divided among the poorer citizens. Three commissioners were appointed to put this law into execution, and its consequences were so violent, as it was directly made against the nobles and senators, that it cost the author his life.—Another, called *Agraria altera*, by the same. It required that all the ready money which was found in the treasury of *Attalus* king of *Pergamus*, who had left the Romans his heirs, should be divided among the poorer citizens of Rome, to supply them with the various instruments requisite in husbandry, and that the lands of that monarch should be divided among the people.—Another, *frumentaria*, by *C. Sempronius Gracchus*. It required that a certain quantity of corn should be distributed among the people, so much to every individual, for which it was required that they should only pay the trifling sum of a *semissis* and a *triens*.—Another, *de usura*, by *M. Sempronius* the tribune, A. U. C. 560. It ordained that in lending money to the Latins, and the allies of Rome, the Roman law should be observed as well as among the citizens.—Another, *de iudicibus*, by the tribune *C. Sempronius Gracchus*. It required that the right of judging, which had been assigned to the Senatorian order by *Romulus*, should be transferred from them to the Roman knights.—Another, *militaris*, by the same, A. U. C. 630. It enacted that the soldiers should be clothed at the public expense, without any diminution of

their usual pay. It also ordered that no person should be obliged to serve in the army before the age of 17.

SEMPRŌNIUS (A. ATRATINUS), a senator who opposed the Agrarian law, which was proposed by the consul Cassius, soon after the election of the tribunes.—L. Atratinus, consul, A. U. C. 311. He was one of the first censors with his colleague in the consulship, Papius.—A legionary tribune, who led away from Cannæ the remaining part of the soldiers who had not been killed by the Carthaginians. He was afterwards consul, and fought in the field against Annibal with great success. He was killed in Spain.—Tiberius Longus, a Roman consul defeated by the Carthaginians in an engagement which he had begun against the approbation of his colleague C. Scipio. He afterwards obtained victories over Hanno and the Gauls.—Tiberius Gracchus, a consul, who defeated the Carthaginians and the Campanians. He was afterwards betrayed by Fulvius, a Lucanian, into the hands of the Carthaginians, and was killed, after he had made a long and bloody resistance against the enemy. Hannibal showed great honour to his remains; a funeral pile was raised at the head of the camp, and the enemy's cavalry walked round it in solemn procession.—The father of the Gracchi. [*vid.* Gracchus.]—An emperor. [*vid.* Saturninus.]

SENA, or [**SENAGALLICA**, now *Senigaglia*.] a town of Umbria in Italy, on the Adriatic, built by the Senones, after they had made an irruption into Italy, A. U. C. 396; and on that account called Gallica. There was also a small river in the neighbourhood which bore the name of *Sena*. *C. Nep. in Catone*.—*Sil.* 3, v. 454.—*Liv.* 27, c. 46.—*Cic. Brut.* 18.

SĒNĀTUS, the chief council of the state among the Romans. The members of this body, called *senators* on account of their age, and *patres* on account of their authority, were of the greatest consequence in the republic. The senate was first instituted by Romulus, to govern the city, and to preside over the affairs of the state during his absence. This was continued by his successors; but Tarquin the second disdained to consult them, and by having his own counsel chosen from his favourites, and men who were totally devoted to his interest, he diminished the authority and the consequence of the senators, and slighted the concurrence of the people. The senators whom Romulus created, were an hundred, to whom afterwards were added the same number when the Sabines had migrated to Rome. [This is rather doubtful, since Livy expressly states that there were only 100 senators at the death of Romulus, and that their number was increased by Tullus Hostilius, after the destruction of Alba. Tarquinius Priscus added 100 more.] After the expulsion of the last Tarquin, whose tyranny had thinned the patricians as well as the plebeians, 164 new senators were chosen to complete the 300; they were called *conscripti*.

ti. [These conscripti were chosen into the senate by Brutus. Their name indicates that they were *written* or *enrolled* together with the old senators, who alone were properly styled *patres*. Hence the custom of summoning to the senate those who were *patres*, and those who were *conscripti*. Hence, also, the name *patres conscripti*, (*sc. et.*) was afterwards usually applied to all the senators. The number of 300 continued with small variation to the time of Sylla, who increased it, but how many he added is uncertain. It appears that there were at least above 400. In the time of Julius Cæsar, the number of senators was increased to 900, and after his death to 1,000; but many worthless persons having obtained admittance into the senate during the civil wars, Augustus reduced the number to 600.] The place of a senator was always bestowed upon merit; the monarchs had the privilege of choosing the members, and after the expulsion of the Tarquins it was one of the rights of the consuls, till the election of the censors, who from their office seemed most capable of making choice of men whose characters were irreproachable, whose morals were pure, and relations honourable. There was a dictator chosen to fill up the number of the senate, after the battle of Cannæ. Only particular families were admitted into the senate, and when the plebeians were permitted to share the honours of the state, it was then required that they should be born of free citizens; [no one could be admitted into the senate who had exercised a low trade, or whose father had been a slave. Appius Claudius first disgraced the senate by electing into it the sons of freedmen; but this election was not deemed of any value, and the next consuls called the senate according to the old roll. Freedmen, however, were admitted towards the end of the republic; and, in Cæsar's time, not only his officers, but even his mercenary soldiers, were admitted. The proper senatorial age was probably not below thirty; it cannot, however, be ascertained with certainty.] The candidate must have probably passed through the inferior offices of quaestor, tribune of the people, prætor, and consul. Some, however, suppose that the senators whom Romulus chose were all old men; yet his successors neglected this, and often men who were below the age of 30 were admitted by courtesy into the senate. The dignity of a senator could not be supported without the possession of 800,000 sesterces, or about 7000*l.* English money, and therefore such as squandered away their money, and whose fortune was reduced below this sum, were generally struck out of the list of senators. This regulation was not made in the first ages of the republic, when the Romans boasted of their poverty. [Augustus raised the senatorial fortune to 1,200,000 sesterces, and supplied the deficiency to those who had not that sum.] The senators were not permitted to be of any trade or profession. They were distinguished from the rest of the people by their dress; they wore the laticlave, [a white tunic, or

waistcoat, with an oblong broad stripe of purple, like a ribband, sewed to it. It was broad, to distinguish it from the equites who wore a narrow one,] half boots of a black colour, with a crescent or silver buckle in the form of a C, [indicative of the ancient number of the senate, one hundred, (*Centum*).] They had the sole right of feasting publicly in the capitol in ceremonial habits; they sat in curule chairs, and, at the representation of plays and public spectacles, they were honoured with particular seats, [called *Orchestra*; next the stage in the theatre, and next the arena in the amphitheatre. In the games of the Circus they sat promiscuously with the people until the emperor Claudius assigned them peculiar seats there also.] Whenever they travelled abroad, even on their own business, they were maintained at the public expense, and always found provisions for themselves and their attendants ready prepared on the road; a privilege that was generally termed *free legation*. On public festivals they wore the *prætecta*, or long white robe with purple borders. The right of assembling the senate belonged only to the monarchs; and after the expulsion of the Tarquins, to the consuls, [and in their absence by the prætors,] the dictator, master of the horse, and tribunes of the people; but no magistrate could exercise this privilege except in the absence of a superior officer, the tribunes excepted. The time of meeting was generally three times a month on the calends, nones, and ides. Under Augustus they were not assembled on the nones, [and in the sickly months of September and October, only a chosen number chosen by lot attended. This was done for the ostensible purpose of diminishing the weight of their duties, but in reality to lessen the power of the senators.] It was requisite that the place where they assembled should have been previously consecrated by the augurs. This was generally in the temple of Concord, of Jupiter Capitolinus, Apollo, Castor and Pollux, &c. or in the Curia, called Hostilia, Julia Pompeia, &c. When audience was given to foreign ambassadors, the senators assembled without the walls of the city, either in the temples of Bellona or of Apollo; and the same ceremony as to their meeting was also observed when they transacted business with their generals, as the ambassadors of foreign nations; and the commanders of armies, while in commission, were not permitted to appear within the walls of the city. To render their decrees valid and authentic, a certain number of members was requisite, and such as were absent without some proper cause were fined. In the reign of Augustus, 400 senators were requisite to make a senate. Nothing was transacted before sun-rise, or after sun-set. In their office the senators were the guardians of religion, they disposed of the provinces as they pleased, they prorogued the assemblies of the people, they appointed thanksgivings, nomi-

nated their ambassadors, distributed the public money, and in short, had the management of every thing political or civil in the republic, except the creating of magistrates, the enacting of laws, and the declarations of war or peace, which were confined to the assemblies of the people. Rank was always regarded in their meetings; the chief magistrates of the states, such as the consuls, the prætors, and censors, sat first, after these the inferior magistrates, such as the ediles and questors, and last of all, those that then exercised no office in the state. [The order of rank in asking opinions was as follows, *Consulares, Prætorii, Ædilitii, Tribunitii, and Quæstorii*. He whose name was first entered on the Censor's books was called *Princeps Senatûs*, which title used to be given to the person who of those alive had been censor first; but after the year of the city 544, to him whom the censors thought most worthy. This individual was usually asked his opinion first, unless a consul elect chanced to be present, to whom that privilege was always extended.] In the age of Cæsar, he was permitted to speak first till the end of the year, on whom the consul had originally conferred that honour. Under the emperors the same rules were observed, but the consuls were generally consulted before all others. When any public matter was introduced into the senate, which was always called *referre ad senatum*, any senator whose opinion was asked, was permitted to speak upon it as long as he pleased, and on that account it was often usual for the senators to protract their speeches till it was too late to determine. When the question was put, they passed to the side of that speaker whose opinion they approved, and a majority of votes was easily collected, without the trouble of counting the numbers. This mode of proceeding was called *pedibus in alicujus sententiam ire*, and therefore on that account, the senators who had not the privilege of speaking, but only the right of giving a silent vote, such as bore some curule honours, and on that account were permitted to sit in the senate, but not to deliberate, were denominated *pedarii senatores*. [According to others, the *pedarii senatores* were they who, because they had not borne any curule office, came to the senate on foot. This, however, is opposed by a passage in Pliny, *N. H.* 7, c. 43.] After the majority had been known, the matter was determined, and a *senatûs-consultum* was immediately written by the clerks of the house, at the feet of the chief magistrates, and it was signed by all the principal members of the house. [It is more correct to say that the names of these senators who had been most strenuous in favour of the bill were subscribed to it, they staying to see it made out. If any person interceded, the decision of the senate was styled *senatus auctoritas*; so also, if the senate was held at an improper time or place, or if all the usual formalities were not observed. But when no mention is made of intercession or informality, *Auctoritas senatûs* is the same

as *senatus consultum*. They are also sometimes joined, *senatus consulti auctoritas*, which was the usual inscription of the decrees of the senate, and marked with the initial letters S. C. A.] The tribunes of the people, by the word *veto*, could stop the debates, and the decrees of the assembled senate, as also any one who was of equal authority with him who had proposed the matter. The *senatus consulta* were left in the custody of the consuls, who could suppress or preserve them; but about the year of Rome 304, they were always deposited in the temple of Ceres, and afterwards in the treasury, by the ediles of the people. The degradation of the senators was made by the censor, by omitting their names when he called over the list of the senate. This was called *præterer*. A senator could be again introduced into the senate if he could repair his character or fortune, which had been the causes why the censor had lawfully called him unqualified, and had challenged his opposition. The meeting of the senate was often sudden, except the particular time already mentioned, upon any emergency. After the death of J. Cæsar, they were not permitted to meet on the ides of March, which were called *parricidium*, because on that day the dictator had been assassinated. The sons of senators, after they had put on the *toga virilis*, were permitted to come into the senate, but this was afterwards limited. (*vid.* Papirius.) The rank and authority of the senators, which were so conspicuous in the first ages of the republic, and which caused the minister of Pyrrhus to declare that the Roman senate was a venerable assembly of kings, dwindled into nothing under the emperors. Men of the lowest character were admitted into the senate; the emperors took pleasure in robbing this illustrious body of their privileges and authority, and the senators themselves, by their meanness and servility, contributed as much as the tyranny of the sovereign to diminish their own consequence; and by applauding the follies of a Nero and the cruelties of a Domitian, they convinced the world that they no longer possessed sufficient prudence or authority to be consulted on matters of weight and importance. In the election of successors to the imperial purple after Augustus, the approbation of the senate was consulted, but it was only a matter of courtesy, and the concurrence of a body of men was little regarded who were without power, and under the control of a mercenary army. The title of *Clarissimus* was given to the senators under the emperors, and indeed this was the only distinction they had in compensation for the loss of their independence. The senate was abolished by Justinian, 13 centuries after its first institution by Romulus.

SENÆCA, M. ANNÆUS, a native of Corduba in Spain, who married Helvia, a woman of Spain, by whom he had three sons, Seneca the philosopher, Annæus Novatus, and Annæus Mela, the father of the poet Lucan. Seneca made himself known by some declama-

tions of which he made a collection from the most celebrated orators of the age, and from that circumstance, and for distinction, he obtained the appellation of *declamator*. He left Corduba and went to Rome, where he became a Roman knight. His son L. Annæus Seneca, who was born about six years before Christ, was early distinguished by his extraordinary talents. He was taught eloquence by his father, and received lessons in philosophy from the best and most celebrated stoics of the age. As one of the followers of the Pythagorean doctrines, Seneca observed the most reserved abstinence, and in his meals never eat the flesh of animals; but this he abandoned at the representation of his father, when Tiberius threatened to punish some Jews and Egyptians, who abstained from certain meats. In the character of a pleader, Seneca appeared with great advantage, but the fear of Caligula, who aspired to the name of an eloquent speaker, and who consequently was jealous of his fame, deterred him from pursuing his favourite study, and he sought a safer employment in canvassing for the honours and offices of the state. [It is said that Caligula spared the life of Seneca, because it was represented to him that his health was feeble and that he would be short-lived.] He was made *quæstor*, but the aspersions which were thrown upon him on account of an alleged amour with Julia Livilla, removed him from Rome, and the emperor banished him to Corsica. During his banishment the philosopher wrote some spirited epistles to his mother, remarkable for elegance of language and sublimity; but he soon forgot his philosophy, and disgraced himself by his flatteries to the emperor, and in wishing to be recalled, even at the expense of his innocence and character. The disgrace of Messalina at Rome, and the marriage of Agrippina with Claudius, proved favourable to Seneca, and after he had remained eight years in Corsica, he was recalled by the empress to take care of the education of her son Nero who was destined to succeed to the empire. In the honourable duty of preceptor, Seneca gained applause, and as long as Nero followed his advice, Rome enjoyed tranquillity, and believed herself safe and happy under the administration of the son of Agrippina. Some, however, are clamorous against the philosopher, and observe that Seneca initiated his pupil in those unnatural vices, and abominable indulgences, which disgraced him as a monarch and as a man. This may be the language of malevolence or the insinuation of jealousy. In the corrupted age of Nero, the preceptor had to withstand the clamours of many wicked and profligate ministers, and if he had been the favourite of the emperor, and shared his pleasures, his debauchery, and extravagance, Nero would not perhaps have been so anxious to destroy a man whose example, from vicious inclinations, he could not follow, and whose salutary precepts his licentious associates forbade him to obey. [Whatever opinion we may form of

the other parts of Seneca's conduct, it was certainly unpardonable in the affair of Agrippina's murder. He appears not to have opposed this horrid deed as he should have done; and after it was perpetrated, he actually wrote to the senate in justification of it.] Seneca was too well acquainted with the natural disposition of Nero to think himself secure; he had been accused of having amassed the most ample riches, and of having built sumptuous houses and adorned beautiful gardens during the four years in which he had attended Nero as a preceptor, and therefore he desired his imperial pupil to accept of the riches and the possessions which his attendance on his person had procured, and to permit him to retire to solitude and study. Nero refused with artful duplicity, and Seneca, to avoid further suspicions, kept himself at home for some time as if labouring under a disease. In the conspiracy of Piso, which happened some time after, and in which some of the most noble of the Roman senators were concerned, Seneca's name was mentioned by Natalis, and Nero, who was glad of an opportunity of sacrificing him to his secret jealousy, ordered him to destroy himself. Seneca very probably was not accessory to the conspiracy, and the only thing that could be produced against him as a crimination was trivial and unsatisfactory. Piso, as Natalis declared, had complained that he never saw Seneca, and the philosopher had observed in answer, that it was not proper or conducive to their common interest to see one another often. He further pleaded indisposition, and said that his own life depended on the safety of Piso's person. Seneca was at table with his wife Paulina and two of his friends when the messenger from Nero arrived. He heard the words which commanded him to destroy himself with philosophical firmness, and even with joy, and observed, that such a mandate might have long been expected from a man who had murdered his own mother and assassinated all his friends. He wished to dispose of his possessions as he pleased, but this was refused, and when he heard this, he turned to his friends who were weeping at his melancholy fate, and told them, that since he could not leave them what he believed was his own, he would leave them at least his own life for an example, an innocent conduct which they might imitate, and by which they might acquire immortal fame.—Against their tears and wailings he exclaimed with firmness, and asked them whether they had not learned better to withstand the attacks of fortune and the violence of tyranny? As for his wife, he attempted to calm her emotions, and when she seemed resolved to die with him, he said he was glad to find his example followed with so much constancy. Their veins were opened at the same moment, but the life of Paulina was preserved, and Nero, who was partial to her, ordered the blood to be stopped, and from that moment, according to some authors, the philosopher's wife seemed to rejoice that she could still enjoy the comforts of life. [She never recovered the loss

of blood which she experienced before the mandate to spare her life arrived.] Seneca's veins bled but slowly, and it has been observed, that the sensible and animated conversation of his dying moments was collected by his friends, and that it has been preserved among his works. To hasten his death he drank a dose of poison, but it had no effect, and therefore he ordered himself to be carried into a hot bath, to accelerate the operation of the draught, and to make the blood flow more freely. This was attended with no better success, and as the soldiers were clamorous, he was carried into a stove, and suffocated by the steam, on the 12th of April, in the 65th year of the Christian era, in his 53d year. His body was burnt without pomp or funeral ceremony, according to his will, which he made when he enjoyed the most unbounded favours of Nero. The compositions of Seneca are numerous, and chiefly on moral subjects. He is so much admired for his refined sentiments and virtuous precepts, for his morality, his constancy, and his innocence of manners, that St. Jerome has not hesitated to rank him among Christian writers. His style is nervous, it abounds with ornament, and seems well suited to the taste of the age in which he lived. The desire of recommending himself and his writings to the world obliged him too often to depreciate the merit of the ancients, and to sink into obscurity. [Concerning the character of Seneca, a candid judge who considers the virtuous sentiments with which his writings abounds, the temperate and abstemious life which he led in the midst of a luxurious court, and the fortitude with which he met his fate, will not hastily pronounce him to have been guilty of adultery upon the evidence of the infamous Messalina, or conclude his wealth to have been the reward of a servile compliance with the base passions of his prince. It has been questioned whether Seneca ought to be ranked among the Stoic or Eclectic philosophers. It appears from the general tenor and spirit of his writings that he adhered in the main to the Stoic system. With regard to his literary merit, it may suffice to observe, that notwithstanding he is justly censured by Quintilian and other critics, as the first corrupter of style among the Romans, his works, nevertheless, are very valuable on account of the number and beauty of the moral sentiments which they contain, the extensive erudition which they discover, and the happy mixture of freedom and urbanity with which they censure vice and inculcate good morals.] His treatises are *de irâ, de consolatione, de providentiâ, de tranquillitate animi, de clementiâ, de sapientis constantiâ, de otio sapientis, de brevitate vitæ, de beneficiis, de vitâ beatâ*, besides his *naturales quæstiones, ludus in Claudium, moral letters, &c.* There are also some tragedies ascribed to Seneca. Quintilian supposes that the *Medea* is his composition, and, according to others, the *Troas* and the *Hippolytus* were also written by him,

and the *Agamemnon*, *Hercules furens*, *Thyestes* & *Hercules in Oeta* by his father Seneca the declaimer. [Lipsius has imagined that the *Medea*, which he regards as the best of these tragedies, was written by Seneca the philosopher, and that the rest were the productions of another of the same name, who lived in the time of Trajan. Most critics, following the first part of the hypothesis of Lipsius, assign the *Medea* to Seneca, but they likewise ascribe to him the *Hippolytus*, *Agamemnon*, and *Troades*; and some of them give this latter piece the preference to the *Medea*. The remaining tragedies they consider to be the productions of various writers, appended to the tragedies of Seneca by editors or copyists. As to these compositions, it is hardly possible to find a really good tragedy among them. All, even the *Medea*, are defective in plan and in the management of the piece; they are all barren of action, and full of declamation. We find in them, it is true, occasional bold thoughts, and expressions approaching the sublime, but they are often misplaced. They are modelled after the Greek tragedies, but are very far from being good copies, and are generally figuring by reason of the exaggeration and emphatic tone which reign throughout.] The best editions of Seneca are those of Antwerp, fol. 1615, and of Gronovius, 3 vols. Amst. 1672; [to which may be added the excellent edition of Ruhkopf. Lips. 1797-1812, in 6 vols. 8vo;] and those of his tragedies, are that of Schröder's, 4to. Delph. 1728, the 8vo. of Gronovius, L. Bat. 1682, and that of Baden, Lips. 1821, 2 vols. 8vo.] *Tacit. Ann.* 12, &c.—*Dio.*—*Sueton. in Ner.* &c.—*Quintil.*

SENA, or SENA, a river of Umbria. *vid.* Sena. *Lucan.* 2, v. 407.

SENONES, an uncivilized nation of Gallia Transalpina, who left their native possessions [on the Sequana or Seine, about 70 miles from Paris.] and, under the conduct of Brennus, invaded Italy and pillaged Rome. They afterwards united with the Umbri, Latins, and Etrurians, to make war against the Romans, till they were totally destroyed by Dolabella. The chief of their towns in that part of Italy where they settled were Sena Gallica, Fanum Fortunæ, Pisaurum, and Ariminum. (*vid.* Cimbri.) *Lucan.* 1, v. 254.—*Sil.* 8, v. 454.—*Liv.* 5, c. 35, &c.—*Flor.*—A people of Germany. [*vid.* Semnones.]

SENTIA LEX *de senâtu*, by C. Sentius the consul, A. U. C. 734, enacted the choosing of proper persons to fill up the number of senators.

SENTIUS, CN. a Roman emperor. (*vid.* Severus.)—A writer in the reign of the emperor Alexander, of whose life he wrote an account in Latin, or, according to others, in Greek.

SEPIAS, a cape of Magnesia in Thessaly, at the north of Eubœa, now *St. George*.

SEPTEM AQUÆ, a portion of the lake near Reate. *Cic.* 4. *Att.* 15.—Fratres, a moun-

tain of Mauritania, now *Gebel-Mousa*. *Strab.* 17.—Maria, the entrance of the seven mouths of the Po.

SEPTERION, a festival observed once in nine years at Delphi, in honour of Apollo. It was a representation of the pursuit of Pithon by Apollo, and of the victory obtained by the god.

TIT. SEPTIMIUS, a Roman knight distinguished by his poetical compositions, both lyric and tragic. He was intimate with Augustus as well as Horace, who has addressed the 6th Ode of the 2d book to him.—A native of Africa, who distinguished himself at Rome as a poet. He wrote, among other things, an hymn in praise of Janus. Only eleven of his verses are preserved. *M. Terent.*—*Crinitus in vita*.

SEQUANA, a river of Gaul which separates the territories of the Belgæ and the Celtæ, and is now called *la Seine*. [The course of this river extends 250 miles.] *Strab.* 4.—*Mela*, 3, c. 2.—*Lucan.* 1, v. 425.

SEQUANI, a people of Gaul near the territories of the Ædui, between the Saone and Mount Jura, famous for their wars against Rome, &c. (*vid.* Ædui.) Their country was called before the revolution *Franche Compté*, or *Upper Burgundy*.

SERAPIO, a surname given to one of the Scipios, because he resembled a swine-herd of that name.—A Greek poet who flourished in the age of Trajan. He was intimate with Plutarch.—An Egyptian put to death by Achillas, when he came at the head of an embassy from Ptolemy, who was a prisoner in the hands of J. Cæsar.

SERAPIS, one of the Egyptian deities, supposed to be the same as Osiris. He had a magnificent temple at Memphis, another, very rich, at Alexandria, and a third at Canopus. The worship of Serapis was introduced at Rome by the emperor Antoninus Pius, A. D. 146, and the mysteries celebrated on the 6th of May, but with so much licentiousness that the senate were soon after obliged to abolish them. Herodotus, who speaks in a very circumstantial manner of the deities, and of the religion of the Egyptians, makes no mention of the god Serapis. Apollodorus says it is the same as the bull Apis. [*vid.* a learned and elaborate note in Dr Clark's "Travels in Greece, Egypt, and the Holy Land," vol. 2, page 129, in which the identity of Serapis with the patriarch Joseph is endeavoured to be proved.] *Paus.* 1, c. 18, l. 2, c. 34.—*Tacit. Hist.* 4, c. 83.—*Strab.* 17.—*Martial.* 9, ep. 30.

SERBONIS, a lake between Egypt and Palestine, [and near Mount Casius. Pliny makes it to have been 150 miles long. Strabo assigns it 200 stadia of length and 50 of breadth. It had communicated with the Mediterranean by an opening which was filled up in the time of Strabo. The fable makes Typhon to have laid at the bottom of this lake or morass, and the Egyptians called its opening, "the breathing-hole of Typhon." This lake has taken the name of *Sebaket-Bardouï*,

from a king of Jerusalem of that name, who died at Rhinocolura, on his return from an expedition into Egypt.

SERENA, a daughter of Theodosius who married Stilicho. She was put to death, &c. *Claudian.*

SERENUS SAMONICUS, a physician in the age of the emperor Severus and Caracalla. There remains a poem of his composition on medicine, the last edition of which is that of 1706, in 8vo. Amst.

SERES, a nation of Asia, according to Ptolemy, between the Ganges and the eastern ocean in the modern *Thibet*. [M. Malte-Brun considers the ancient *Serica* to have included the western parts of *Thibet*, *Serinagur*, *Cashmere*, *little Thibet*, and perhaps a small part of *little Buckharia*. In a note, however, by the English translator, a sounder doctrine is recognized. The opinion advocated by Malte-Brun is that of M. Gosse. It has, however, been rendered less probable by various subsequent discoveries made by British officers on the actual physical geography of the mountainous parts of Asia, which lie immediately to the north of India. Accordingly the opinion of M. Gosse has been combated by Mr. Hugh Murray, in a learned memoir, inserted in the *Transactions of the Royal Society of Edinburgh*, vol. 3, p. 171, in which the Seres are maintained to be identical with the Chinese. The arguments are partly founded on a confidence in the general correctness of Ptolemy, as confirmed by these discoveries, which, while they subvert the views recently entertained, restore, so far as they go, the geography of that author. Mr. Murray has also recently published a separate work, entitled "An Historical account of Discoveries and Travels in Asia," in 3 vols. 8vo. We learn too from the Chinese historians, through M. De Guignes, that An-toun, i. e. Antoninus, emperor of the west, sent a commercial embassy to Oan-ti, who reigned in China about A. D. 150.] The Seres were naturally of a meek disposition. Silk, of which the fabrication was unknown to the ancients, who imagined that the materials were collected from the leaves of trees, was brought to Rome from their country, and on that account it received the name of *Sericum*, and thence a garment or dress of silk is called *serica vestis*. Heliogabalus, the Roman emperor, was the first who wore a silk dress, which at that time sold for its weight in gold. It afterwards became very cheap, and consequently was the common dress among the Romans. *Ptol.* 6, c. 16.—*Horat.* 1, od. 29, v. 9.—*Lucan.* 1, v. 19, l. 10, v. 142 and 292.—*Ovid.* *Am.* 1, el. 14, v. 6.—*Virg.* *G.* 2, v. 121.

SERGIUS, one of the names of Catiline. —A military tribune at the siege of Veii. The family of the Sergii was patrician, and branched out into the several families of the *Fidenates*, *Sili*, *Catilineæ*, *Natte*, *Ocellæ*, and *Planci*.

SERIPHUS, an island in the Ægean Sea, [now *Serpho*, south-east of Cythnus,] about 36

miles in circumference, according to Pliny only 12, very barren and uncultivated. [Its mountains were so steep and rugged, that the poets feigned the natives to have been changed into stone by Perseus. It contains mines of iron and loadstones.] The Romans generally sent their criminals there in banishment, and it was there that Cassius Severus, the orator, was exiled, and there he died. According to Ælian, the frogs of this island never croaked, but when they were removed from the island to another place they were more noisy and clamorous than others; hence the proverb of *spheria rana* applied to a man who neither speaks nor sings. This, however, is found to be a mistake by modern travellers. It was on the coast of Seriphus that the chest was discovered in which Acrisius had exposed his daughter Danae, and her son Perseus. *Strab.* 10.—*Ælian.* *Anim.* 3, c. 37.—*Mela*, 2, c. 7.—*Apollod.* 1, c. 9.—*Tacit.* *Ann.* 4, c. 21.—*Ovid.* *Met.* 5, v. 242, l. 7, v. 65.

SERRANUS, a surname given to Cincinnatus, because he was found sowing his fields when told that he had been elected dictator. Some, however, suppose that Serranus was a different person from Cincinnatus. *Plin.* 18, c. 3.—*Liv.* 3, c. 26.—*Virg.* *Æn.* 6, v. 844. —A poet of some merit in Domitian's reign. *Juv.* 7, v. 80.

QUINTUS SERTORIUS, a Roman general, son of Quintus and Rhea, born at Nursia. His first campaign was under the great Marius, against the Teutones and Cimbri. He visited the enemy's camp as a spy, and had the misfortune to lose one eye in the first battle he fought. When Marius and Cinna entered Rome and slaughtered all their enemies, Sertorius accompanied them, but he expressed his sorrow and concern at the melancholy death of so many of his countrymen. He afterwards fled for safety into Spain, when Sylla had proscribed him, and in this distant province he behaved himself with so much address and valour that he was looked upon as the prince of the country. The Lusitanians universally revered and loved him, and the Roman general did not show himself less attentive to their interest, by establishing public schools, and educating the children of the country in the polite arts, and the literature of Greece and Rome. He had established a senate, over which he presided with consular authority, and the Romans, who followed his standard, paid equal reverence to his person. They were experimentally convinced of his valour and magnanimity as a general, and the artful manner in which he imposed upon the credulity of his adherents in the garb of religion, did not diminish his reputation. He pretended to hold commerce with heaven by means of a white hind which he had tamed with great success, and which followed him every where, even in the field of battle. The success of Sertorius in Spain, and his popularity among the natives, alarmed the Romans. They sent some troops to oppose him, but

with little success. Four armies were found insufficient to crush or even hurt Sertorius; and Pompey and Metellus, who never engaged an enemy without obtaining the victory, were driven with dishonour from the field. But the favourite of the Lusitanians was exposed to the dangers which usually attend greatness. Perpenna, one of his officers, who was jealous of his fame and tired of a superior, conspired against him. At a banquet the conspirators began to open their intentions by speaking with freedom and licentiousness in the presence of Sertorius, whose age and character had hitherto claimed deference from others. Perpenna overturned a glass of wine, as a signal to the rest of the conspirators, and immediately Antonius, one of his officers stabbed Sertorius, and the example was followed by all the rest, 73 years before Christ. Sertorius has been commended for his love of justice and moderation. The flattering description he heard of the Fortunate Islands when he passed into the west of Africa, almost tempted him to bid adieu to the world, and perhaps he would have retired from the noise of war, and the clamours of envy, to end his days in the bosom of a peaceful and solitary island, had not the stronger calls of ambition and the love of fame prevailed over the intruding reflections of a moment. It has been observed, that in his latter days Sertorius became indolent and fond of luxury and wanton cruelty; yet we must confess that in affability, clemency, complaisance, generosity, and military valour, he not only surpassed his contemporaries, but the rest of the Romans. [Of Sertorius it has been justly remarked that his great qualities and military talents would have undoubtedly raised him to the first rank among the chiefs of his country had he been, not the leader of a party, but the commander of a state; with nothing to support him but the resources of his own mind, he created a powerful kingdom among strangers, and defended it for a long time against the arms of Rome, although wielded by the ablest generals of his time; and he displayed public and private virtues which would have rendered a people happy under his rule at a less turbulent period.] *Plut. in vitâ.—Paterc. 2, c. 30, &c.—Flor. 2, c. 21, &c.—Appian. de Civ.—Val. Max. 1, c. 2, l. 7, c. 3.—Eutrop.—Aul. Gell. 15, c. 22.*

SERVILIA, a sister of Cato of Utica, greatly enamoured of J. Cæsar, though her brother was one of the most inveterate enemies of her lover. To convince Cæsar of her affection, she sent him a letter filled with the most tender expressions of regard for his person. The letter was delivered to Cæsar in the senate-house, while they were debating about punishing the associates of Catiline's conspiracy; and when Cato saw it, he exclaimed that it was a letter from the conspirators, and insisted immediately on its being made public. Upon this Cæsar gave it to Cato, and the stern senator had no sooner read its contents, than he threw it back with

the words *take it drunkard*. From the intimacy which existed between Servilia and Cæsar, some have supposed that the dictator was the father of M. Brutus. *Plut. in Cas.—C. Nep. in Attic.*

SERVILIA LEX *de pecuniis repetundis*, by C. Servilius the prætor, A. U. C. 653. It punished severely such as were guilty of peculation and extortion in the provinces. Its particulars are not precisely known.—Another, *de judicibus*, by Q. Servilius Cæpio the consul, A. U. C. 648. It divided the right of judging between the senators and the equites, a privilege, which, though originally belonging to the senators, had been taken from them and given to the equites.—Another, *de civitate*, by C. Servilius, ordained that if a Latin accused a Roman senator, so that he was condemned, the accuser should be honoured with the name and the privileges of a Roman citizen.—Another, *Agraria*, by P. Servilius Rullus, the tribune, A. U. C. 690. It required the immediate sale of certain houses and lands which belonged to the people, for the purchase of others in a different part of Italy. It required that ten commissioners should be appointed to see it carried into execution, but Cicero prevented its passing into a law by the three orations which he pronounced against it.

SERVILIUS PUBLIUS, a consul who supported the cause of the people against the nobles, and obtained a triumph in spite of the opposition of the senate, after defeating the Volsci. He afterwards changed his opinions, and very violently opposed the people, because they had illiberally treated him.—Ahala, a master of horse to the dictator Cincinnatus. When Mælius refused to appear before the dictator to answer the accusations which were brought against him on suspicion of his aspiring to tyranny, Ahala slew him in the midst of the people, whose protection he claimed. Ahala was accused for this murder, and banished, but his sentence was afterwards repealed. He was raised to the dictatorship.—Publius, a proconsul of Asia during the age of Mithridates. He conquered Isauria, for which service he was surnamed *Isauricus*, and rewarded with a triumph.—A Roman general who defeated an army of Etrurians.—Nonianus, a Latin historian who wrote an history of Rome in the reign of Nero. There were more than one writer of this name, as Pliny speaks of a Servilius remarkable for his eloquence and learning; and Quintilian mentions another also illustrious for his genius and literary merit.—Casca, one of Cæsar's murderers.—The family of the Servilii was of patrician rank, and came to settle at Rome after the destruction of Alba, where they were promoted to the highest offices of the state. To the several branches of this family were attached the different surnames of *Ahala, Avilla, Priscus, Cæpio, Structus, Geminus, Pulex, Vatia, Casca, Fidenas, Longus, and Tuca.*

SERVIVS TULLIUS, the sixth king of

Rome, was son of Ocrisia, a slave of Corniculum, by Tullius, a man slain in the defence of his country against the Romans. Ocrisia was given by Tarquin to Tanaquil his wife, and she brought up her son in the king's family, and added the name of *Servius* to that which he had inherited from his father, to denote his *slavery*. [It is not known who his father was, and it was probably not till after his elevation to the royal dignity that he was represented as having been the son of a person of rank who was killed in defence of his country.] Young *Servius* was educated in the palace of the monarch with great care, and, though originally a slave, he raised himself so much to consequence, that Tarquin gave him his daughter in marriage. His own private merit and virtues recommended him to notice not less than the royal favours, and *Servius*, become the favourite of the people and the darling of the soldiers by his liberality and complaisance, was easily raised to the throne on the death of his father-in-law. Rome had no reason to repent of her choice. *Servius* endeared himself still more as a warrior and as a legislator. He defeated the Veientes and the Tuscans, and by a proper act of policy he established the census which told him that Rome contained about 84 thousand inhabitants. He increased the number of the tribes, he beautified and adorned the city, and enlarged its boundaries by taking within its walls the hills Quirinalis, Viminalis, and Esquilinus. He also divided the Roman people into tribes, and, that he might not seem to neglect the worship of the gods, he built several temples to the goddess of fortune, to whom he deemed himself particularly indebted for obtaining the kingdom. He also built a temple to Diana on Mount Aventine, and raised himself a palace on the hill Esquilinus. *Servius* married his two daughters to the grandsons of his father-in-law; the elder to Tarquin and the younger to Aruns. This union would, as might be supposed, tend to ensure the peace of his family; but if such were his expectations he was unhappily deceived. The wife of Aruns, naturally fierce and impetuous, murdered her own husband to unite herself to Tarquin, who had likewise assassinated his wife. These bloody measures were no sooner pursued than *Servius* was murdered by his own son-in-law, and his daughter Tullia showed herself so inimical to filial gratitude and piety, that she ordered her chariot to be driven over the mangled body of her father, B. C. 534. His death was universally lamented, and the slaves annually celebrated a festival in his honour, in the temple of Diana on Mount Aventine, the day that he was murdered. Tarquinia, his wife, buried his remains privately, and died the following day. *Liv.* 1, c. 41.—*Dionys. Hal.* 4.—*Flor.* 1, c. 6.—*Cic. de Div.* 1, c. 53.—*Val. Max.* 1, c. 6.—*Ovid. Fast.* 6, v. 601.—[Sulpitius Rufus, an eminent Roman jurist and statesman, and descended from an illustrious family. He was contemporary with Cicero, and probably born

about a century B. C. He cultivated polite literature from a very early period, especially philosophy and poetry. At an early age he appeared as a pleader at the bar. In consequence of a reproof received from Quintus Mucius, an eminent lawyer, grounded upon his ignorance of the law, he applied himself with great industry to legal studies, and became one of the most eminent lawyers of Rome. Cicero highly commends his legal knowledge. Sulpitius passed through the various civil offices of the Roman state, and was consul B. C. 51. Cæsar made him governor of Achaia after the battle of Pharsalia, but when that chief was taken off, Sulpitius returned to Rome and acted with the republican party. He died in the camp of Antony under the walls of Modena, having been sent on an embassy to that leader from the Roman senate. Cicero, in his 9th Philippic, pleads for a brazen statue to be erected to Sulpitius, which honour was granted by the senate.]—Claudius, a grammarian. *Suet. de cl. Gar.*—Honoratus Maurus, a learned grammarian in the age of [Arcadius and Honorius.] He wrote Latin commentaries upon Virgil, still extant. [These are, however, considered rather as a collection of ancient remarks and criticisms on the poet than as composed by himself. They contain many valuable notices of the geography and arts of antiquity. These commentaries are found annexed to some of the older editions of Virgil. They are most correctly given in the edition of Virgil, by Burman. Amst. 1746, 4 vols. 4to.]

SESOSTRIS, a celebrated king of Egypt some ages before the Trojan war. [*vid.* the end of this article.] His father ordered all the children in his dominions who were born on the same day with him to be publicly educated, and to pass their youth in the company of his son. This succeeded in the highest degree, and Sesostris had the pleasure to find himself surrounded by a number of faithful ministers and active warriors, whose education and intimacy with their prince rendered them inseparably devoted to his interest. When Sesostris had succeeded on his father's throne, he became ambitious of military fame, and after he had divided his kingdom into 36 different districts, he marched at the head of a numerous army to make the conquest of the world. Libya, Æthiopia, Arabia, with all the islands of the Red Sea, were conquered, and the victorious monarch marched through Asia, and penetrated farther into the east than the conqueror of Darius. He also invaded Europe, and subdued the Thracians; and that the fame of his conquests might long survive him, he placed columns in the several provinces he had subdued; and many ages after, this pompous inscription was read in many parts of Asia, *Sesostris, the king of kings, has conquered this territory by his arms.* At his return home the monarch employed his time in encouraging the fine arts, and in improving the revenues of his kingdom. He erected 100

temples to the gods for the victories he had obtained, and mounds of earth were heaped up in several parts of Egypt, where cities were built for the reception of the inhabitants during the inundations of the Nile. Some canals were also dug near Memphis, to facilitate navigation, and the communication of one province with another. In his old age, Sesostris, grown infirm and blind, destroyed himself, after a reign of 44 years according to some. His mildness towards the conquered has been admired, while some have upbraided him for his cruelty and insolence in causing his chariot to be drawn by some of the monarchs whom he had conquered. The age of Sesostris is so remote from every authentic record, that many have supported that the actions and conquests ascribed to this monarch are uncertain and totally fabulous. [Historians are even divided as to the identity of the name of this monarch, with that of some other similar names in the Egyptian history; and several hold him to be the same with the Sesac or Shesac of the Hebrew Scriptures. From the recent discovery of M. Champollion, it would seem that Sesostris was the first king of the 19th dynasty of Manetho. Champollion reads his name in hieroglyphics as Ramses or Rameses, agreeing with what is stated by Tacitus, *Am.* 2, c. 60. Perizonius (*Origin. Egypt.* c. 17.) had previously contended for the identity of Sesostris and Rhamses.] *Herodot.* 2, c. 102, &c.—*Diod.* 1.—*Val. Flacc.* 5, v. 419.—*Plin.* 33, c. 3.—*Lucan.* 10, v. 276.—*Strab.* 16.

SESSITES, now *Sessia*, a river of Cisalpine Gaul, falling into the Po. *Plin.* 3, c. 16.

SESTIAS, a name applied to Hero, as born at Sestos. *Stat.* 6, *Theb.* 547.

SESTOS, or **SESTUS**, a town of Thrace on the shores of the Hellespont, exactly opposite Abydos on the Asiatic side. It is celebrated for the bridge which Xerxes built there across the Hellespont, as also for being the seat of the amours of Hero and Leander. [*vid.* Abydos, Leander, Xerxes. The city of Sestos was the first place taken by the Turks after crossing over into Europe. The modern town is called *Zermunic*. Some remains of the ancient city are easily traced on the declivity of the hill.] *Mela*, 2, c. 2.—*Strab.* 13.—*Museus de L. & H. Virg.* G. 3, v. 258.—*Ovid. Heroid.* 13, v. 2.

SETÁBIS, a town of Spain between New Carthage and Saguntum, famous for the manufacture of linen. There was also a small river of the same name in the neighbourhood. [The Arabians altered the name of the city to *Xativa*; it is now, however, called *San Philippe*.] *Sil.* 16, v. 474.—*Strab.* 2.—*Mela*, 2, c. 6.—*Plin.* 3, c. 3, l. 19, c. 1.

SETHON, a priest of Vulcan, who made himself king of Egypt after the death of Anysis. [*vid.* the end of this article.] He was attacked by the Assyrians, and delivered from this powerful enemy by an immense number of rats, which in one night gnawed their bow-strings and thongs, so that on the morrow their arms were found to be

useless. From this wonderful circumstance Sethon had a statue which represented him with a rat in his hand, with the inscription of *Whoever fixes his eyes upon me, let him be pious*. ["The Babylonian Talmud," observes Prideaux, "states that the destruction upon the army of the Assyrians was executed by lightning, and some of the Targums are quoted for saying the same thing; but it seems most likely that it was affected by bringing on them the hot wind which is frequent in those parts, and often when it lights among a multitude destroys great numbers of them in a moment, as frequently happens to caravans; and the words of Isaiah, that God would send a blast against Senacherib denote also the same thing. Herodotus gives us some kind of a disguised account of this deliverance from the Assyrians in a fabulous application of it to the city of Pelusium instead of Jerusalem, and to Setho the Egyptian instead of Hezekiah." The learned Dean then remarks upon the strong confirmation given to the account in Scripture by the statement of Herodotus, and his mentioning the very name of Senacherib.] *Herodot.* 2, c. 141.

SETIA, a town of Latium above the Pontine marshes, celebrated for its wines, which Augustus is said to have preferred to all others. *Plin.* 14, c. 6.—*Juv.* 5, v. 34. *Sat.* 10, v. 27.—*Martial.* 13, ep. 112.

SEVERA, Julia Aquilia, a Roman lady whom the emperor Heliogabalus married. She was soon after repudiated, though possessed of all the charms of mind and body which could captivate the most virtuous.—Valeria, the wife of Valentinian, and the mother of Gratian, was well known for her avarice and ambition. The emperor, her husband, repudiated her, and afterwards took her again. Her prudent advice at last ensured her son Gratian on the imperial throne.—The wife of Philip the Roman emperor.

SEVERIÁNUS, a governor of Macedonia, father-in-law to the emperor Philip.—A general of the Roman armies in the reign of Valentinian, defeated by the Germans.—A son of the emperor Severus.

SEVERUS, Lucius Septimius, a Roman emperor born at Leptis in Africa, of a noble family. He gradually exercised all the offices of the state, and recommended himself to the notice of the world by an ambitious mind, and a restless activity that could, for the gratification of avarice, endure the most complicated hardships. After the murder of Pertinax, Severus resolved to remove Didius Julianus who had bought the imperial purple when exposed to sale by the licentiousness of the pretorians, and therefore he proclaimed himself emperor on the borders of Illyricum, where he was stationed against the Barbarians. To support himself in this bold measure, he took as his partner in the empire, Albinus, who was at the head of the Roman forces in Britain, and immediately marched towards Rome, to crush Didus and

all his partisans. He was received as he advanced through the country with universal acclamations, and Julianus himself was soon deserted by his favourites, and assassinated by his own soldiers. The reception of Severus at Rome was sufficient to gratify his pride; the streets were strewed with flowers, and the submissive senate were ever ready to grant whatever honours or titles the conqueror claimed. In professing that he had assumed the purple only to revenge the death of the virtuous Pertinax, Severus gained many adherents, and was enabled not only to disarm, but to banish the pretorians, whose insolence and avarice were become alarming not only to the citizens, but to the emperor. But while he was victorious at Rome, Severus did not forget that there was another competitor for the imperial purple. Pescennius Niger was in the east at the head of a powerful army, and with the name and ensigns of Augustus. Many obstinate battles were fought between the troops and officers of the imperial rivals, till, on the plains of Issus, which had been above five centuries before covered with the blood of the Persian soldiers of Darius, Niger was totally ruined by the loss of 20,000 men. The head of Niger was cut off and sent to the conqueror, who punished in a most cruel manner, all the partisans of his unfortunate rival. Severus afterwards pillaged Byzantium, which had shut her gates against him; and after he had conquered several nations in the east, he returned to Rome, resolved to destroy Albinus, with whom he had hitherto reluctantly shared the imperial power. He attempted to assassinate him by his emissaries; but when this had failed of success, Severus had recourse to arms, and the fate of the empire was again decided on the plains of Gaul. Albinus was defeated, and the conqueror was so elated with the recollection that he had now no longer a competitor for the purple, that he insulted the dead body of his rival, and ordered it to be thrown into the Rhone, after he had suffered it to putrify before the door of his tent, and to be torn to pieces by the dogs. The family and the adherents of Albinus shared his fate; and the return of Severus to the capital exhibited the bloody triumphs of Marius and Sylla. The richest of the citizens were sacrificed, and their money became the property of the emperor. The wicked Commodus received divine honours, and his murderers were punished in the most wanton manner. Tired of the inactive life he led in Rome, Severus marched into the east, with his two sons, Caracalla and Geta, and with uncommon success made himself master of Seleucia, Babylon, and Ctesiphon; and advanced without opposition far into the Parthian territories. From Parthia the emperor marched towards the more southern provinces of Asia; after he had visited the tomb of Pompey the Great, he entered Alexandria; and after he had granted a senate to that celebrated city, he viewed with the most criticizing and inquisitive curiosity, the several monuments and ruins which that

ancient kingdom contains. The revolt of Britain recalled him from the east. After he had reduced it under his power, he built a wall across the northern parts of the island to defend it against the frequent invasions of the Caledonians. Hitherto successful against his enemies, Severus now found the peace of his family disturbed. Caracalla attempted to murder his father as he was concluding a treaty of peace with the Britons; and the emperor was so shocked at the undutifulness of his son, that on his return home he called him into his presence, and after he had upbraided him for his ingratitude and perfidy, he offered him a drawn sword, adding, *If you are so ambitious of reigning alone, now imbrue your hands in the blood of your father, and let not the eyes of the world be witnesses of your want of filial tenderness.* If these words checked Caracalla, yet he did not show himself concerned, and Severus, worn out with infirmities which the gout and the uneasiness of his mind increased, soon after died, exclaiming he had been every thing man could wish, but that he was then nothing. Some say that he wished to poison himself, but that when this was denied, he ate to great excess, and soon after expired at York on the fourth of February, in the 21th year of the Christian era, in the 66th year of his age, after a reign of 17 years 8 months and 3 days. Severus has been so much admired for his military talents, that some have called him the most warlike of the Roman emperors. As a monarch he was cruel, and it has been observed that he never did an act of humanity or forgave a fault. In his diet he was temperate, and he always showed himself an open enemy to pomp and splendour. He loved the appellation of a man of letters, and he even composed an history of his own reign, which some have praised for its correctness and veracity. However cruel Severus may appear in his punishments and in his revenge, many have endeavoured to exculpate him, and observed that there was need of severity in an empire whose morals were so corrupted, and where no less than 3000 persons were accused of adultery during the space of 17 years. Of him, as of Augustus, some were fond to say, that it would have been better for the world if he had never been born, or had never died. *Dio.—Herodian.—Victor.&c.*—Alexander, (Marcus Aurelius,) a native of Phœnicia, adopted by Heliogabalus. His father's name was Genesis Marcianus, and his mother's Julia Mammæa, and he received the surname of Alexander because he was born in a temple sacred to Alexander the Great. He was carefully educated, and his mother, by paying particular attention to his morals, and the character of his preceptors, preserved him from those infirmities and that licentiousness which old age too often attributes to the depravity of youth. At the death of Heliogabalus, who had been jealous of his virtues, Alexander, though only in the 14th year of his age, was proclaimed emperor, and his no-

mination was approved by the universal shouts of the army and the congratulations of the senate. He had not long been on the throne before the peace of the empire was disturbed by the incursions of the Persians. Alexander marched into the east without delay, and soon obtained a decisive victory over the Barbarians. At his return to Rome he was honoured with a triumph, but the revolt of the Germans soon after called him away from the indolence of the capital. His expedition in Germany was attended with some success, but the virtues and the amiable qualities of Alexander were forgotten in the stern and sullen strictness of the disciplinarian. His soldiers, fond of repose, murmured against his severity: their clamours were fomented by the artifice of Maximinus, and Alexander was murdered in his tent, in the midst of his camp, after a reign of 13 years and 9 days, on the 18th of March, A. D. 235. His mother *Mamæa* shared his fate with all his friends; but this was no sooner known than the soldiers punished with immediate death all such as had been concerned in the murder, except Maximinus. Alexander has been admired for his many virtues, and every historian, except Herodian, is bold to assert, that if he had lived, the Roman empire might have been freed from those tumults and abuses which continually disturbed her peace, and kept the lives of her emperors and senators in perpetual alarms. His severity in punishing offences was great, and such as had robbed the public, were they even the most intimate friends of the emperor, were indiscriminately sacrificed to the tranquillity of the state which they had violated. The great offices of the state, which had before his reign been exposed to sale, and occupied by favourites, were now bestowed upon merit, and Alexander could boast that all his officers were men of trust and abilities. He was a patron of literature, and he dedicated the hours of relaxation to the study of the best Greek and Latin historians, orators, and poets; and in the public schools, which his liberality and the desire of encouraging learning had founded, he often heard with pleasure and satisfaction the eloquent speeches and declamations of his subjects. The provinces were well supplied with provisions, and Rome was embellished with many stately buildings and magnificent porticoes. *Alex. vit.—Herodian.—Zosim.—Victor.—Flavius Valerius*, a native of Illyricum, nominated Cæsar by Galerius. He was put to death by Maximianus, A. D. 307.—*Libius*, a man proclaimed emperor of the west, at Ravenna, after the death of Majorianus. He was soon after poisoned.—*Lucius Cornelius*, a Latin poet in the age of Augustus, for some time employed in the judicial proceedings of the forum.—*Cassius*, an orator banished into the island of Crete by Augustus, for his illiberal language. He was banished 17 years, and died in Seriphos. He is commended as an able orator, yet declaiming with more warmth

than prudence. His writings were destroyed by order of the senate. *Suet. in Oct.—Quint.*—*Sulpitius*, an ecclesiastical historian, who died A. D. 420. The best of his works is his *Historia Sacra*, from the creation of the world to the consulship of Stilicho, of which the style is elegant, and superior to that of the age in which he lived. The best edition is in 2 vols. 4to. *Patavi*, 1741.—*Aquilus*, a native of Spain, who wrote an account of his own life in the reign of the emperor Valens.—A celebrated architect employed in building Nero's golden palace at Rome after the burning of that city.—A mountain of Italy, near the *Fabaris*. *Virg. Æn.* 7, v. 713.

SEVO, a ridge of mountains between Norway and Sweden. [It assumes various names in different parts of its course; as, the *Langfield* mountains, the *Dofrafield* mountains, &c. Some suppose the ridge of Sevo to have been the Riphæan mountains of antiquity.] *Plin.* 4, c. 15.

SEUTHES, a Thracian king, who encouraged his countrymen to revolt, &c. This name is common to several of the Thracian princes.

SEXTIA LICINIA LEX, *de Magistratibus*, by C. Licinius and L. Sextius the tribunes, A. U. C. 386. It ordained that one of the consuls should be elected from among the plebeians.—Another, *de religione*, by the same, A. U. C. 385. It enacted that a decemvirate should be chosen from the patricians and plebeians, instead of the *decemviri sacris faciundis*.

SEXTIÆ AQUÆ, now *Aix*, [a town of Gallia Narbonensis, and the metropolis of Narbonensis Secunda. It owed its foundation to Sextius Calvinus, who in the first expedition of the Romans into Gaul, reduced the Saltyes, in whose territory it was situate. At *Aquæ SEXTIÆ*, Marius and Catulus defeated the Teutones. It was famous for its warm baths.] *Liv.* 61.—*Vell. Paterc.* 1, c. 15.

SEXTILIUS, a governor of Africa, who ordered Marius, when he landed there, to depart immediately from his province. Marius heard this with some concern, and said to the messenger, "Go and tell your master that you have seen the exiled Marius sitting on the ruins of Carthage." *Plut. in Mar.*

SEXTIUS LUCIUS, was remarkable for his friendship with Brutus; he gained the confidence of Augustus, and was consul. Horace, who was in the number of his friends, dedicated *l. od.* 4, to him.—The first plebeian consul.—One of the sons of Tarquin. *vid.* Tarquinus.

SEXTUS, a prænomén given to the sixth son of a family.—A son of Pompey the Great. *vid.* Pompeius.—A Stoic philosopher, born at Cheronæa in Bœotia. Some suppose that he was Plutarch's nephew. He was preceptor to M. Aurelius and L. Verus.—A philosopher in the age of Antoninus. He was one of the followers of the doctrines of Pyrrho. Some of his works are still extant.

SIBYLLE, certain women [supposed to be] inspired by heaven, who flourished in

different parts of the world. [The name is supposed to be derived from *σιος*, an Æolic form for *θεος*, *deus*, and *βουλη*, *consilium*.] Their number is unknown. Plato speaks of one, others of two, Pliny of three, Ælian of four, and Varro of ten, an opinion which is universally adopted by the learned. These ten Sibyls generally resided in the following places, Persia, Libya, Delhi, Cumæ in Italy, Erythræa, Samos, Cumæ in Æolia, Marpessia on the Hellespont, Ancyra in Phrygia, and Tiburtis. The most celebrated of the Sibyls was that of Cumæ in Italy, whom some have called by the different names of Amalthæa, Demophile, Herophile, Daphne, Manto, Pheonoe, and Deiphobe. It is said that Apollo became enamoured of her, and that, to make her sensible of his passion, he offered to give her whatever she should ask. The Sibyl demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for the enjoyment of the health, vigour, and bloom, of which she was then in possession. The god granted her request, but she refused to gratify the passion of her lover, though he offered her perpetual youth and beauty. Some time after she became old and decrepid, her form decayed, melancholy paleness and haggard looks succeeded to bloom and cheerfulness. She had already lived about 700 years when Æneas came to Italy, and, as some have imagined, she had three centuries more to live before her years were as numerous as the grains of sand which she had in her hand. She gave Æneas instructions how to find his father in the infernal regions, and even conducted him to the entrance of hell. It was usual for the Sibyl to write her prophecies on leaves which she placed at the entrance of her cave, and it required particular care in such as consulted her to take up these leaves before they were dispersed by the wind, as their meaning then became incomprehensible. According to the most authentic historians of the Roman republic, one of the Sibyls came to the palace of Tarquin the Second, with nine volumes, which she offered to sell for a very high price. The monarch disregarded her, and she immediately disappeared, and soon after returned, when she had burned three of the volumes. She asked the same price for the remaining six books; and when Tarquin refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished Tarquin; he bought the books, and the Sibyl instantly vanished, and never after appeared to the world. These books were preserved with great care by the monarch, and called the *Sibylline verses*. A college of priests was appointed to have the care of them; [*vid. Duumviri*.] and such reverence did the Romans entertain for these prophetic books, that they were consulted with the greatest solemnity, and only when the state seemed to be in danger. When the capitol was burnt in the troubles

of Sylla, the Sibylline verses, which were deposited there, perished in the conflagration; and, to repair the loss which the republic seemed to have sustained, commissioners were immediately sent to different parts of Greece, to collect whatever verses could be found of the inspired writings of the Sibyls. The fate of these Sibylline verses, which were collected after the conflagration of the capitol, is unknown. [The emperor Honorius issued an order, A. D. 399, for destroying them; in pursuance of which, Stilicho burnt all these prophetic writings, and demolished the temple of Apollo in which they had been deposited. Nevertheless, there are still preserved, in eight books of Greek verse, a collection of oracles, pretended to be Sibylline. Dr. Cave, who is well satisfied that this collection is a forgery, supposes that a large part of it was composed in the time of Adrian, about A. D. 130; that other parts were added in the time of the Antonines, and the whole completed in the reign of Commodus. Dr. Prideaux says that this collection must have been made between A. D. 138 and 167. Some of the Christian fathers, not apprized of the imposition, have often cited the books of the Sibyls in favour of the Christian religion; and hence Celsus takes occasion to call the Christians Sibyllists. Dr. Lardner states his conviction that the Sibylline oracles quoted by St. Clement and other of the Greek fathers, are the forgeries of some Christian. Bishop Horsely has ably supported the opinion, however, that the Sibylline books contained records of prophecies vouchsafed to nations extraneous to the patriarchal families and the Jewish commonwealth, before the general defection to idolatry. Although the books were at last interpolated, yet, according to the views taken of the subject by the learned bishop, this was too late to throw discredit on the confident appeal made to them by Justin.] *Plut. in Phad.—Ælian. V. H. 12, c. 35.—Paus. 10, c. 12, &c.—Diod. 4.—Ovid. Met. 14, v. 109 and 140.—Virg. Æn. 3, v. 445, l. 6, v. 36.—Lucan. 1, v. 564.—Plin. 13, c. 13.—Flor. 4, c. 1.—Sallust.—Cic. Catil. 3.—Val. Max. 1, c. 1, l. 8, c. 15, &c.*

SICAMBRI, or SYGAMBRI, a people of Germany, conquered by the Romans, [originally occupying what is now *Guelderland*.] They revolted against Augustus, who marched against them, but did not totally reduce them. Drusus conquered them. [Being pressed by the Catti, whom Cæsar calls Suevi, they were, together with the Ubii, received into Gaul, on the left bank of the Rhine, under Augustus; and there is reason to believe that the people who occupied this position under the name of Gugerni were Sicambrians.] *Diog. 54.—Strab. 4.—Horat. 4.—Od. 2, v. 36.—Od. 14, v. 51.—Tacit. 2, Ann. 26.*

SICAMBRIA, the country of the Sicambri, formed the modern province of Guelderland. *Claud. in Eutrop. 1, v. 383.*

SICĀNI, [an ancient nation of Sicily. They

appear to have been of Iberian, and not of Spanish origin as is generally thought, and to have come originally from Upper Asia. They first descended into Italy, and took possession of that district afterwards known by the name of *Riviera di Genoa*, whence in process of time they spread themselves over Etruria, Latium, and Campania. From the river Sicanius they took the name of Sicani, and when driven towards the south by the Ligurians, proceeded as far as Rhegium, crossed the strait of Messina, and after a contest with the Siculi, already established on the eastern part of Sicily, they finally settled on the western coast of that delightful island. *Edinburgh Review*, No. 80, p. 331.]—*Dionys. Hal.* 1.—*Ovid. Met.* 5 and 13.—*Virg. Ecl.* 10.—*Æn.* 7, v. 795.—*Diod.* 5.—*Horat. ep.* 17, v. 32.

SICANIA and SĪCANIA, an ancient name of Sicily. [*vid.* Sicani.]

SICCA, a town of Numidia, [south-west of Carthage, near the river Bagradas. It received the appellation of *Veneria* from a temple of Venus which it contained. Its ruins are visible at a place called *Keff*.] *Sal. in Jug.* 56.

SICĒLIS, (SICĒLIDES, plur.) an epithet applied to the inhabitants of Sicily. The Muses are called *Sicelides* by Virgil, because Theocritus was a native of Sicily, whom the Latin poet, as a writer of Bucolic poetry, professed to imitate. *Virg. Ec.* 4.

SICHÆUS, called also *Sicharbas* and *Aherbas*, was a priest of the temple of Hercules in Phœnicia. His father's name was Plisthenes. He married Elisa, the daughter of Belus, and sister of king Pygmalion, better known by the name of Dido. He was so extremely rich, that his brother-in-law murdered him to obtain his possessions. This murder Pygmalion concealed from his sister Dido; and he amused her by telling her that her husband was gone upon an affair of importance, and that he would soon return. This would have perhaps succeeded had not the shade of Sicæus appeared to Dido, and related to her the cruelty of Pygmalion, and advised her to fly from Tyre, after she had previously secured some treasures, which, as he mentioned, were concealed in an obscure and unknown place. According to Justin, Acerbas was the uncle of Dido. *Virg. Æn.* 1, v. 347, &c.—*Patere.* 1, c. 6.—*Justin.* 18, c. 4.

SICĪLIA, the largest and most celebrated island in the Mediterranean Sea, at the bottom of Italy. It was anciently called *Sicania*, [from the Sicani,] *Trinacria*, [from its three promontories, *τρεῖς ἀκρεῖς*,] and *Triquetra*, [from its triangular shape. Its name Sicilia was derived from the Siculi. *vid.* Siculi.] It is of a triangular form, and has three celebrated promontories, one looking towards Africa, called Lilybæum; Pachynum, looking towards Greece; and Pelorum, towards Italy. [Sicily is about 170 British miles in length and 70 in medial breadth. Swinburne reckons its greatest length at 210 miles, and its

breadth at 133. Its area contains 12,600 square miles.] This island was celebrated for its fertility, so much that it was called one of the granaries of Rome, and Pliny says that it rewarded the husbandmen an hundred fold. Its most famous cities were Syracuse, Messina, Leontini, Lilybæum, Agrigentum, Gela, Drepanum, Eryx, &c. The highest and most famous mountain in the island is Ætna, whose frequent eruptions are dangerous, and often fatal to the country and its inhabitants; from which circumstance the ancients supposed that the forges of Vulcan and the Cyclops were placed there. The poets feign that the Cyclops were the original inhabitants of this island, and after them it came into the possession of the Sicani, a people of Spain, and at last of the Siculi, a nation of Italy. [*vid.* however, Sicani, and Siculi.] The plains of Enna are well known for their excellent honey, and, according to Diodorus, the hounds lost their scent in hunting, on account of the many odoriferous plants that profusely perfumed the air. Ceres and Proserpine were the chief deities of the place, and it was there, according to poetical tradition, that the latter was carried away by Pluto. The Phœnicians and Greeks settled some colonies here, and at last the Carthaginians became masters of the whole island, till they were dispossessed of it by the Romans in the Punic wars. Some authors suppose that Sicily was originally joined to the continent, and that it was separated from Italy by an earthquake, and that the straits of Charybdis were formed. The inhabitants of Sicily were so fond of luxury, that *Sicula mensæ* became proverbial. The rights of citizens of Rome were extended to them by M. Antony. *Cic.* 14.—*Att.* 12.—*Verr.* 2, c. 13.—*Homer. Od.* 9, &c.—*Justin.* 4, c. 1, &c.—*Virg. Æn.* 3, v. 414, &c.—*Ital.* 14, v. 11, &c.—*Plin.* 3, c. 8, &c.—The island of Naxos, in the Ægean, was called Little Sicily on account of its fruitfulness.

L. SICINIUS DENTĀTUS, a tribune of Rome, celebrated for his valour and the honours he obtained in the field of battle during the period of 40 years in which he was engaged in the Roman armies. He was present in 121 battles; he obtained 14 civic crowns; 3 mural crowns; 3 crowns of gold; 83 golden collars; 60 bracelets; 18 lances; 23 horses with all their ornaments, and all as the reward of his uncommon services. He could show the scars of 45 wounds which he had received, all in his breast, particularly in opposing the Sabines when they took the capitol. The popularity of Sicinius became odious to Appius Claudius, who wished to make himself absolute at Rome, and therefore, to remove him from the capital, he sent him to the army, by which, soon after his arrival, he was attacked and murdered. Of 100 men who were ordered to fall upon him, Sicinius killed 15 and wounded 30; and, according to Dionysius, the surviving number had recourse to artifice to overpower him, by killing him with a shower of stones and

darts thrown at a distance, about 405 years before the Christian era. For his uncommon courage Sicinius has been called the Roman Achilles. *Val. Max.* 3, c. 2.—*Dionys.* 8.—Vellutus was one of the first tribunes in Rome. He raised cabals against Coriolanus, and was one of his accusers. *Plut. in Cor.*—Sabinus, a Roman general who defeated the Volsci.

SICŌRUS, now *Segre*, a river of Hispania Tarraconensis, rising in the Pyrenean mountains, and falling into the Iberus a little above its mouth. It was near this river that J. Cæsar conquered Afranius and Petreius, the partizans of Pompey. [*vid. Iberda.*]

SICŪLI, [an Illyrian race, from the frontiers of Dalmatia. They first settled in central Italy, in what was subsequently called Latium, but being afterwards driven to the extremity of the peninsula, they crossed over into Sicily, and gave name to that island, colonizing a part of it. They gave their name to the island. This, as some suppose, happened about 300 years before Greek colonies settled in the island, or about 1059 years before the Christian era. *Diod.* 5.—*Dionys. Pal.*—*Strab.*

SICŪLUM FRETUM, [now the *Straits of Faro* or *Messina*,] the sea which separates Sicily from Italy is 15 miles long, but in some places so narrow that the barking of dogs can be heard from shore to shore. [Opposite Messina, the distance across is only three miles.] This strait is supposed to have been formed by an earthquake, which separated the island from the continent. *Plin.* 3, c. 8.

SICYON, now *Basilico*, a town of Peloponnesus, the capital of Sicyonia. It is celebrated as being the most ancient kingdom of Greece, under a succession of monarchs, of whom little is known except the names. Ægialeus was the first king. [From Ægialeus it took its original name of Ægialæ. This was afterwards changed to Apia, from the name of its fourth king, Apis, and, in process of time, the name was again altered to Sicyon, from its 19th king. He reigned about 740 years after its supposed foundation of the city, and from this time, according to some, not only the kingdom, but the whole Peloponnesus, was called Sicyonia, until the period of the dissolution of the former. If we follow the computation which some have made from Eusebius, this kingdom was founded B. C. 2089, and it would then be among the oldest in the world. Other chronologers, however, have corrected this evident mistake, and have made the commencement of the reign of Ægialeus much later.] Some ages after, Agamemnon made himself master of the place, and afterwards it fell into the hands of the Heraclidæ. It became very powerful in the time of the Achaean league, which it joined B. C. 251, at the persuasion of Aratus. The inhabitants of Sicyon are mentioned by some authors as dissolute, and fond of luxury; hence the *Sicyonian shoes*, which were once very celebrated, are deemed marks of effe-

minacy. *Apollod.* 3, c. 5.—*Lucret.* 1, v. 1118.—*Liv.* 2, c. 19, l. 33, c. 15.—*Strab.* 8.—*Mela*, 2, c. 3.—*Plut. in Dem.*—*Paus.* 2, c. 1, &c.—*Cic. de Orat.* 1, c. 54.—*Virg. G.* 2, v. 519.

SICYONIA, a province of Peloponnesus, on the bay of Corinth, of which Sicyon was the capital. It was the most eminent kingdom of Greece, and in its flourishing situation not only its dependent states, but also the whole Peloponnesus was called Sicyonia. The territory was said to abound with corn, wine, and olives, and also with iron mines. It produced many celebrated men, particularly artists. *vid. Sicyon.*

SIDE, a town of Pamphylia. *Liv.* 37, c. 23.—*Cic.* 3, *fam.* 6.

SIDICĪNUM, a town of Campania, called also *Teanum*. [*vid. Teanum.*] *Virg. Æn.* 7, v. 727.

SIDON, [in Scripture Tzidon, the oldest and most powerful city of Phœnicia, five geographical miles north of Tyrus, on the sea-coast; it is now *Sayda*. Sidon was famed for its extensive commerce, and was for a long time the metropolis of Phœnicia, until Tyre became more powerful and reduced Sidon for a time beneath its sway. Moses informs us that this city was built by Sidon, the eldest son of Canaan, the father and founder of the Phœnicians. Justin, however, refers the name to *Sindon*, which, in the Phœnician language, signifies a fish. From Joshua we learn that Sidon was rich and powerful when the Israelites took possession of Canaan; and St. Jerome states that it fell to the lot of the tribe of Asher. In the year 1015 Sidon was dependent on Tyre, but in 720 it shook off the yoke and surrendered to Salmanazar when he entered Phœnicia. When the Persians became masters of this city in the reign of Cyrus, they permitted the Sidonians to have kings of their own. Sidon was ruined in the year 351 B. C. by Ochus, king of Persia. When the inhabitants saw the enemy in the city, they shut themselves up in their houses with their wives and children, and perished in the flames of the place. According to Diodorus Siculus, those Sidonians who were absent from the city at the time, returned and rebuilt it after the Persian forces were withdrawn. Sidon afterwards passed into the hands of the Macedonians, and lastly into those of the Romans.] The people of Sidon are well known for their industry, their skill in arithmetic, in astronomy, and commercial affairs, and in sea-voyages. They, however, have the character of being very dishonest. Their women were peculiarly happy in working embroidery. The invention of glass, of linen, and of a beautiful purple dye, is attributed to them. *Lucan.* 3, v. 217, l. 10, v. 141.—*Diod.* 16.—*Justin.* 11, c. 10.—*Plin.* 36, c. 26.—*Homer. Od.* 15, v. 411.—*Mela*, 1, c. 12.

SIDONIORUM INSULÆ, islands in the Persian Gulf. *Strab.* 16.

SIDŌNIS, is the country of which Sidon was the capital, situate at the west of Syria, on

the coast of the Mediterranean. *Ovid. Met.* 2, fab. 19.—Dido, as a native of the country, is often called Sidonis. *Ovid. Met.* 14, v. 30.

SIDONIUS CAIUS SOLLIUS APOLLINARIS, a Christian writer, born A. D. 430. He died in the 52d year of his age. There are remaining of his compositions some letters, and different poems, consisting chiefly of panegyrics on the great men of his time, written in heroic verse, and occasionally in other metre, of which the best edition is that of Labbæus, Paris, 4to. 1652.—The epithet of *Sidonius* is applied not only to the natives of Sidon, but it is used to express the excellence of any thing, especially embroidery or dyed garments. Carthage is called *Sidonia urbs*, because built by Sidonians. *Virg. Æn.* 1, v. 682.

SIENA JULIA, a town of Etruria. *Cic. Brut.* 18.—*Pocil.* 4, *Hist.* 45.

SIGA, [a city in the western part of Numidia, or what was afterwards Mauretania Cæsariensis. It was situate at some distance from the sea, and was the residence of Sypfax before the invasion of Masinissa's kingdom had put him in possession of Cirta. It is now *Ned-Roma*.] *Plin.* 5, c. 11.

SIGÆUM, or **SIGËUM**, now Cape *Ieneihisari*, where the Scamander falls into the sea. It was near Sigæum that the greatest part of the battles between the Greeks and Trojans were fought, as Homer mentions, and there Achilles was buried. [Patroclus and Antilochus were also buried on this promontory, and three large tumuli, or mounds of earth, are supposed to mark at the present day the three tombs. According to a passage in Homer, however, (Od. Ω , 75-77,) it would seem that one tomb covered the ashes of all three. The reader may see a learned and full discussion of this and every other difficulty relative to the scene of the Trojan war, in "Hobhouse's Journey," vol. 2, p. 128, &c. and "Clarke's Travels in Greece," &c. vol. 1, p. 36, &c.—On the sloping side of the promontory was built in a period of remote antiquity the town of Sigæum. It was reported to have been built by Archæanax of Mitylene out of the ruins of ancient Troy. After a variety of fortunes it was destroyed by the inhabitants of New Ilium, and was a ruin in the time of Strabo.] *Virg. Æn.* 2, v. 312, l. 7, v. 294.—*Ovid. Met.* 12, v. 71.—*Lucan.* 9, v. 962.—*Mela*, 1, c. 13.—*Strab.* 13.—*Dic. tys. Cret.* 5, c. 12.

SIGNIA, an ancient town of Latium, whose inhabitants were called *Signini*. The wine of Signia was used by the ancients for medicinal purposes. *Martial.* 13, ep. 416.—A mountain of Phrygia. *Plin.* 5, c. 29.

SILA, or **ZYLA**, a large wood in the country of the Brutii near the Appenines, abounding with much pitch. *Strab.* 6.—*Virg. Æn.* 12, v. 715.

D. SILANUS, a son of T. Manlius Torquatus, accused of extortion in the management of the province of Macedonia. The father himself desired to hear the complaints laid against his son, and after he had spent two

days in examining the charges of the Macedonians, he pronounced on the third day his son guilty of extortion and unworthy to be called a citizen of Rome. He also banished him from his presence, and so struck was the son at the severity of his father, that he hanged himself on the following night. *Liv.* 54.—*Cic. de Finib.*—*Val. Max.* 5, c. 8.—C. Junius, a consul under Tiberius, accused of extortion, and banished to the island of Cythera. *Tacit.*—A proprætor in Spain, who routed the Carthaginian forces there while Annibal was in Italy.—Turpilius, a lieutenant of Metellus against Jugurtha. He was accused by Marius, though totally innocent, and condemned by the malice of his judges.—Torquatus, a man put to death by Nero.—Lucius, a man betrothed to Octavia, the daughter of Claudius. Nero took Octavia away from him, and on the day of her nuptials Silanus killed himself.—An augur in the army of the 10,000 Greeks at their return from Cunaxa.

SILARUS, [a river of Italy separating Lucania from the territory of the Picentini. Its banks were much infested by the gad fly. It is now the *Silaro*.] Its waters, as it is reported, petrified all leaves that fell into them. *Strab.* 5.—*Mela*, 2, c. 4.—*Virg. G.* 3, v. 146.—*Plin.* 2, c. 103.—*Silv.* 2, v. 582.

SILENUS, a demi-god, who became the nurse, the preceptor, and attendant of the god Bacchus. [*vid.* the end of this article.] He was, as some suppose, son of Pan, or, according to others, of Mercury, or of Terra. Malea in Lesbos was the place of his birth. After death he received divine honours, and had a temple in Elis. Silenus is generally represented as a fat and jolly old man, riding on an ass crowned with flowers, and always intoxicated. He was once found by some peasants in Phrygia, after he had lost his way, and could not follow Bacchus, and he was carried to king Midas, who received him with great attention. [According to another account, Midas mixed wine with the waters of a fountain to which Silenus was accustomed to come, and so inebriated and caught him.] He detained him for ten days, and afterwards restored him to Bacchus, for which he was rewarded with the power of turning into gold whatever he touched. Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the soundness of his counsels. From this circumstance, therefore, he is often introduced speaking with all the gravity of a philosopher concerning the formation of the world and the nature of things. [The best ancient writers favour this latter opinion, and make Silenus to have been a profound philosopher, whose wisdom was equal to his knowledge. The drunkenness, of which mention is so often made, was, according to them, merely mystical, and signified that he was profoundly engaged in speculation. The fable of his riding on an ass is explained by supposing that he made slow but sure advances in philosophy ;

and the asses ears, which he is sometimes represented as wearing, indicate, according to Tertullian, his great intelligence. Vossius explains the fable of the fountain of wine, by saying that it signified only the great desire Midas had to get Silenus into his possession, and to converse with him, on account of the fame of his extraordinary talents. Silenus is represented also as having been distinguished for his skill in music.] The Fauns in general, and the Satyrs, are often called Sileni. *Paus.* 3, c. 25, l. 6, c. 24.—*Philost.* 23.—*Ovid. Met.* 4.—*Hygin.* fab. 191.—*Diod.* 3, &c.—*Cic. Tusc.* 1, c. 48.—*Ælian.* V. H. 3, c. 18.—*Virg. Ecl.* 6, v. 13.—A Carthagioian historian who wrote an account of the affairs of his country in the Greek language.

SILICIS MONS, a town near Padua.

SILIS, a river of Venetia in Italy, falling into the Adriatic. *Plin.* 3, c. 18.

C. SILIUS ITALICUS, a Latin poet [born about the 15th year of the Christian era. He has been supposed to have been a native of Italica in Spain, but his not being claimed as a fellow-countryman by Martial, who has bestowed upon him the highest praises, renders this improbable. Some make him to have been a native of Corfinium, a city of the Peligni in Italy, which, according to Strabo, was called Italica in the time of the Social war; but Velleius Paterculus informs us that Corfinium merely intended to change its name to Italica, and that the project was never carried into effect. Whether, however, he were a native of Italica in Spain, or of an Italica elsewhere, his surname certainly does not show it, for in that event it would have been *Italicensis*. It is most probable that *Italicus* was a family name; and it may have been given to one of his ancestors when residing in some province to show that he was of Italian origin.] He was originally at the bar, where he for some time distinguished himself, till he retired from Rome more particularly to consecrate his time to study. He was consul the year that Nero was murdered. [He afterwards made a discreet and humane use of the friendship of Vitellius, and having acquired much honour from his conduct in the proconsulship of Asia, he thenceforth withdrew from public life to literary retirement.] Pliny has observed, that when Trajan was invested with the imperial purple, Silius refused to come to Rome and congratulate him like the rest of his fellow-citizens, a neglect which was never represented by the emperor, or insolently mentioned by the poet. Silius was in possession of Cicero's villa at Tusculum, and Virgil's near Naples, where that poet was interred; and it has been justly remarked, that he looked upon no temple with greater reverence than upon the sepulchre of the immortal poet, whose steps he followed, but whose fame he could not equal. The birth-day of Virgil was yearly celebrated with unusual pomp and solemnity by Silius; and for his partiality, not only to the memory, but to the compositions, of the Mantuan poet, he has been

called the ape of Virgil. Silius starved himself when labouring under an imposthume, which his physicians were unable to remove, in the beginning of Trajan's reign, about the 75th year of his age. There remains a poem of Italicus on the second Punic war, divided into 17 books, greatly commended by Martial. The moderns have not been so favourable concerning its merit. The poetry is weak and inelegant, yet the author deserves to be commended for his purity, the authenticity of his narrations, and his interesting descriptions. He has every where imitated Virgil, but with little success. [Pliny says that he wrote with more diligence than genius, and every reader of his poetry will coincide in this opinion. His plan also is defective, in his selecting an historical mode of treating his subject. Had he transported his readers in the very outset to the latter years of the war, he might have taken for his theme Annibal's attempt to make himself master of Rome, and produced a far more spirited and interesting production. He errs also in blending mythological fictitious with real narratives, which gives a strange and varied aspect to his poem. His imitations of preceding poets are very apparent. Not only Virgil, but Lucretius, Horace, Homer, and Hesiod, have been compelled to contribute their stores, a circumstance which gives rise to a disagreeable inequality. Like Valerius Flaccus he hides his inferiority under a display of erudition, and, by an affected and pompous manner, diffuses a frigid air over his poem.] Silius was a great collector of antiquities. His son was honoured with the consulship during his lifetime. The best editions of Italicus will be found to be Drakenborch's in 4to. *Uta.* 1717, that of Cellarius, 8vo. *Lips.* 1695, [that of Villebrune, 1782, 4 vols. 12mo. but, above all, that of Ruperti, Goetting. 1795, 2 vols. 8vo.] *Mart.* 11, ep. 49, &c.—Caius, a man of consular dignity greatly loved by Messalina for his comely appearance and elegant address. Messalina obliged him to divorce his wife that she might enjoy his company without intermission. Silius was forced to comply, though with great reluctance, and he was at last put to death for the adulteries which the empress obliged him to commit. *Tacit. Suet.—Dio.*

SILPHIUM, a part of Libya.

SILVANUS, a rural deity, son of an Italian shepherd by a goat. From this circumstance he is generally represented as half a man and half a goat. According to Virgil, he was son of Picus, or, as others report, of Mars, or, according to Plutarch, of Valeria Tusculanaria, a young woman, who introduced herself into her father's bed, and became pregnant by him. The worship of Silvanus was established only in Italy, where, as some authors have imagined, he reigned in the age of Evander. This deity was sometimes represented holding a cypress in his hand, because he became enamoured of a beautiful youth called Cyparissus, who was changed into a tree of the same name. Silvanus presided

over gardens and limits, and he is often confounded with the Fauns, Satyrs, and Silenus. *Plut. in Parall.—Virg. Ecl. 10, G. 1, v. 20, l. 2, v. 493.—Ælian. Anim. 6, c. 42.—Ovid. Met. 10.—Horat. ep. 2.—Dionys. Hal.*—An officer of Constantius, who revolted and made himself emperor. He was assassinated by his soldiers.

SILVIUM, a town of Apulia, now *Gorgolione*. [It lay east of Venusia, and derived its name from the woods in its vicinity.] *Plin. 3, c. 11.*

SILURES, the people of South Wales in Britain, [occupying the counties of *Hereford, Monmouth, Radnor, Brecon, and Glamorgan*. Their capital was *Isca Silurum*, now *Caerleon*, on the river *Isca* or *Uske*, in Glamorganshire. Caractacus was a prince of the Silures.]

SIMBRIVIVUS, or **SIMBRUVIVUS**, a lake of Latium, formed by the *Anio*. *Tacit. 14, Ann. 22.*

SIMETHUS, or **SYMETHUS**, a town and river at the east of Sicily, which served as a boundary between the territories of the people of Catania and the Leontini. [It is now the *Giaretta*. The nymph Thalia, after her amour with Jupiter, is supposed to have been converted into this stream, which, to avoid the rage of Juno, sunk under ground near Mount *Ætna*, and continued this subterraneous course to the sea. In the time of the Romans, however, it was a navigable stream: nor does it now sink under ground, but throws up near its mouth great quantities of amber.] *Virg. Æn. 9, v. 584.*

SIMMIAS, a philosopher of Thebes who wrote dialogues.—A grammarian of Rhodes.

SIMOIS, (*entis*), a river of Troas, which rises in Mount *Ida* and falls into the *Xanthus*. It is celebrated by Homer and most of the ancient poets, as in its neighbourhood were fought many battles during the Trojan war. It is found to be but a small rivulet by modern travellers, and even some have disputed its existence. [Mr. Hobhouse appears to think that the modern *Thymbrek* may be the ancient Simois. The confluence of the Simois and *Scamander* has very little chance of being ascertained at the present day: its discovery would be of the utmost importance in determining the site of ancient *Troy*, since that city stood a very little distance above the confluence of the two rivers.] *Homer. Il.—Virg. Æn. 1, v. 104, l. 3, v. 302, &c.—Ovid. Met. 13, v. 324.—Mela, 1, c. 18.*

SIMON, a courier of Athens, whom Socrates often visited on account of his great sagacity and genius. He collected all the information he could receive from the conversation of the philosopher, and afterwards published it with his own observations in 33 dialogues. He was the first of the disciples of Socrates who attempted to give an account of the opinions of his master concerning virtue, justice, poetry, music, honour, &c. These dialogues were extant in the age of the biographer *Diogenes*, who has preserved their title. *Diog. 2, c. 14.*—Another who wrote on rhetoric. *Id.*

SIMÓNIDES, a celebrated poet of Cos, who flourished 538 years B. C. His father's name was *Leoprepis*, or *Theoprepis*. He wrote elegies, epigrams, and dramatical pieces esteemed for their elegance and sweetness, and composed also epic poems, one on *Cambyses*, king of Persia, &c. [He excelled, however, in elegiac composition, for which he was almost proverbially famous in antiquity. One of his most famous compositions was entitled "The Lamentations," of which a beautiful fragment is still extant. *Simonides* was endowed with a most extraordinary memory, and some have attributed to him the invention of the art of recollecting by localizing ideas.] *Simonides* was universally courted by the princes of Greece and Sicily. He obtained a poetical prize in the 30th year of his age, and he lived to his 90th year. [He became very avaricious and mercenary towards the close of his life, and it is mentioned as a subject of dispraise, that he was the first who wrote verses for money. It was *Simonides* who gave that famous answer to *Hiero*, when the latter asked him respecting the nature of God. The poet desired a day to consider the question, then another, and at last many in succession. The monarch desiring to know the reason of this proceeding, he replied that the longer he reflected on the question the more difficult it appeared to be.] The people of *Syracuse*, who had hospitably honoured him when alive, erected a magnificent monument to his memory. *Simonides*, according to some, added the four letters $\zeta, \theta, \phi, \chi$, to the alphabet of the Greeks. Some fragments of his poetry are extant. According to some, the grandson of the elegiac poet was also called *Simonides*. He flourished a few years before the Peloponnesian war, and was the author of some books of invention, genealogies, &c. *Quintil. 10, c. 1.—Phædr. 4, fab. 21 and 24.—Horat. 2, Od. 1, v. 38.—Herodot. 5, c. 102.—Cic. de Orat. &c.—Arist.—Pindar. Isth. 2.—Catull. 1, ep. 39.—Lucan. de Macrob.—Ælian. V. H. 3, c. 2.*

SIMPLICIUS, a Greek commentator on Aristotle, whose works were all edited in the 16th century and the latter part of the 15th, but without a Latin version.

SINÆ, a people of India, called by Ptolemy the most eastern nation of the world. [The *Sinæ* of India, who dwelt beyond the river *Serus* or *Menan*, are supposed to have occupied what is now *Cochin China*.—There was another nation of the same name, east of *Serica*, who were probably settled in *Shensi*, the most westerly province of China, immediately adjoining the great wall. In this province was a kingdom called *Tsin*, which probably gave name to these *Sinæ*.]

SINDE, islands in the Indian Ocean, supposed to be the *Nicabar* islands.

SINGÆI, a people on the confines of Macedonia and Thrace.

SINGARA, a city of Mesopotamia, now *Singar*, [south-east of *Nisibis*, on the river *Mygdonius*.]

SINGUS, [a town of Macedonia, on the pro-

montory of Sithonia, giving name to the Sinus Singiticus or *Gulf of Monte Santo*.]

SINON, a son of Sisyphus who accompanied the Greeks to the Trojan war, and there distinguished himself by his cunning and fraud, and his intimacy with Ulysses. When the Greeks had fabricated the famous wooden horse, Sinon went to Troy with his hands bound behind his back, and by the most solemn protestations, assured Priam that the Greeks were gone from Asia, and that they had been ordered to sacrifice one of their soldiers, to render the wind favourable to their return, and that because the lot had fallen upon him, at the instigation of Ulysses, he had fled away from their camp not to be cruelly immolated. These false assertions were immediately credited by the Trojans, and Sinon advised Priam to bring into his city the wooden horse which the Greeks had left them, and to consecrate it to Minerva. His advice was followed and Sinon in the night, to complete his perfidy, opened the side of the horse, from which issued a number of armed Greeks who surprised the Trojans and pillaged their city. *Dares Phryg.—Homer. Od. 8, v. 492, l. 11, v. 521.—Virg. Æn. 2, v. 79, &c.—Paus. 10, c. 27.—Q. Smyrn. 12, &c.*

SINOPE, a daughter of the Asopus by Me throne. She was beloved by Apollo, who carried her away to the borders of the Euxine Sea, in Asia Minor, where she gave birth to a son called Syrus. *Diod. 4.*—A seaport town of Asia Minor, [on the eastern coast of Paphlagonia, now *Sinub*, at the mouth of the river Sinope. The antiquity of this place is traced to the time when the Cimmerians established themselves here, on being driven from their country by the Scythians. It was a feeble place, however, until a colony of Milesians came to it, when it became so powerful in a short time as to send out colonies of its own.] It was long an independent state, till Pharnaces, king of Pontus, seized it. It was the capital of Pontus under Mithridates, and was the birth-place of Diogenes, the Cynic philosopher. It received its name from Sinope, whom Apollo married there. *Ovid. Pont. 1, el. 3, v. 67.—Strab. 2, &c. 12.—Diod. 4.—Mela, 1, c. 19.*—The original name of Sinuessa.

SINTIÆ, a nation of Thracians, who inhabited Lemnos, when Vulcan fell there from heaven. [The Lemnians are called Sintii, according to Damm, from *σινθησι*, to injure, because they were reputed to have been the inventors of missile weapons, or else because they were addicted to piracy.] *Homer. Il. 1, v. 594.*

SINUËSSA, a maritime town of Campania, [south of Minturnæ and the mouth of the Liris. It derived its name, according to Strabo, from the *sinuosity* of the coast, which at this place formed a small gulf.] It was celebrated for its hot baths and mineral waters, which cured people of insanity, and rendered women prolific. *Ovid. Met. 15, v. 715.—Mela, 2, c. 4.—Strab. 5.—Liv. 22, c. 13.*

—*Mart. 6, ep. 42, l. 11, ep. 8.—Tacit. Ann. 12.*

SION, one of the hills on which Jerusalem was built. [*vid. Jerusalem.*]

SIPHNOS, now *Sifanto*, one of the Cyclades, situate at the west of Paros, twenty miles in circumference, according to Pliny, or, according to modern travellers, forty. Siphnos had many excellent harbours, and produced great plenty of delicious fruit. [It was famed also for its pure and wholesome air, and the consequent longevity of its inhabitants. This island was reckoned one of the richest in the Archipelago, on account of the gold and silver mines which had been there discovered, and which paid a tenth to the temple of Apollo at Delphi. The effect of these riches was to render the inhabitants of this island corrupt and depraved in the extreme, and to make their name proverbial throughout all Greece for bad faith and licentiousness. The treasures concealed within the bosom of the island are at present unknown, the discovery of them is reserved no doubt for the time when Greece shall be completely freed from the burden of the Turkish yoke.] *Paus. 10, c. 11.—Herodot. 3, c. 46.—Mela, 1, c. 7.—Strab. 10.*

SIPONTUM, or SIPUS, a maritime town in Apulia in Italy, founded by Diomedes after his return from the Trojan war. [There are traces of the ancient city near the modern *Manfredonia*.] *Strab. 6.—Lucan. 5, v. 377.—Mela, 2, c. 4.*

SIPYLUM and SIPYLUS, a town of Lydia, with a mountain of the same name near the Meander, formerly called *Ceraunius*. The town was destroyed by an earthquake with 12 others in the neighbourhood, in the reign of Tiberius. *Strab. 1 and 12.—Paus. 1, c. 20.—Apollod. 3, c. 5.—Homer. Il. 24.—Hygin. fab. 9.—Tacit. Ann. 2, c. 47.*

SIRBO. [*vid. Serbonis Palus.*]

SIRËNES, sea-nymphs who charmed so much with their melodious voice, that all forgot their employments to listen with more attention, and at last died for want of food. [*vid. end of this article.*] They were daughters of the Achelous by the muse Calliope, or, according to others, by Melpomene or Terpsichore. They were three in number, called Parthenope, Ligeia, and Leucosia, or, according to others, Molpe, Aglaophonos, and Thelxiope, or Thelxione, and they usually lived in a small island near Cape Pelorus in Sicily. Some authors suppose that they were monsters, who had the form of a woman above the waist and the rest of the body like that of a bird; or rather that the whole body was covered with feathers, and had the shape of a bird, except the head, which was that of a beautiful female. This monstrous form they had received from Ceres, who wished to punish them, because they had not assisted her daughter when carried away by Pluto. But, according to Ovid, they were so disconsolate at the rape of Proserpine, that they prayed the gods to give them wings that they might seek her in the

sea as well as by land. The Sirens were informed by the oracle, that as soon as any persons passed by them without suffering themselves to be charmed by their songs they should perish; and their melody had prevailed in calling the attention of all passengers, till Ulysses, informed of the power of their voice by Circe, stopped the ears of his companions with wax, and ordered himself to be tied to the mast of his ship, and no attention to be paid to his commands should he wish to stay and listen to the song. This was a salutary precaution. Ulysses made signs for his companions to stop, but they were disregarded, and the fatal coast was passed with safety. Upon this artifice of Ulysses, the Sirens were so disappointed that they threw themselves into the sea and perished. Some authors say, that the Sirens challenged the Muses to a trial of skill in singing, and that the latter proved victorious, and plucked the feathers from the wings of their adversaries, with which they made themselves crowns. The place where the Sirens destroyed themselves was afterwards called *Sirenis*, on the coast of Sicily. Virgil, however, *Æn.* 5, v. 364, places the *Sirenum Scopuli* on the coast of Italy, near the island of Caprea. Some suppose that the Sirens were a number of lascivious women in Sicily, who prostituted themselves to strangers, and made them forget their pursuits while drowned in unlawful pleasures. [The etymology of Bochart, who deduces the name from a Phœnician term denoting a *songstress*, favours the explanation given of this fable by Damm. This distinguished critic makes the Sirens to have been excellent singers, and divesting the fables respecting them of all their terrific features, he supposes that by the charms of music and song they detained travellers, and made them altogether forgetful of their native land.] The Sirens are often represented holding, one a lyre, a second a flute, and the third singing. *Paus.* 10, c. 6.—*Homer. Od.* 12, v. 167.—*Strab.* 6.—*Amnian.* 29, c. 2.—*Hygin.* fab. 141.—*Apollod.* 2, c. 4.—*Ovid. Met.* 5, v. 555, *de Art. Am.* 3, v. 311.—*Ital.* 12, v. 33.

SIRENŪSÆ, three small rocky islands near the coast of Campania, where the Sirens were supposed to reside.

SIRIS, a town of Magna Grecia, founded by a Grecian colony after the Trojan war, at the mouth of a river of the same name. There was a battle fought near it between Pyrrhus and the Romans. *Dionys. Perieg.* v. 221.—The Æthiopians gave that name to the Nile before its divided streams united into one current. *Plin.* 5, c. 9.—A town of Pœonia in Thrace.

SIRIUS, or **CANICŪLA**, the dog star, whose appearance, as the ancients supposed, always caused great heat on the earth. [*vid.* *Canicula.*] *Verg. Æn.* 3, v. 141.

SIRMIO, now *Sermione*, a beautiful peninsula in the lake Benacus, where Catullus had a villa. *Carm.* 29.

SIRMIUM, the capital of Pannonia at the confluence of the Savus and Bacuntius [or

Save and *Bozzeut*,] very celebrated during the reign of the Roman emperors. [The adjacent district is still called *Sirmia*.]

SISAMNES, a judge flayed alive for his partiality, by order of Cambyses. His skin was nailed on the bench of the other judges to incite them to act with candour and impartiality. *Herodot.* 5, c. 25.

SISĀPO, a town of Spain, famous for its mines. [It is thought to answer to the modern *Almaden* in *La Mancha*. A great quantity of quicksilver is obtained from the mines at this place, even at the present day. The Sisapone of Ptolemy, (probably the same with the Cissalone of Antoninns,) was a different place, and lay more to the north-west of the former, among the Oretani.] *Plin.* 33, c. 7.—*Cic. Phil.* 2, c. 19.

L. SISENNA, an ancient historian among the Romans, 91 B. C. He wrote an account of the republic, [from the taking of Rome by the Gauls to the wars of Sylla,] of which Cicero speaks with great warmth, and also translated from the Greek the Milesian fables of Aristides. Some fragments of his compositions are quoted by different authors. *Ovid. Trist.* 2, v. 443.—*Cic. in Brut.* 64 and 67.—*Patere.* 2, c. 9.—Corn. a Roman, who, on being reprimanded in the senate for the ill conduct and depraved manners of his wife, accused publicly Augustus of unlawful commerce with her. *Dio.* 54.

SISIGAMBIS, or **SISYGAMBIS**, the mother of Darius the last king of Persia. She was taken prisoner by Alexander the Great at the battle of Issus, with the rest of the royal family. The conqueror treated her with uncommon tenderness and attention; he saluted her as his own mother, and what he had sternly denied to the petitions of his favourites and ministers, he often granted to the intercession of Sisygambis. The regard of the queen for Alexander was uncommon, and indeed, she no sooner heard that he was dead, than she killed herself, unwilling to survive the loss of so generous an enemy; though she had seen with less concern the fall of her son's kingdom, the ruin of his subjects, and himself murdered by his servants. She had also lost in one day, her husband and 80 of her brothers, whom Ochus had assassinated to make himself master of the kingdom of Persia. *Curt.* 4, c. 9, l. 10, c. 5.

SISIMITHRÆ, a fortified place of Bactriana, 15 stadia high, 80 in circumference, and plain at the top. Alexander married Roxana there. *Strab.* 11.

SISOCOSTUS, one of the friends of Alexander, entrusted with the care of the rock Aornos. *Curt.* 8, c. 11.

SISŪPHUS, a brother of Athamas and Salmoneus, son of Æolus and Enaretta, the most crafty prince of the heroic ages. He married Merope the daughter of Atlas, or, according to others, of Pandareus, by whom he had several children. He built Ephyre, called afterwards Corinth, and he debauched Tyro, the daughter of Salmoneus, because he had been told by an oracle that his children by his

brother's daughter would avenge the injuries which he had suffered from the malevolence of Salmeoneus. Tyro, however, as Hyginus says, destroyed the two sons whom she had by her uncle. It is reported that Sisyphus, mistrusting Autolyceus, who stole the neighbouring flocks, marked his bulls under the feet, and when they had been carried away by the dishonesty of his friends, he confounded and astonished the thief by selecting from his numerous flocks those bulls which by the mark he knew to be his own. The artifice of Sisyphus was so pleasing to Autolyceus, who had now found one more cunning than himself, that he permitted him to enjoy the company of his daughter Anticlea, whom a few days after he gave in marriage to Laertes of Ithaca. After his death, Sisyphus was condemned in hell, to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity, and rendered his punishment eternal. The causes of this rigorous sentence are variously reported. Some attribute it to his continual depredations in the neighbouring country, and his cruelty in laying heaps of stones on those whom he had plundered, and suffering them to expire in the most agonizing torments. Others, to the insult offered to Pluto, in chaining death in his palace, and detaining her till Mars, at the request of the king of hell, went to deliver her from confinement. Others suppose that Jupiter inflicted this punishment because he told Asopus where his daughter Ægina had been carried away by her ravisher. The more followed opinion, however, is, that Sisyphus, on his death-bed, intreated his wife to leave his body unburied, and when he came into Pluto's kingdom, he received the permission of returning upon earth to punish this seeming negligence of his wife, but, however, on promise of immediately returning. But he was no sooner out of the infernal regions than he violated his engagements, and when he was at last brought back to hell by Mars, Pluto, to punish his want of fidelity and honour, condemned him to roll a huge stone to the top of a mountain. The institution of the Pythian games is attributed by some to Sisyphus. To be of the blood of Sisyphus was deemed disgraceful among the ancients. *Homer. Od. v. 592.*—*Virg. Æn. 6. v. 616.*—*Ovid. Met. 4, v. 459. l. 13, v. 32.*—*Fast. 4, v. 175, in Ibid. 191.*—*Paus. 2, &c.*—*Hygin. fab. 60.*—*Horat. 2, od. 14, v. 20.*—*Apollod. 3, c. 4.*—A son of M. Antony, who was born deformed, and received the name of Sisyphus, because he was endowed with genius and an excellent understanding. *Horat. 1, sat. 3, v. 47.*

SITHŌNIA, [the central one of the three promontories which lie at the southern extremity of Chalcidice in Macedonia. As Chalcidice was originally a part of Thrace, the term Sithonia is often applied by the poets to the latter country; hence the epithet Sithonis.] It received its name from king Sithon. *Horat. 1, od. 18, v. 9.*—*Ovid. Met.*

6, v. 588. l. 7, v. 466. l. 13, v. 571.—*Herodot. 7, c. 122.*

SITIUS, a Roman who assisted Cæsar in Africa with great success. He was rewarded with a province of Numidia. [*vid. Cirta.*] *Sallust. Jug. 21.*

SITŌNES, a nation of Germany, or modern Norway, according to some. *Facit. de Germ. 45.*

SMARAGDUS, a mountain of Egypt on the Arabian gulf, where emeralds (*smaragdi*) were dug. [The Smaragdus Mons appears to have been a very short distance from the sea; being that called by the Arabs *Maaden Uzzumurud*, or the Mine of Emeralds.] *Strab. 16.*

SMERDIS, a son of Cyrus, put to death by order of his brother Cambyses. As his execution was not public, and as it was only known to one of the officers of the monarch, one of the Magi of Persia, who was himself called Smerdis, and who greatly resembled the deceased prince, declared himself king at the death of Cambyses. This usurpation would not perhaps have been known had not he taken too many precautions to conceal it. [Otanes, a Persian noble of the first rank, suspecting at last that there was some imposture, from the circumstance of Smerdis never quitting the citadel, and from his never inviting any of the nobility to his presence, discovered the whole affair through his daughter Phædyma. This female had been the wife of Cambyses, and with the other wives of the late king, had been retained by the usurper. At her father's request she felt the head of Smerdis while he slept, and discovered that he had no ears. Otanes on this was fully convinced that the pretended monarch was no other than the Magus Smerdis, he having been deprived of his ears by Cyrus on account of some atrocious conduct. Upon this discovery the conspiracy ensued which ended with the death of Smerdis, and the elevation of Darius, son of Hystaspes, to the vacant throne. The discovery of this imposture was long celebrated in Persia as a festival: by reason of the great slaughter of the Magi, which was made when Smerdis was put to death, it was called by a Persian name which the Greeks render by Magophonia. Some suppose that the name of Magi was given them after this event, from a Persian word signifying *cropt-eared*. *vid. Magi*, where other etymologies are given.] *Herodot. 3, c. 30.*—*Justin. 1, c. 9.*

SMĪLAX, a beautiful shepherdess who became enamoured of Crocus. She was changed into a flower, as also her lover. *Ovid. Met. 4, v. 283.*

SMINTHEUS, one of the surnames of Apollo. [He was worshipped under this name in the city of Chrysa, in Troas, where he also had a temple.] The inhabitants raised him this temple, because he had destroyed a number of rats that infested the country. These rats were called *σμινθαί*, in the language of Phrygia, whence the surname. There is another story similar to this relat.

ed by the Greek scholiast of *Homer. Il.* 1, v. 3. [Strabo gives a different account of the origin of the temple from the old poet Calinos. According to him, the Teuceri, migrating from Crete, were told by an oracle to settle in that place where they should first be attacked by the original inhabitants of the land. Having halted for the night in this place, a large number of field-mice came and gnawed away the leathern straps of their baggage and thongs of their armour. Deeming the oracle fulfilled, they settled on the spot, and raised a temple to Apollo Smintheus. The town of Chrysa is sometimes called Sminthium. *vid. Chrysa.*]—*Strab.* 13.—*Ovid. Met.* 12, v. 585.

SMYRNA, a celebrated sea-port town of Ionia in Asia Minor, built, as some suppose, by Tantalus, or, according to others, by the Æolians. [The latter is the more correct opinion. The Æolian colony which founded Smyrna is said to have come from Cumæ. The city took the name of Smyrna from the wife of the leader of the colony: it belonged therefore originally to the Æolian league. A party of Colophonian exiles, however, having been received into the city, requited the hospitality of the inhabitants by shutting the gates upon them while they were without the walls celebrating a festival, and so made themselves masters of the place. They were besieged by the Æolians, but to no purpose; and at last it was agreed that they should remain in possession of the place upon delivering up to the former inhabitants their private property. Smyrna after this was strengthened by an Ephesian colony, and became a member of the Ionian confederacy. It was subsequently taken and destroyed by Sardyattes, king of Lydia, and the inhabitants were scattered among the adjacent villages. They lived thus for the space of 400 years, until Antigonus, one of Alexander's generals, charmed with the situation, founded, about 20 stadia from the site of the old, a new city called Smyrna, on the southern shore of the gulf. Lysimachus completed what Antigonus had begun, and the new city became one of the most beautiful in Lower Asia. Another account makes Alexander, the founder of this city, and Pliny and Pausanias both adopt this opinion; but it is contradicted by the simple fact, that Alexander in his expedition against Darius, never came to this spot, but passed on rapidly from Sardis to Ephesus.] The inhabitants were given much to luxury and indolence, but they were universally esteemed for their valour and intrepidity when called to action. Marcus Aurelius repaired it after it had been destroyed by an earthquake, about the 180th year of the Christian era. Smyrna still continues to be a very commercial town. The river Meles flows near its walls. The inhabitants of Smyrna believe that Homer was born among them, and to confirm this opinion, they not only paid him divine honours, but showed a place which bore the poet's name, and also had a brass coin in circulation, which was called

Homerium. Some suppose that it was called Smyrna from an Amazon of the same name who took possession of it. *Herodot.* 1, c. 16, &c.—*Strab.* 12 and 14.—*Ital.* 8, v. 565.—*Paus.* 5, c. 3.—*Mela*, 1, c. 17.—A daughter of Thias, mother of Adonis.—An Amazon.—The name of a poem which Cinna, a Latin poet, composed in nine years, and which was worthy of admiration, according to Catullus, 94

SMYRNÆUS, a Greek poet of the third century, called also Calaber. (*vid. Calaber.*)

SOANA, a river of Albania. *Ptol.*

SOANDA, a town of Armenia.

SOANES, a people of Colchis, near Caucasus, in whose territories the rivers abound with golden sands, which the inhabitants gather in wool skins, whence, perhaps, arose the fable of the golden fleece. *Strab.* 11.—*Plin.* 33, c. 3.

SOCRATES, the most celebrated philosopher of all antiquity, was a native of Athens. His father Sophroniscus was a statuary, and his mother Phenarete was by profession a midwife. [Upon the death of his father, he was left with no other inheritance than the small sum of eighty *minæ*, which, through the dishonesty of a relation to whom Sophroniscus left the charge of his affairs, he soon lost. This laid him under the necessity of supporting himself by labour; and he continued to practice for some time the possession of his father in Athens; at the same time, however, devoting all the leisure he could command to the study of philosophy. He is said to have formed statues of the habited graces, which were allowed a place in the citadel of Athens.] He was called away from this meaner employment, of which, however, he never blushed, by Crito, who admired his genius and courted his friendship. Philosophy soon became the study of Socrates, and under Archelaus and Anaxagoras he laid the foundation of that exemplary virtue which succeeding ages have ever loved and venerated. [Prodicus the sophist, was his preceptor in eloquence, Evenus in poetry, Theodorus in geometry, and Damo in Music. Aspasia, a woman no less celebrated for her intellectual than her personal accomplishments, whose house was frequented by the most celebrated characters, had also some share in the education of Socrates.] He appeared like the rest of his countrymen in the field of battle; he fought with boldness and intrepidity, and to his courage two of his friends and disciples, Xenophon and Alcibiades, owed the preservation of their lives. But the character of Socrates appears more conspicuous as a philosopher and moralist than as that of a warrior. He was fond of labour, he inured himself to suffer hardships, and he acquired that serenity of mind and firmness of countenance which the most alarming dangers could never destroy, or the most sudden calamities alter. If he was poor, it was from choice, and not the effects of vanity, or the wish of appearing singular. He bore injuries with patience, and

the insults of malice or resentment he not only treated with contempt, but even received with a mind that expressed some concern, and felt compassion for the depravity of human nature. So single and so venerable a character was admired by the most enlightened of the Athenians. Socrates was attended by a number of illustrious pupils, whom he instructed by his exemplary life, as well as by his doctrines. He had no particular place where to deliver his lectures, but as the good of his countrymen, and the reformation of their corrupted morals, and not the accumulation of riches, was the object of his study, he was present every where, and drew the attention of his auditors either in the groves of Academus, the Lyceum, or on the banks of the Ilyssus. He spoke with freedom on every subject, religious as well as civil, and had the courage to condemn the violence of his countrymen, and to withstand the torrent of resentment by which the Athenian generals were capitally punished for not burying the dead at the battle of Arginusæ. [He was at this time one of the senate of five hundred, and was president of the day when the matter came first under consideration.] This independence of spirit, and that visible superiority of mind and genius over the rest of his countrymen, created many enemies to Socrates: but as his character was irreproachable, and his doctrines pure and void of all obscurity, the voice of malevolence was silent. Yet Aristophanes soon undertook, in his comedy of the Clouds, to ridicule the venerable character of Socrates on the stage. *[vid. remarks under the article Aristophanes.]* It seems that Socrates, who seldom visited the theatre except when the tragedies of Euripides were performed, attended the representation of this play at a time when the house was crowded with strangers, who happened to be at Athens during the celebration of a Bacchanalian festival. When the performer who represented Socrates, appeared upon the stage, a general whisper passed along the benches where the strangers sat, to enquire who the person was whom the poet meant to satirize. Socrates, who had taken his station in one of the most public parts of the theatre, observed this circumstance, and immediately with great coolness, rose up to gratify the curiosity of the audience, and remained standing during the rest of the representation. One of the spectators, astonished at the magnanimity which this action discovered, asked him whether he did not feel himself much chagrined to be thus held up to public derision. "By no means," replied Socrates; "I am only a host at a public festival, where I provide a large company with entertainment." The confidence which Socrates discovered in his own innocence and merit, and the uniform consistency and dignity of his conduct, screened him for the present from the assaults of envy and malice. When Aristophanes attempted the following year to renew the piece with alterations and additions, the representation was so

much discouraged that he was forced to discontinue it.] A second and more successful attempt to injure the philosopher was made some years after by an open prosecution. Melitus stood forth to criminate him, together with Anitus and Lycon, and the philosopher was summoned before the tribunal of the five hundred. He was accused of corrupting the Athenian youth, of making innovations in the religion of the Greeks, and of ridiculing the many gods which the Athenians worshipped; yet false as this might appear, the accusers relied for the success of their cause upon the perjury of false witnesses, and the envy of the judges, whose ignorance would readily yield to misrepresentation, and be influenced and guided by eloquence and artifice. In this their expectations were not frustrated, and while the judges expected submission from Socrates, and that meanness of behaviour and servility of defence which distinguished criminals, the philosopher, perhaps, accelerated his own fall by the firmness of his mind and his uncomplying integrity. Lysias, one of the most celebrated orators of the age, composed an oration in a laboured and pathetic style, which he offered to his friend to be pronounced as his defence in the presence of his judges. Socrates read it, but after he had praised the eloquence and the animation of the whole, he rejected it, as neither manly nor expressive of fortitude, and, comparing it to Sicyonian shoes, which, though fitting, were proofs of effeminacy, he observed, that a philosopher ought to be conspicuous for magnanimity and for firmness of soul. In his apology he spoke with great animation, and confessed that while others boasted that they were acquainted with every thing, he himself knew nothing. The whole discourse was full of simplicity and noble grandeur, the energetic language of offended innocence. He modestly said, that what he possessed was applied for the service of the Athenians: it was his wish to make his fellow-citizens happy, and it was a duty he performed by the special command of the gods, *whose authority*, said he emphatically to his judges, *I regard more than yours.* Such language from a man who was accused of a capital crime, astonished and irritated the judges. Socrates was condemned, but only by a majority of three voices; and when he was demanded, according to the spirit of the Athenian laws, to pass sentence on himself, and to mention the death he preferred, the philosopher said, *For my attempts to teach the Athenian youth justice and moderation, and to render the rest of my countrymen more happy, let me be maintained at the public expense the remaining years of my life in the Prytaneum, an honour, O Athenians, which I deserve more than the victors of the Olympic games. They make their countrymen happy in appearance, but I have made you so in reality.* This exasperated the judges in the highest degree, and he was condemned to drink hemlock. Upon this he addressed the court, and more particularly the judges,

who had decided in his favour, in a pathetic speech. He told them that to die was a pleasure, since he was going to hold converse with the greatest heroes of antiquity; he recommended to their paternal care his defenceless children, and as he returned to the prison, he exclaimed: *I go to die, you to live; but which is the best the Divinity alone can know.* The solemn celebration of the Delian festivals [*vid.* Delia.] prevented his execution for thirty days, and during that time he was confined in the prison and loaded with irons. His friends, and particularly his disciples, were his constant attendants; he discoursed with them upon different subjects with all his usual cheerfulness and serenity. He reproved them for their sorrow, and when one of them was uncommonly grieved because he was to suffer though innocent, the philosopher replied, *would you then have me die guilty?* With this composure he spent his last days; he continued to be a preceptor till the moment of his death, and instructed his pupils on questions of the greatest importance; he told them his opinions in support of the immortality of the soul, and reprobated with acrimony the prevalent custom of suicide. He disregarded the intercession of his friends, and when it was in his power to make his escape out of prison, he refused it, and asked with his usual pleasantry, where he could escape death; *where,* says he to Crito, who had bribed the gaoler and made his escape certain, *where shall I fly to avoid this irrevocable doom passed on all mankind?* When the hour to drink the poison was come, the executioner presented him the cup with tears in his eyes. Socrates received it with composure, and after he had made a libation to the gods, he drank it with an unaltered countenance, and a few moments after he expired. Such was the end of a man whom the influenced answer of the oracle of Delphi had pronounced the wisest of mankind. Socrates died 400 years before Christ, in the 70th year of his age. He was no sooner buried than the Athenians repented of their cruelty, his accusers were universally despised and shunned, one suffered death, some were banished, and others, with their own hands, put an end to the life which their severity to the best of the Athenians had rendered insupportable. The actions, sayings, and opinions of Socrates have been faithfully recorded by two of the most celebrated of his pupils, Xenophon and Plato, and every thing which relates to the life and circumstances of this great philosopher is now minutely known. To his poverty, his innocence, and his example, the Greeks were particularly indebted for their greatness and splendour; and the learning which was universally disseminated by his pupils, gave the whole nation a consciousness of their superiority over the rest of the world, not only in the polite arts, but in the more laborious exercises, which their writings celebrated. The philosophy of Socrates forms an interesting epoch in the history of the human mind. The

son of Sophroniscus derided the more abstruse inquiries and metaphysical researches of his predecessors, and by first introducing moral philosophy, he induced mankind to consider themselves, their passions, their opinions, their duties, actions and faculties. From this it was said, that the founder of the Socratic school drew philosophy down from heaven upon the earth. In his attendance upon religious worship, Socrates was himself an example; he believed the divine origin of dreams and omens, and publicly declared that he was accompanied by a demon or invisible conductor, whose frequent interposition stopped him from the commission of evil, and the guilt of misconduct. This familiar spirit, however, according to some, was nothing more than a sound judgment assisted by prudence and long experience, which warned him at the approach of danger, and from a general speculation of mankind could foresee what success would attend an enterprise, or what calamities would follow an ill-managed administration. [Mr. Nares thinks that Socrates, in the expressions usually understood to refer to his demon, alludes only to some species of *divination*, perfectly analogous to the omens of his age and country. He called the sign, whatever it was, by means of which he supposed intimations to be communicated to him, a demon or divinity.] As a supporter of the immortality of the soul, he allowed the perfection of a supreme knowledge, from which he deduced the government of the universe. From the resources of experience, as well as nature and observation, he perceived the indiscriminate dispensation of good and evil to mankind by the hand of heaven, and he was convinced that nothing but the most inconsiderate would incur the displeasure of their Creator to avoid poverty or sickness, or gratify a sensual appetite, which must at the end harass their soul with remorse and the consciousness of guilt. From this natural view of things, he perceived the relation of one nation with another, and how much the tranquility of civil society depended upon the proper discharge of these respective duties. [Socrates must be regarded as the great parent of moral philosophy. Hence he is said to have drawn down philosophy from the skies to dwell among men.] The actions of men furnished materials also for his discourse: to instruct them was his aim, and to render them happy was the ultimate object of his daily lessons. From principles like these, which were enforced by the unparalleled example of an affectionate husband, a tender parent, a warlike soldier, and a patriotic citizen in Socrates, the celebrated sects of the Platonists, the Peripatetics, the Academics, Cyrenaics, Stoics, &c. soon after arose. Socrates never wrote for the public eye, yet many support that the tragedies of his pupil Euripides were partly composed by him. He was naturally of a licentious disposition; and a physiognomist observed, in looking in the face of the philosopher, that his heart was

the most depraved, immodest, and corrupted that ever was in the human breast. This nearly cost the satirist his life, but Socrates upbraided his disciples, who wished to punish the physiognomist, and declared that his assertions were true, but that all his vicious propensities had been duly corrected and curbed by means of reason. Socrates made a poetical version of Æsop's fables while in prison. [The "Memoirs of Socrates," from the pen of Xenophon, should be read by every one who is desirous of becoming thoroughly acquainted with the character of this great philosopher.] *Laert.—Xenoph.—Plato.—Paus. 1, c. 22.—Plut. de op. Phil. &c.—Cic. de Orat. 1, c. 54.—Tusc. 1, c. 41, &c.—Val. Max. 3, c. 4.*—A leader of the Achæans at the battle of Cunaxa. He was seized and put to death by order of Artaxerxes.—A Rhodian in the age of Augustus. He wrote an account of the civil wars.—A scholiast born, A. D. 380, at Constantinople. He wrote an ecclesiastical history from the year 309, where Eusebius ended, down to 440, with great exactness and judgment, of which the best edition is that of Reading, fol. *Cantab.* 1720.

SÆMIAS, (Julia) mother of the emperor Heliogabalus, was made president of a senate of women, which she had elected to decide the quarrels and the affairs of the Roman matrons. She at last provoked the people by her debaucheries, extravagance, and cruelties, and was murdered with her son and family. She was a native of Apamea; her father's name was Julius Avitus, and her mother's Masa. Her sister Julia Mammæa married the emperor Septimius Severus.

SOGDIANA, a country of Asia, bounded on the north by Scythia, east by the Sacæ, south by Bactriana, and west by the Chorasmians. [and now known by the name of *Al-Sogd.*] The people are called *Sogdiani*. The capital was called Maracanda, [the celebrated *Sarmacand* of Tartar history.] *Herodot. 3, c. 93.—Curt. 7, c. 10.*

SOGDIANUS, a son of Artaxerxes Longimanus, who murdered his elder brother, king Xerxes, to make himself master of the Persian throne. He was but seven months in possession of the crown. His brother Ochus, who reigned under the name of Darius Nottus, conspired against him, and suffocated him in a tower full of warm ashes.

SOL, (*the sun*), was an object of veneration among the ancients. It was particularly worshipped by the Persians, under the name of Mithras; and was the Baal or Bel of the Chaldeans, the Belphegor of the Moabites, the Moloch of the Canaanites, the Osiris of the Egyptians, and the Adonis of the Syrians. [*vid.* remarks to the article *Hercules.*] The Massagetæ sacrificed horses to the sun on account of their swiftness. According to some of the ancient poets, Sol and Apollo were two different persons. Apollo, however, and Phœbus, and Sol, are universally supposed to be the same deity.

SOLICINIUM, a town of Germany, now *Sultz*, on the Neckar.

SOLINUS, (C. Julius), a grammarian at the end of the first century, who wrote a book called *Polyhistor*, which is a collection of historical remarks and geographical annotations on the most celebrated places of every country. He has been called Pliny's ape, because he imitated that well-known naturalist. [The best editions of Solinus, are, that of Salmasius, *Præj.* 1689, 2 vols. 8vo. and that of Gesner, *Lips.* 1777.]

SOLIS FONS, a celebrated fountain in Libya. [*vid.* *Au.mon.*]

SOLÆ or **SOLI**, a town of Cyprus, built on the borders of the Glarius by an Athenian colony. It was originally called *Æpeia*, till Solon visited Cyprus, and advised Philocyprus, one of the princes of the island, to change the situation of his capital, [the approaches to which were steep and difficult, and the neighbourhood unfruitful.] His advice was followed, a new town was raised in a beautiful plain, and called after the name of the Athenian philosopher. [Solon mentions this incident in some verses addressed to Philocyprus, and preserved in Plutarch. Pocode found some remains of this ancient city, a portion of which still bears the name of *Solea.*] *Strab. 14.—Plut. in Sol.*—A town of Cilicia on the sea-coast, built by the Greeks and Rhodians. It was afterwards called *Pompeiopolis*, from Pompey, who settled a colony of pirates there. *Plin. 5, c. 27.—Dionys.* Some suppose that the Greeks, who settled in either of these two towns, forgot the purity of their native language, and thence arose the term *Solecismus*, applied to an inelegant or improper expression. [*Suidas. v. Σολοι.*]

SOLÆIS or **SOLOENTIA**, a promontory of Libya at the extremity of Mount Atlas, now *Cape Cantim.*—A town of Sicily, between Panormus and Himera, now *Solanto.* *Cic. Verr. 3, c. 43.—Thucyd. 6.*

SOLO, one of the seven wise men of Greece, was born at Salamis and educated at Athens. His father's name was Euphorion, or Echechtes, one of the descendants of king Codrus, and by his mother's side he reckoned among his relations the celebrated Pisistratus. After he had devoted part of his time to philosophical and political studies. Solon travelled over the greatest part of Greece: but at his return home he was distressed with the dissensions which were kindled among his countrymen. All fixed their eyes upon Solon as a deliverer, and he was unanimously elected archon and sovereign legislator. He might have become absolute, but he refused the dangerous office of king of Athens, and in the capacity of lawgiver he began to make a reform in every department. The complaints of the poorer citizens found redress, all debts were remitted, and no one was permitted to seize the person of his debtor if unable to make a restoration of his money. After he had made the most salutary regulations in the state, and bound the Athenians by a solemn oath that they would faithfully observe his laws for the space of 10 years, Solon resigned the office of legislator, and removed him-

self from Athens. He visited Egypt, and in the court of Cræsus, king of Lydia, he convinced the monarch of the instability of fortune, and told him, when he wished to know whether he was not the happiest of mortals, that Tellus, an Athenian, who had seen his country in a flourishing state, who had seen his children lead a virtuous life, and who had himself fallen in defence of his country, was more entitled to happiness than the possessor of riches and the master of empires. After ten years' absence, Solon returned to Athens, but he had the mortification to find the greatest part of his regulations disregarded by the factious spirit of his countrymen, and the usurpation of Pisistratus. Not to be longer a spectator of the divisions that reigned in his country, he retired to Cyprus, where he died at the court of king Philocyprus, in the 30th year of his age, 558 years before the Christian era. The salutary consequences of the laws of Solon can be discovered in the length of time they were in force in the republic of Athens. For above 400 years they flourished in full vigour, and Cicero, who was himself a witness of their benign influence, passes the highest encomiums upon the legislator, whose superior wisdom framed such a code of regulations. It was the intention of Solon to protect the poorer citizens, and by dividing the whole body of the Athenians into four classes, three of which were permitted to discharge the most important offices and magistracies of the state, and the last to give their opinion in the assemblies, but not have a share in the distinctions and honours of their superiors, the legislator gave the populace a privilege which, though at first small and inconsiderable, soon rendered them masters of the republic, and of all the affairs of government. He made a reformation in the Areopagus, he increased the authority of the members, and permitted them yearly to inquire how every citizen maintained himself, and to punish such as lived in idleness, and were not employed in some honourable and lucrative profession. He also regulated the Prytaneum, and fixed the number of its judges to 400. The sanguinary laws of Draco were all cancelled, except that against murder, and the punishment denounced against every offender was proportioned to his crime; but Solon made no law against parricide or sacrilege. The former of these crimes, he said, was too horrible to human nature for a man to be guilty of it, and the latter could never be committed, because the history of Athens had never furnished a single instance. Such as had died in the service of their country were buried with great pomp, and their family was maintained at the public expense; but such as had squandered away their estates, such as refused to bear arms in defence of their country, or paid no attention to the infirmities and distress of their parents, were branded with infamy. The laws of marriage were newly regulated, it became an union of affection and tenderness, and no longer a mercenary contract. To speak with ill language

against the dead as well as the living, was made a crime, and the legislator wished that the character of his fellow-citizens should be freed from the aspersions of malevolence and envy. A person that had no children was permitted to dispose of his estates as he pleased, and the females were not allowed to be extravagant in their dress or expenses. To be guilty of adultery was a capital crime, and the friend and associate of lewdness and debauchery was never permitted to speak in public, for, as the philosopher observed, a man who has no shame is not capable of being intrusted with the people. These celebrated laws were engraved on several tables, and, that they might be better known and more familiar to the Athenians, they were written in verse. The indignation which Solon expressed on seeing the tragical representations of Thespis is well known, and he sternly observed, that if falsehood and fiction were tolerated on the stage they would soon find their way among the common occupations of men. According to Plutarch, Solon was reconciled to Pisistratus, but this seems to be false, as the legislator refused to live in a country where the privileges of his fellow-citizens were trampled upon by the usurpation of a tyrant. (*vid. Lycurgus.*) *Plut. in Sol.—Herodot. 1, c. 29.—Diog. 1.—Paus. 1, §. 40.—Cic.*

SOLUS, (*untis*), a maritime town of Sicily. (*vid. Soloeis.*) *Strab. 14.*

SOLÿMA, or SOLÿMÆ, [a people of Lycia, of whom an account is given under the head of Lycia. Mention is there also made of the territory called Milyas, which the Solymi inhabited after being driven into the interior by a colony from Crete. The more northern section of the district Milyas acquired in a later age the name of Carballa, or Carballis.] *Strab. 14.—Homer. Il. 6.—Plin. 6, c. 27 and 29.—An ancient name of Jerusalem. (vid. Hierosolyma.) Juv. 6, v. 543.*

SOMNUS, son of Erebus and Nox, was one of the infernal deities, and presided over sleep. His palace, according to some mythologists, is a dark cave, where the sun never penetrates. At the entrance are a number of poppies and somniferous herbs. The god himself is represented as asleep on a bed of feathers with black curtains. The dreams stand by him, and Morpheus, as his principal minister, watches to prevent the noise from awakening him. The Lacedæmonians always placed the image of Somnus near that of death. *Hesiod. Theog.—Homer. Il. 14.—Virg. Æn. 6, v. 893.—Ovid. Met. 11.*

SONCHIS, an Egyptian priest in the age of Solon. It was he who told that celebrated philosopher a number of traditions, particularly about the Atlantic isles, which he represented as more extensive than the continent of Africa and Asia united. *Plut. in Isis. &c.*

[SONUS, a river of India, falling into the Ganges, and now the *Sonn-sou*. As this river towards its origin is called *Ando-nadi*, it appears that the name Audomatis, (given al-

so in Arrian) or rather Andonatis, can denote no other than it.]

SOPATER, a philosopher of Apamea, in the age of the emperor Constantine. He was one of the disciples of Iamblicus, and after his death he was at the head of the Platonic philosophers.

SOPHÈNE, a country of Armenia, [between the principal stream of the Euphrates and Mount Masius. It is now called *Zoph.*] *Lucan.* 2, v. 593.

SOPHOCLES, a celebrated tragic poet of Athens, educated in the school of Æschylus, [was born at Colone in Attica, about 497 B. C. He studied music and dancing under Lamprus, and early distinguished himself in both these arts, particularly after the battle of Salamis, when he led a chorus of youths around a trophy, erected in honour of that victory, and attracted universal attention by the beauty of his person and the music of his lyre.] He distinguished himself not only as a poet, but also as a statesman. He commanded the Athenian armies, and in several battles he shared the supreme command with Pericles, and exercised the office of archon with credit and honour. [He first applied himself to lyric poetry, in which, had he persevered, he would have eminently distinguished himself, as the choruses of his tragedies show; but the reputation which Æschylus had acquired, and the bent of his own genius, led him to cultivate the tragic muse.] His first appearance as a tragic poet reflects great honour on his abilities. The Athenians had taken the island of Scyros, and to celebrate that memorable event, a yearly contest for tragedy was instituted. Sophocles on this occasion obtained the prize over many competitors, in the number of whom was Æschylus, his friend and his master. [Æschylus and Sophocles contended more than once for the prize. The age of Sophocles, when he was first declared the conqueror of his former preceptor, was only twenty-nine years. The judges on this occasion not being able to decide, the archon Apsephion referred the matter to Cimon and his nine colleagues who had just come from the battle of Eurymedon: these commanders adjudged the prize to Sophocles. The successful tragedy was called *Triptolemus.*] This success contributed to encourage the poet; he wrote for the stage with applause, and obtained the poetical prize 20 different times. Sophocles was the rival of Euripides for public praise, they divided the applause of the populace, and while the former surpassed in the sublime and majestic, the other was not inferior in the tender and pathetic. The Athenians were pleased with their contention, and as the theatre was at that time an object of importance and magnitude, and deemed an essential and most magnificent part of the religious worship, each had his admirers and adherents; but the two poets, captivated at last by popular applause, gave way to jealousy and rivalry. Of 120 tragedies

which Sophocles composed, only seven are extant; Ajax, Electra, king Ædipus, Antigone, the Trachiniaz, Philoctetes, and Ædipus at Colonos. [It is probable that, instead of 120, Sophocles composed only about 70, tragedies. Of the seven which remain, the best is the Ædipus Rex, which may indeed be well supposed to have been the masterpiece of Sophocles: and yet it did not obtain the prize. It is certainly the finest tragedy of antiquity, as far as we have it in our power to judge.] The ingratitude of the children of Sophocles is well known. They wished to become immediate masters of their father's possessions, and therefore, tired of his long life, they accused him before the Areopagus of insanity. The only defence the poet made was to read his tragedy of Ædipus at Colonos, which he had lately finished, and then he asked his judges, whether the author of such a performance could be taxed with insanity? The father upon this was acquitted, and the children returned home covered with shame and confusion. Sophocles died in the 91st year of his age, 406 years before Christ, through excess of joy, as some authors report, of having obtained a poetical prize at the Olympic games. [Sophocles increased the number of actors to three, added the decoration of painted scenery, introduced more ease and elegance into the dialogue, and paid a stricter attention to probability and natural incident. His style is remarkable for dignity and beauty, approaching to the magnificence of the epic. It is always pure, perspicuous, and harmonious. He does not, like his rival Euripides, anticipate the subject and issue of his plots by any formal prologue, but evolves every incident in a gradual and natural manner, and carries the mind in a state of suspense until the final catastrophe. He manages his choruses also with better effect, by making their reflections and observations flow naturally from the characters which appear and the events which occur. In abridging the part of the chorus, Sophocles augmented the number of the *episodes*, or what are improperly called by us *acts*. As long as the chorus had formed the principal part of a tragedy, the actors had only occasionally interrupted their monologue. But the improvement introduced by Sophocles had the effect of making the action the more important part of the piece, which was now in turn occasionally interrupted by the chorus. Sophocles has been regarded as the most perfect tragic poet of all antiquity, and he has in consequence been styled the Homer of tragedy. His characters are great and heroic, and never, like those of Æschylus, rise above the level of human nature. Sophocles particularly excels in delineating the passions. From the sweetness and harmony of his periods he was called by the ancients the *Attic bee.*] The best editions of Sophocles are, that by Brunck, 6 vols. 8vo. 1786, [and that of Erfurd, Lips. 1802-3. 5 vols. 8vo.] *Cic. in Cat. de Div.* 1, c. 25.—*Plut.*

in *Cim. &c.*—*Quintil.* 1, c. 10, l. 10, c. 1.—*Val. Max.* 8, c. 7, l. 9, c. 12.—*Plin.* 7, c. 53.—*Athen.* 10, &c.

SOPHONISBA, a daughter of Asdrubal the Carthaginian, celebrated for her beauty. She married Syphax, a prince of Numidia, and when her husband was conquered by the Romans and Masinissa, she fell a captive into the hands of the enemy. Masinissa became enamoured of her, and married her. This behaviour displeased the Romans; and Scipio, who at that time had the command of the armies of the republic in Africa, rebuked the monarch severely, and commanded him to part with Sophonisba. This was an arduous task for Masinissa, yet he dreaded the Romans. He entered Sophonisba's tent with tears in his eyes, and told her that as he could not deliver her from captivity and the jealousy of the Romans, he recommended her as the strongest pledge of his love and affection for her person, to die like the daughter of Asdrubal. Sophonisba obeyed, and drank with unusual composure and serenity, the cup of poison which Masinissa sent to her, about 203 years before Christ. *Liv.* 30, c. 12, &c.—*Sallust. de Jug.*—*Justin.*

SOPHRON, a comic poet of Syracuse, son of Agathocles and Damasyllis. His compositions were so universally esteemed, that Plato is said to have read them with rapture. *Val. Max.* 8, c. 7.—*Quintil.* 1, c. 10.

SOPHRONISCUS, the father of Socrates.

SORACTES and **SORACTE**, a mountain of Etruria, near the Tiber, seen from Rome, at the distance of 26 miles. It was sacred to Apollo, who is from thence surnamed *Soractis*, and it was said that the priests of the god could walk over burning coals without hurting themselves. There was, as some report, a fountain on Mount Soracte, whose waters boiled at sun-rise, and instantly killed all such birds as drank of them. *Strab.* 5.—*Plin.* 2, c. 93, l. 7, c. 2.—*Horat.* 1, *Od.* 9.—*Virg. Æn.* 11, v. 785.—*Ital.* 5.

SOSIBIUS, a grammarian of Laconia, B. C. 255. He was a great favourite of Ptolemy Philopator, and advised him to murder his brother, and the queen his wife, called Arsinoe. He lived to a great age, and was on that account called *Polychronos*. He was afterwards permitted to retire from the court, and spend the rest of his days in peace and tranquillity, after he had disgraced the name of minister by the most abominable crimes, and the murder of many of the royal family. His son of the same name was preceptor to king Ptolemy Epiphanes.—The preceptor of Britannicus, the son of Claudius. *Tacit.* 4, 11, c. 1.

SOSIGÈNES, an Egyptian mathematician, who assisted J. Cæsar in regulating the Roman calendar. [The philosopher, by tolerably accurate observations, discovered that the year was 365 days and 6 hours; and to make allowance for the odd hours, he invented the intercalation of one day in four years. The duplication of the 6th day before the calends of March was called the intercalary

day, and the year in which this took place styled Bissextile. This was the Julian year, the reckoning by which commenced 45 B. C. and continued till it gave place to something more accurate, and still farther reformation, under Pope Gregory 13th. Sosigenes was the author of a commentary upon Aristotle's book "*De Cœl.*"] *Suet.*—*Diod.*—*Plin.* 18, c. 25.

SOSII, celebrated booksellers at Rome, in the age of Horace, 1, ep. 20, v. 2.

SOSILUS, a Lacedæmonian in the age of Annibal. He lived in great intimacy with the Carthaginian, taught him Greek, and wrote the history of his life. *C. Nep. in Annib.*

SOSIPATER, a grammarian in the reign of Honorius. He published five books of observations on grammar.

SOSISTRATUS, a tyrant of Syracuse in the age of Agathocles. He invited Pyrrhus into Sicily, and afterwards revolted from him. He was at last removed by Hermocrates. *Polyæn.* 1.

SOSIUS, a Roman of consular dignity, to whom Plutarch dedicated his lives.

SOSPITA, a surname of Juno in Latium. Her most famous temple was at Lanuvium. She had also two at Rome, and her statue was covered with a goat-skin, with a buckle, &c. *Liv.* 3, 6, 8, &c.—*Festus. de V. sig.*

SOSTHÈNES, a general of Macedonia, who flourished B. C. 231. He defeated the Gauls under Brennus, and was killed in the battle. *Justin.* 24, c. 5.

SOSTRATUS, a grammarian in the age of Augustus. He was Strabo's preceptor. *Strab.* 14.—An architect of Cnidos, B. C. 234, who built the white tower of Pharos, in the bay of Alexandria. He inscribed his name upon it. [*vid. Pharos.*] *Strab.* 17.—*Plin.* 30, c. 12.—A Greek historian who wrote an account of Etruria.—A poet, who wrote a poem on the expedition of Xerxes into Greece. *Juv.* 10, v. 178.

SOTADES, an athlete.—A Greek poet of Thrace. He wrote verses against Philadelphus Ptolemy, for which he was thrown into the sea in a cage of lead. He was called *Cinædus*, not only because he was addicted to the abominable crime which the surname indicates, but because he wrote a poem in commendation of it. Some suppose that instead of the word *Socratios* in the 2d satire, verse the 10th of Juvenal, the word *Sotadicus* should be inserted, as the poet Sotades, and not the philosopher Socrates, deserved the appellation of Cinædus. Obscene verses were generally called *Sotadia carmina* from him. They could be turned and read different ways without losing their measure or sense, such as the following, which can be read backwards:

*Roma tibi subito motibus ibit amor.
Si bene te tua laris taxat, sua laute tenebis.
Sole medere pede, ede, perede melos.*

Quintil. 1, c. 8, l. 9, c. 4.—*Plin.* 5, ep. 3.—*Anson.* ep. 17, v. 29.

SOTER, a surname of the first Ptolemy.—It was also common to other monarchs.

SOTERIA, days appointed for thanksgiving and the offerings of sacrifices for deliverance from danger. One of these was observed at Sicyon, to commemorate the deliverance of that city from the hands of the Macedonians by Aratus.

SOTERICUS, a poet and historian in the age of Dioclesian. He wrote a panegyric on that emperor, as also a life of Apollonius Tyanaeus. His works, greatly esteemed, are now lost, except some few fragments preserved by the scholiast of Lycophron.

SOTHIS, an Egyptian name of the constellation called Sirius, which received divine honours in that country.

SOTIATES, a people of Gaul conquered by Cæsar. [Their country, which formed part of Aquitania, extended along the Garumna, or *Garonne*, and their chief town was Sotiatum, now *Sos. Cæs. Bell. G. 3. c. 20 and 21.*

SOTION, a grammarian of Alexandria, preceptor to Seneca, B. C. 204. *Senec. ep. 49 and 58.*

SOZOMEN, an ecclesiastical historian, [born, according to some, at Salamis in the island of Cyprus, but, according to others, at Gaza or Bethulia, in Palestine.] He died 450 A. D. His history extends from the year 324 to 439, and is dedicated to Theodosius the younger, being written in a style of inelegance and mediocrity. [He is chargeable with several notorious errors in the relation of facts, and has incurred censure for his commendations of Theodorus of Mopsuesta, with whom originated the heresy of two persons in Christ. His history is usually printed with that of Socrates and the other ecclesiastical historians. The best edition is that of Reading, Cantab. 1720. fol. A work of Sozomen, not now extant, containing in two books, a summary account of the affairs of the church from the ascension of our Saviour to the defeat of Licinius, was written before his history.]

SPACO, the nurse of Cyrus. [*vid. Cyno. Justin. 1, c. 4.—Herodot.*

SPARTA, a celebrated city of Peloponnesus, the capital of Laconia, situate on the Eurotas, at the distance of about 30 miles from its mouth. It received its name from Sparta, the daughter of Eurotas, who married Lacedæmon. It was also called Lacedæmon. [Sparta boasted of having no need of walls; it would seem from the accounts of modern travellers, that by being situated on a chain of eminences, which would, in those days, have been rendered impregnable by the contiguity of the habitations alone, and the long chain of rocks, which at once rendered unnecessary 880 yards of wall, she might well indulge in this boast. Epaminondas, who was the first Grecian commander that led an army before Sparta, did not, on this account dare to attack the city. The small hamlet on part of the site of ancient Sparta is now called *Palaio Chori*. The modern town of *Misitra* is about a mile to the south.]

SPARTACUS, a king of Bosphorus, who died B. C. 433. His son and successor of the same name died B. C. 407.—Another, who died 284 B. C.—A Thracian shepherd, celebrated for his abilities and the victories he obtained over the Romans. Being one of the gladiators who were kept at Capua in the house of Lentulus, he escaped from the place of his confinement with 30 of his companions, and took up arms against the Romans. He soon found himself with 10,000 men equally resolute with himself, and though at first obliged to hide himself in the woods and solitary retreats of Campania, he soon laid waste the country; and when his followers were increased by additional numbers, and better disciplined and more completely armed, he attacked the Roman generals in the field of battle. Two consuls and other officers were defeated with much loss; and Spartacus, superior in counsel and abilities, appeared more terrible, though often deserted by his fickle attendants. Crassus was sent against him, but this celebrated general at first despaired of success. A bloody battle was fought, in which, at last, the gladiators were defeated. Spartacus behaved with great valour; when wounded in the leg, he fought on his knees, covering himself with his buckler in one hand, and using his sword with the other: and when at last he fell, he fell upon a heap of Romans whom he had sacrificed to his fury, B. C. 71. In this battle no less than 40,000 of the rebels were slain, and the war totally finished. *Flor. 3, c. 20.—Liv. 95.—Eutrop. 6, c. 2.—Plut. in Crass.—Patere. 2, c. 30.—Appian.*

SPARTÆ, or **SPARTI**, a name given to those men who sprang from the dragon's teeth which Cadmus sowed. They all destroyed one another, except five, who survived, and assisted Cadmus in building Thebes.

SPARTANI, or **SPARTIATÆ**, the inhabitants of Sparta. [*vid. Sparta and Lacedæmon.*]

SPARTIANUS ÆLIUS, a Latin historian, who wrote the lives of all the Roman emperors, from J. Cæsar to Dioclesian. He dedicated them to Dioclesian, to whom, according to some, he was related. Of these compositions, only the life of Adrian, Verus, Didius Julianus, Septimus Severus, Caracalla, and Geta, are extant, published among the *Scriptores Historiæ Augustæ*. Spartianus is not esteemed as an historian or biographer.

SPERCHIA, a town of Thessaly on the banks of the Sperchius. *Ptol.*

SPERCHIUS, a river of Thessaly, rising on Mount Ceta, and falling into the sea in the bay of Malia, near Anticyra. The name is supposed to be derived from its rapidity (*σπερχαυ, festinare.*) Peleus vowed to the god of this river, the hair of his son Achilles, if ever he returned safe from the Trojan war. *Herodot. 7, c. 198.—Strab. 9.—Homer. Il. 23, v. 144.—Apollod. 3, c. 13.—Mela, 2, c. 3.—Ovid. Met. 1, v. 557, l. 2, v. 250, l. 7, v. 230.*

SPERMATOPHAGI, a people who lived in the extremest parts of Egypt. They fed upon the fruits that fell from the trees.

SPEUSIPPUS, an Athenian philosopher, nephew, as also successor, of Plato. His father's name was Eurymedon, and his mother's Potone. He presided in Plato's school for eight years, and disgraced himself by his extravagance and debauchery. Plato attempted to check him, but to no purpose. He died of the lousy sickness, or killed himself according to some accounts, B. C. 339.—*Plut. in Lys.*—*Diog. 4.*—*Val. Max. 4, c. 1.*

SPHACTERIA, [an island off the coast of Messenia, opposite Pylos. It was memorable for the capture of many of the noblest Lacedæmonians by the Athenians during the Peloponnesian war.]

SPHERUS, a Greek philosopher, disciple to Zeno of Cyprus, 243 B. C. He came to Sparta in the age of Agis and Cleomenes, and opened a school there. *Plut. in Ag.*—*Diog.*

SPHINX, a monster which had the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and an human voice. It sprang from the union of Orthos with the Chimæra, or of Typhon with Echidna. The Sphinx had been sent into the neighbourhood of Thebes by Juno, who wished to punish the family of Cadmus, which she persecuted with immortal hatred, and it laid this part of Bœotia under continual alarms by proposing enigmas, and devouring the inhabitants if unable to explain them. In the midst of their consternation the Thebans were told by the oracle, that the sphinx would destroy herself as soon as one of the enigmas she proposed was explained. In this enigma she wished to know what animal walked on four legs in the morning, two at noon, and three in the evening. Upon this Creon, king of Thebes, promised his crown and his sister Jocasta in marriage to him who could deliver his country from the monster by a successful explanation of the enigma. It was at last happily explained by Œdipus, was observed that man walked on his hands and feet when young or in the morning of life, at the noon of life he walked erect, and in the evening of his days he supported his infirmities upon a stick. [*vid. Œdipus.*] The Sphinx no sooner heard this explanation than she dashed her head against a rock, and immediately expired. Some mythologists wish to unriddle the fabulous traditions about the Sphinx, by the supposition that one of the daughters of Cadmus, or Laius, infested the country of Thebes by her continual depredations, because she had been refused a part of her father's possessions. The lion's paw expressed, as they observe, her cruelty, the body of the dog her lasciviousness, her enigmas the snares she laid for strangers and travellers, and her wings the dispatch she used in her expeditions. [The Sphinx was a favourite emblem among the ancient Egyptians, and served, according to some, as a type of the enigmatic nature of the Egyptian theology. M. Maillet is of opinion, that the union of the head of a virgin with

the body of a lion, is a symbol of what happens in Egypt when the sun is in the signs of Leo and Virgo, and the Nile overflows. According to Herodotus, however, the Egyptians had also their Androsphynges, with the body of a lion and the face of a man. At the present day there still remains, about 300 paces east of the second pyramid, a celebrated statue of a sphinx, cut in the solid rock. Formerly, nothing but the head, neck, and top of the back were visible, the rest being sunk in the sand. It was, at an expense of £800 or £900, (contributed by some European gentlemen,) cleared from the accumulated sand in front of it under the superintendance of Captain Caviglia. This monstrous production consists of a virgin's head joined to the body of a quadruped. The body is principally formed out of the solid rock; the paws are of masonry, extending forward fifty feet from the body; between the paws are several sculptured tablets so arranged as to form a small temple; and farther forward a square altar with horns. The length of the statue, from the fore-part of the neck to the tail, is 125 feet. The face has been disfigured by the arrows and lances of the Arabs, who are taught by their religion to hold all images of men or animals in detestation. In the article Pyramides some remarks are offered upon a sphinx's head and other ancient remains found on the banks of the Kuban.] *Plut.*—*Hesiod. Theog. v. 326.*—*Hygin. fab. 68.*—*Apollod. 3, c. 5.*—*Diod. 4.*—*Ovid. in Ib. 378.*—*Strab. 9.*—*Sophocl. in Œdip. tyr.*

SPHRAGIDIUM, a retired cave on Mount Cithæron in Bœotia. The nymphs of the place, called *Sphragitides*, were early honoured with a sacrifice by the Athenians, by order of the oracle of Delphi, because they had lost few men at the battle of Plataæa. *Plin. 35, c. 6.*—*Paus. 9, c. 3.*—*Plut. in Arist.*

SPINA, now *Primaro*, a town on the [Ostium Spineticum, or] most southern part of the Po. [Spina was of Pelasgic origin. The name Eridanus, afterwards applied to the Po at large, is said by some to have belonged originally to the Ostium Spineticum.] *Plin. 3, c. 16.*

SPINTHĀRUS, a Corinthian architect who built Apollo's temple at Delphi. *Paus. 10, c. 5.*

SPOLETUM, now *Spoletto*, a town of Umbria, [north-east of Interamna, which bravely withstood Annibal after the battle of the lake Thrasymenus. It was, in after ages, the residence of some of the Gothic kings, and, under the government of Longinus, exarch of Ravenna, was made the capital of Umbria.] The people were called *Spoletani*. Water is conveyed to the town from a neighbouring fountain by an aqueduct of such a great height, that in one place the top is raised above the foundation 230 yards. An inscription over the gates still commemorates the repulse of Annibal. *Mart. 13, ep. 120.*

SPORADES, a number of islands in the Ægean Sea, [off the coast of Caria.] They

received their name *σπάργω*, *spargo*, because they are scattered in the sea. *Mela*, 2, c. 7. —*Strab.* 2.

SPURINA, a mathematician and astrologer, who told J. Cæsar to beware of the ides of March. As he went to the senate-house on the morning of the ides, Cæsar said to *Spurina*, *the ides are at last come*. Yes, replied *Spurina*, *but not yet past*. Cæsar was murdered a few moments after. *Suet. in Cæs.* 81.—*Val. Max.* 1 and 8.

SPURIUS, a prænomen common to many of the Romans.—One of Cæsar's murderers. —*Lartius*, a Roman who defended the bridge over the Tiber against *Porsenna's* army.

STABÆ, a maritime town of Campania on the bay of Puteoli. [*Stabiæ* shared the fate of *Herculaneum* and *Pompeii*. *vid. Herculaneum* and *Pompeii*.] *Plin.* 3, c. 5, ep. 6, c. 16.

STAGIRA, [now *Stagros*, a city of Macedonia, on the western shore of the *Sinus Strymonicus* or *Gulf of Contessa*.] It was founded 665 years before Christ. Aristotle was born there, from which circumstance he is called *Stagirites*, [or *the Stagyrite*. *vid. Aristoteles*.] *Thucyd.* 4.—*Paus.* 6, c. 4.—*Laert. in Sol.*—*Ælian.* V. H. 3, c. 46.

STASÆAS, a peripatetic philosopher, engaged to instruct young *M. Piso* in philosophy. *Cic. in Orat.* 1, c. 22.

STASICRATES, a statuary and architect in the wars of Alexander, who offered to make a statue of *Mount Athos*, which was rejected by the conqueror, &c.

STATILIUS, a young Roman celebrated for his courage and constancy. He was an inveterate enemy to Cæsar, and when Cato murdered himself, he attempted to follow his example, but was prevented by his friends. The conspirators against Cæsar wished him to be in the number, but the answer which he gave displeased Brutus. He was at last killed by the army of the triumvirs. *Plut.*

STATIRA, a daughter of *Darius*, who married Alexander. The conqueror had formerly refused her, but when she had fallen into his hands at *Issus*, the nuptials were celebrated with uncommon splendour. No less than 9000 persons attended, to each of whom Alexander gave a golden cup, to be offered to the gods. *Statira* had no children by Alexander. She was cruelly put to death by *Roxana*, after the conqueror's death. *Justin.* 12, c. 12.—A sister of *Darius* the last king of Persia. She also became his wife according to the manners of the Persians. She died after an abortion, in Alexander's camp, where she was detained as a prisoner. She was buried with great pomp by the conqueror. *Plut. in Alex.*—A wife of *Artaxerxes Mnemon*, poisoned by her mother-in-law, queen *Parysatis*. *Plut. in Art.*—A sister of *Mithridates the Great*. *Plut.*

STATIUS, (*Cæcilius*), a comic poet in the age of *Ennius*. He was a native of Gaul, and originally a slave. His latinity was bad, yet he acquired great reputation by his comedies.

He died a little after *Ennius*. *Cic. de sen.*

—*P. Papinius*, a poet born at *Naples* in the reign of the emperor *Domitian*. His father's name was *Statius* of *Epirus*, and his mother's *Agelina*. [He early displayed a lively disposition and good talents, and soon became a votary of the muses, with so much success, that during his father's life he obtained the crown in the poetical contests of his native place. He was also thrice a victor in the poetical games celebrated at *Alba*. A piece which he recited at *Rome*, in the quinquennial games instituted by *Nero* and renewed by *Domitian*, procured for him a golden crown from that emperor, and admission to his table.] *Statius* has made himself known by two epic poems, the *Thebais* in 12 books, and the *Achilleis* in two books, which remain unfinished on account of his premature death. There are besides other pieces composed on several subjects, which are extant, and well known under the name of *Sylvæ*, divided into four books. The two epic poems of *Statius* are dedicated to *Domitian*, whom the poet ranks among the gods. *Statius*, as some suppose, was poor, and he was obliged to maintain himself by writing for the stage. None of his dramatic pieces are extant; and what *Juvenal* has written in his praise, some have interpreted as an illiberal reflection upon him. [*Juvenal* rather expresses commiseration for the poet. *Statius*, it seems, was vanquished in a contest at the Roman games, on which occasion he recited a part of his principal poem, the *Thebaid*. According to *Juvenal*, he was heard with delight by a crowd of auditors in other public recitations of his poem; the satirist at the same time intimating, that, notwithstanding this applause, the author might have starved, had he not sold a new composition, his *Agave*, to the actor *Paris*, *Domitian's* favourite. *Statius* died about the 100th year of the Christian era. The poems of *Statius* display a considerable share of real genius and talent, but are vitiated by the false taste which then began to infest Latin poetry, and gave a turn to turgid and unnatural thoughts and expressions. Several pieces in the *Sylvæ* are, however, pleasing and elegant. His principal work, the *Thebaid*, holds no mean rank among epic poems, and once it was a great favourite among the remains of antiquity. For this preference it was indebted to its swelling sentiments, verging to bombast, and to the savage and sanguinary character of its incidents which suited the times of chivalrous turbulence. But still, even with these faults, it exhibits strokes of the real sublime, and considerable force and novelty in natural description, especially in the similies.] The best editions of his works are that of *Barthius*, 2 vols. 4to. *Cyg.* 1664, that of the *Variorum*, 8vo. *L. Bat.* 1671, [that in *Usum Delphini*, *Paris*, 1685, 2 vols. 4to. and that of *Gronovius*, *Manh.* 1783, 2 vols. 8vo. and of the *Thebais*, separate, that of *Markland*, *Lond.* 1728, 4to.]

STATOR, a surname of *Jupiter*, given him

by Romulus, because he *stopped* (*sto*) the flight of the Romans in a battle against the Sabines. The conqueror erected him a temple under that name. *Liv.* 1, c. 12.

STELLĀTIS, a field remarkable for its fertility in Campania. *Cic. Ag.* 1, c. 70.—*Suet. Cæs.* 20.

STELLIO, a youth turned into an elf by Ceres, because he derided the goddess, who drank with avidity when tired and afflicted in her vain pursuit of her daughter Proserpine. *Ovid. Met.* 5, v. 445.

STENOBEA. *vid.* Sthenobœa.

STENTOR, one of the Greeks who went to the Trojan war. His voice was louder than that of 50 men together. *Homer. Il.* 5, v. 784.—*Juv.* 13, v. 112.

STENTORIS LACUS, a lake near Enos in Thrace. *Herodot.* 7, c. 58.

STEPHĀNUS, [a grammarian who flourished, as is conjectured, about the close of the 5th century. He was professor in the imperial college at Constantinople, and composed a dictionary containing adjectives derived from the names of places, and designating the inhabitants of those places. Of this work there exists only an abridgment made by Hermolaus, and dedicated to the emperor Justinian. This work was known by the title, *Περί πόλεων, De Urbibus*, but that of the original was *Ἑθνικά*; hence it has been inferred that the author's intention was to write a geographical work. It seems that Stephanus, who is usually quoted by the title of Stephanus Byzantinus, or Stephanus of Byzantium, not only gave in his original work a catalogue of countries, cities, nations, and colonies; but, as opportunity offered, he described the characters of different nations, mentioned the founders of cities, and related the mythological traditions connected with each place, mingled with grammatical and etymological remarks. All this appears not in the meagre abridgment of Hermolaus. We have a fragment, however, remaining of the original work relative to Dodona. The best edition of Stephanus is that of Gronovius, *L. Bat.* 1688, fol.]

STERŌPE, one of the Pleiades, daughters of Atlas. She married Œnomaus, king of Pisæ, by whom she had Hippodamia, &c.

STESICHŌRUS, [a Greek lyric poet, born at Himera, in Sicily, and who flourished about 612 B. C. To him we owe the first introduction of the triple division into strophe, antistrophe, and epode, which are called in a Greek proverb, "The three things of Stesichorus." Hence he is said to have derived his name of *Stesichorus*, "placér or arranger of the chorus." His previous name was Tisias. His compositions were written in the Doric dialect, and comprised in 26 books, all now lost except a few fragments. These amount to 50 or 60 lines, and are printed in the collections of Fulvius Ursinus, Antv. 1568. Stesichorus possessed, according to Dionysius, all the excellencies and graces of Pindar and Simonides, and surpassed them both in the grandeur of his subjects, in which he well

preserved the characteristics of manners and persons: and Quintilian represents him as having displayed the sublimity of his genius by the selection of weighty topics, such as important wars and the actions of great commanders, in which he sustained with his lyre the dignity of epic poetry. Accordingly Alexander the Great ranks him among those who were the proper study of princes.] Some say he lost his eye-sight for writing invectives against Helen, and that he received it only upon making a recantation of what he had said. He was the inventor of that fable of the horse and stag, which Horace and some other poets have imitated, and this he wrote to prevent his countrymen from making an alliance with Phalaris. According to some, he was the first who wrote an epithalamium. He flourished 556 B. C. and died at Catania, in the 85th year of his age. *Isocrat. in Hel.*—*Aristot. Rhet.*—*Strab.* 3.—*Lucian. in Macr.*—*Cic. in Verr.* 2, c. 35.—*Plut. de Mus.*—*Quintil.* 10, c. 1.—*Paus.* 3, c. 19, l. 10, c. 26.

STHENĒLUS, a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe the daughter of Pelops, by whom he had two daughters, and a son called Eurystheus, who was born, by Juno's influence, two months before the natural time, that he might obtain a superiority over Hercules, as being older. Sthenelus made war against Amphitryon, who had killed Electryon, and seized his kingdom. He fought with success, and took his enemy prisoner, whom he transmitted to Eurystheus. *Homer. Il.* 19, v. 91.—*Apollod.* 2, c. 4.—A son of Capaneus. He was one of the Epigoni and of the suitors of Helen. He went to the Trojan war, and was one of those who were shut up in the wooden horse, according to Virgil. *Paus.* 2, c. 18.—*Virg. Æn.* 2 and 10.

STHENOBÆA, a daughter of Jobates, king of Lycia, who married Prætus, king of Argos. She became enamoured of Bellerophon, who had taken refuge at her husband's court, after the murder of his brother, and when he refused to gratify her criminal passion, she accused him before Prætus of attempts upon her virtue. According to some she killed herself after his departure. *Homer. Il.* 6, v. 162.—*Hygin. fab.* 57.—Many mythologists called her Antæa.

STILBO, a name given to the planet Mercury by the ancients for its shining appearance. *Cic. de N. D.* 2, c. 20.

STILICHO, a general of the emperor Theodosius the Great. He behaved with much courage, but under the emperor Honorius he showed himself turbulent and disaffected. As being of barbarian extraction, he wished to see the Roman provinces laid desolate by his countrymen, but in this he was disappointed. Honorius discovered his intrigues, and ordered him to be beheaded about the year of Christ 408. His family were involved in his ruin. [The apparent piety of Olympius, the favourite of Honorius, has induced the ecclesiastical historians to treat the character of Stilicho with great severity; but Zosimus;

though upon the whole not favourable to him, acquits him of the treason laid to his charge, and the poetry of Claudian eulogises him as the hero of his age.]

STILPO, a celebrated philosopher of Megara, who flourished 336 years before Christ, and was greatly esteemed by Ptolemy Soter. He was naturally addicted to riot and debauchery, but he reformed his manners when he opened a school at Megara. He was universally respected, his school was frequented, and Demetrius, when he plundered Megara, ordered the house of the philosopher to be left safe and unmolested. [Stilpo excited prejudices by not paying respect to the Athenian superstitions, but there is no proof of his infidelity with respect to the existence of a supreme divinity. On moral topics he is said to have taught that the highest felicity consists in a mind free from the dominions of passion, a doctrine similar to that of the Stoics. He lived to a great age, and is said to have hastened his final departure by a draught of wine.] *Plut. in Dem.—Diog. 2.—Seneca. de Const.*

STOBÆUS, a Greek writer who flourished A. D. 405. [He was the author of several works, none of which have reached our times except the fragments of a collection of extracts from ancient poets and philosophers. Fabricius thinks that he was not a Christian, since his extracts are exclusively from heathen authors. The best editions of Stobæus are that of Heeren. Goett. 1792, and that of Schow, Lips. 1797.]

STONI, [the principal city of Pæonia in Macedonia, lying due north from Edessa. It became the metropolis of one of the two provinces into which Macedonia was subsequently divided.] *Liv. 33, c. 19, l. 40, c. 21.*

STŒCHADÆS, five small islands in the Mediterranean, on the coast of Gaul, now the *Hieres*, near Marseilles. They were called Ligustides by some, but Pliny speaks of them as only three in number. [They were called Stœchades from their being ranged on the same line, *στοιχος*.] *Steph. Byzant.—Lucan. 3, v. 516.—Strab. 4.*

STOICI, a celebrated sect of philosophers founded by Zeno of Citium. They received the name from the *portico, stoa*, where the philosopher delivered his lectures. [This was the "Poecile," or porch adorned with various paintings from the pencil of Polygnotus and other eminent masters, and hence was called by way of eminence, *the porch*. An account of the Stoic doctrine will be found at the end of the article Zeno.]

STRABO, a name among the Romans, given to those whose eyes were naturally deformed or distorted. Pompey's father was distinguished by that name.—A native of Amasea, a city of Pontus, but in what year is uncertain. [From his acquaintance with Caius Gallus, prefect of Egypt, and from his having composed his geography in the fourth year of the reign of Tiberius, it has been inferred that he flourished in the first century, and Blair assigns his death to the year 25

A. D.] He first studied under Xenarchus the peripatetic, and afterwards warmly embraced the tenets of the Stoics [on leaving Xenarchus. He was induced by Athenodorus of Tarsus to join this latter sect. He visited, in the course of his travels, Asia Minor, Syria, Phœnicia, and Egypt as far as Syene and the cataracts of the Nile. He traversed also, Greece, Macedonia, and Italy, excepting Cisaipine Gaul and Liguria. It is of importance to mention his travels, as it heightens the value of his geographical remarks in those countries where he was an eye-witness; for in the rest he only compiles from others.] Of all his compositions nothing remains but his geography, divided into 17 books, a work justly celebrated for its elegance, purity, the erudition and universal knowledge of the author. It contains an account, in Greek, of the most celebrated places of the world, the origin, the manners, religion, prejudices, and government of nations; the foundation of cities, and the accurate history of each separate province. In the two first books the author wishes to show the necessity of geography. [The second contains a criticism on the work of Eratosthenes, continued from the first book; after which he passes to an examination of the works of Posidonius and Polybius. The rest of the book is devoted to the knowledge requisite for a geographer.] In the 3d he gives a description of Spain; in the 4th of Gaul and the British isles, [and also of Thule, and the Alps.] The 5th and 6th contain an account of Italy and the neighbouring islands; the 7th, which is mutilated at the end, gives a full description of Germany, and the country of the Getæ, Illyricum, Taurica Chersonesus, and Epirus. The affairs of Greece and the adjacent island are separately treated in the 8th, 9th, and 10th; and in the four next, Asia within Mount Taurus; and in the 15th and 16th, Asia without Taurus, India, Persia, Syria, and Arabia; the last book gives an account of Egypt, Æthiopia, Carthage, and other places of Africa. Among the books of Strabo which have been lost, were historical commentaries. This celebrated geographer died A. D. 25. [We have also a Chrestomathy, or abridgment of this writer, made about 980 A. D. by which the text of the main work has often been corrected. The main work has reached us in a very corrupt state, on account as well of the numerous *lacunæ* in the single manuscript whence the rest have been copied, as on account of the copyists having often attempted to supply what was illegible.] The best editions of his geography are, those of Casaubon, fol. Paris, 1620; and of Amst. 2 vols. fol. 1707. [To these may be added the Leipsic edition of Siebenkees, continued after his death by Tschucke: on the death of this latter editor the work was continued by Friedeman as far as the 7th vol. where it has remained since the year 1818. The Oxford edition of Strabo by Falconer, published in 1809, also deserves mention, although it has not satisfied the expecta-

tious that were formed of it. This is the edition, a review of which gave rise in part to the controversy in 1809-10 between the Edinburgh Reviewers and the Oxford scholars. The best Greek text of Strabo, however, is that of Coray, Paris, 1818, 4 vols. 8vo. It wants the Latin version, but is accompanied by an excellent commentary and many tables.]—A Sicilian, so clear-sighted that he could distinguish objects at the distance of 130 miles with the same ease as if they had been near.

STRATO, or STRATON, a philosopher of Lampsacus, disciple and successor in the school of Theophrastus, [in the Peripatetic school of which he took charge B. C. 286, and continued over it for 18 years, with a high reputation for learning and eloquence.] He applied himself with uncommon industry to the study of nature, and was surnamed *Physicus*, and after the most mature investigations, he supported that nature was inanimate, and that there was no God but nature. He was appointed preceptor to Ptolemy Philadelphus, who not only revered his abilities and learning, but also rewarded his labours with unbounded liberality. He wrote different treatises, all now lost. [In his opinion concerning matter, Strato departed essentially from the system both of Plato and Aristotle, and he is said to have nearly approached that system of Atheism which excludes the deity from the formation of the world. Cicero states that this philosopher conceived all divine power to be seated in nature, which possesses the causes of production, increase, and diminution, but is wholly destitute of sensation and figure. He taught, also, that the seat of the soul is in the middle of the brain, and that it only acts by means of the senses.] *Diog. 5.*—*Cic. Acad. 1, c. 9, l. 4, c. 38, &c.*—A physician.

STRATON. *vid.* Strato.

STRATONICE, a daughter of Ariarathes, king of Cappadocia, who married Eumenes, king of Pergamus, and became mother of Attalus. *Strab. 13.*—A daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria. Antiochus, her husband's son by a former wife, became enamoured of her, and married her with his father's consent, when the physicians had told him that if he did not comply, his son's health would be impaired. *Plut. in Dem.—Val. Max. 5, c. 7.*—A concubine of Mithridates, king of Pontus. *Plut. in Pomp.*—The wife of Antigonus, mother of Demetrius Poliorcetes.—A town of Caria, [north-east of Mylassa,] made a Macedonian colony. *Strab. 14.—Liv. 33, c. 18 and 33.*—Another in Mesopotamia.—And a third near Mount Taurus, [called Stratonicæa ad Taurum by Strabo, in order to distinguish it from the Carian city of the same name.]

STRATONICUS, an opulent person in the reign of Philip, and of his son Alexander, whose riches became proverbial. *Plut.*

STRATONIS TURRIS, a city of Judea, after-

wards called Cæsarea by Herod in honour of Augustus. [*vid.* Cæsarea.]

STRATOS, a city of Æolia. *Liv. 36, c. 11, l. 38, c. 4.*—Of Acarnania.

STRENUA, a goddess at Rome who gave vigour and energy to the weak and indolent. *Aug. de Civ. D. 4, c. 11 and 16.*

STRONGÏLE, now *Strombolo*, [one of the *Lipari* isles, or the first of the *Æoliæ* insulæ to the north-east. It was called Strongyle (*Στρογγυλη*)] by the Greeks, on account of its round figure. It is celebrated for its extraordinary volcano, which is the only one known whose eruptions are continued and uninterrupted. The island is, in fact, merely a single mountain, whose base is about nine miles in circumference. The crater is supposed to have been anciently situated on the summit of the mountain, it is now on the side. From various testimonies collected by Spallanzani, he concludes that the volcano has burned for more than a century where it now does, without any sensible change in its situation. The same writer is of opinion that the material origin and increase of Stromboli is to be attributed to porphyry, which, melted by subterraneous conflagrations, and rarified by elastic gaseous substances, arose from the bottom of the sea, and extending itself on the sides in lavas and scorizæ, has formed an island of its present size. The earliest eruptions of Stromboli, authenticated by historical accounts, are prior to the Christian era by about 290 years, the date of the reign of Agathocles of Syracuse. It burned, likewise, in the time of Augustus and Tiberius. After this latter period, a long succession of ages ensued, during which, from the want of historical documents, we are ignorant of the state of Stromboli. In the 17th century we again know that it ejected fire, which it has continued to do to the present time.] *Mela, 2, c. 7.—Strab. 6.—Paus. 10, c. 11.*

STROPHÆDES, two islands in the Ionian Sea, on the western coasts of the Peloponnesus. They were anciently called *Ploteæ*, and received the name of Strophades from *στροφα*, *verto*, because Zethes and Calais, the sons of Boreas, returned from thence by order of Jupiter, after they had driven the Harpies there from the tables of Phineus. The fleet of Æneas stopped near the Strophades. The largest of these two islands is not above five miles in circumference. They are now called *Strivah*.] *Hygin. fab. 19.—Virg. Æn. 3, v. 210.*

STROPHIUS, a son of Crisus, king of Phocis. He married a sister of Agamemnon, called Anaxabia, or Astyoehia, or, according to others, Cyndragora, by whom he had Py-lades, celebrated for his friendship with Orestes. After the murder of Agamemnon by Clytemnestra and Ægysthus, the king of Phocis educated at his own house, with the greatest care, his nephew whom Electra had secretly removed from the power of his mother and her adulterer. Orestes was enabled by means of Strophius, to revenge the

death of his father. *Paus.* 2, c. 29.—*Hygin.* fab. 1, 17.

STRYMA, a town of Thrace, founded by a Thracian colony. *Herodot.* 7, c. 109.

STRYMON, a river [rising in Mount Hæmus,] which separates Thrace from Macedonia, and falls into a part of the Ægean Sea, which has been called Strymonicus Sinus, or *Gulf of Contessa*. A number of cranes, as the poets say, resorted on its banks in the summer time. Its eels were excellent. *Mela*, 2, c. 2.—*Apollod.* 2, c. 5.—*Virg. G.* 1, v. 120, l. 4, v. 508. *Æn.* 10, v. 265.—*Ovid. Met.* 2, v. 251.

STYMPHALIA, **STYMPHĀLIS**, a part of Macedonia. *Liv.* 45, c. 30.—A surname of Diana.

STYMPHĀLUS, a king of Arcadia, son of Elatus and Laodice. He made war against Pelops, and was killed in a truce. *Apollod.* 3, c. 9.—*Paus.* 8, c. 4.—A town, river, lake, and fountain, [in the north-east part] of Arcadia, which receives its name from king Stymphalus. The neighbourhood of the lake Stymphalus was infested with a number of voracious birds, like cranes or storks, which fed upon human flesh, and which were called *Stymphalides*. They were at last destroyed by Hercules, with the assistance of Minerva. Some have confounded them with the Harpies, while others pretend that they never existed but in the imagination of the poets. Pausanias, however, supports, that there were carnivorous birds, like the Stymphalides, in Arabia. [Some have explained the fable by supposing that robbers laid waste the country, and robbed passengers on the confines of the lake. These Hercules and his companions destroyed, and hence it is said sprung the fable of the birds Stymphalides.] *Paus.* 8, c. 4.—*Stat. Theb.* 4, v. 298.

STYX, a daughter of Oceanus and Tethys. She married Pallas, by whom she had three daughters, Victory, Strength, and Valour. *Hesiod. Theog.* 363 and 384.—*Apollod.* 1, c. 2.—A celebrated river of hell, round which it flows nine times. According to some writers the Styx was a small river of Nonacris in Arcadia, whose waters were so cold and deadly that they proved fatal to such as tasted them. Among others, Alexander the Great is mentioned as a victim to their fatal effects, in consequence of drinking them. They even consumed iron, and broke all vessels. The wonderful properties of this water suggested the idea that it was a river of hell, especially when it disappeared in the earth a little below its fountain head. The gods held the waters of the Styx in such veneration that they always swore by them: an oath which was inviolable. If any of the gods had perjured themselves, Jupiter obliged them to drink the waters of the Styx, which lulled them for one whole year into a senseless stupidity; for the nine following years they were deprived of the ambrosia and the nectar of the gods, and after the expiration of the years of their punishment, they were restored to the assembly of the deities, and to

all their original privileges. It is said that this veneration was shown to the Styx, because it received its name from the nymph Styx, who with her three daughters assisted Jupiter in his war against the Titans. *Hesiod. Theog.* v. 384, 775.—*Homer. Od.* 10, v. 513.—*Herodot.* 6, c. 74.—*Virg. Æn.* 6, v. 323, 439, &c.—*Apollod.* 1, c. 3.—*Ovid. Met.* 3, v. 29, &c.—*Lucan.* 6, v. 378, &c.—*Paus.* 8, c. 17 and 18.—*Curt.* 10, c. 10.

SUADA, the goddess of persuasion, called Pittho by the Greeks. She had a form of worship established to her honour first by Theseus. She had a statue in the temple of Venus Praxis at Megara. *Cic. de El. Orat.* 15.—*Paus.* 1, c. 22 and 43, l. 9, c. 35.

[**SUAUSTUS**, a river of India falling into the Indus near the modern city of *Attock*. D'Anville makes the modern name of the Suastus to be the *Suvat*. Mannert supposes this to be the same river with that called Choaspes by Strabo and Curtius, and the name Suastus, which is used by Ptolemy in speaking of this stream, to be an error.]

SUBLICIUS, the first bridge erected at Rome over the Tiber. *vid.* Pons.

SUBURRA, a street in Rome where all the licentious, dissolute, and lascivious Romans and courtizans resorted. It was situate between Mount Viminalis and Quirinalis, and was remarkable as having been the residence of the obscurer years of J. Cæsar. [So far from being the residence of the vile and abandoned, the Suburra was on the contrary the abode of the great and gay. Julius Cæsar was born in that part of the Suburra which was situate on the Esquiline hill.] *Suet. in Cæs.*—*Varro de L. L.* 4, c. 8, *Martial.* 6, ep. 66.—*Juv.* 3, v. 5.

SUCRO, now *Xucar*, a river of Hispania Tarraconensis, celebrated for a battle fought there between Sertorius and Pompey, in which the former obtained the victory. *Plut.*

SUËSSA, a town of Campania, called also *Aurunca*, to distinguish it from Suessa Pomætia, the capital of the Volsci. *Strab.* 5.—*Plin.* 3, c. 5.—*Dionys. Hal.* 4.—*Liv.* 1 and 2.—*Virg. Æn.* 6, v. 775.—*Cic. Phil.* 3, c. 4, l. 4, c. 2.

SUËSSIONES, [a people of Gallia Belgica, whose country was bounded on the south by Matrona, the *Marne*. Their capital, Augusta, afterwards Suessiones, now *Soissons*, stands on Oxona, the *Aisne*. They were subdued by Cæsar.] *Cæs. Bell. G.* 2.

SUETONIUS, C. Paulinus, the first Roman general who crossed Mount Atlas with an army, of which expedition he wrote an account. He presided over Britain as a governor for about 20 years, and was afterwards made consul. He forsook the interest of Otho, and attached himself to Vitellius.—C. Tranquillus, a Latin historian, son of a Roman knight of the same name, [born about the beginning of the reign of Vespasian, and died after A. D. 117.] He was favoured by Adrian, and became his secretary, but he was afterwards banished from the court for his indiscreet familiarity towards the empress

Sabina. In his retirement Suetonius enjoyed the friendship and correspondence of Pliny the younger, and dedicated his time to study. He wrote an history of the Roman kings, divided into three books; a catalogue of all the illustrious men of Rome, a book on the games and spectacles of the Greeks, &c. which are all now lost. The only one of his compositions extant is the lives of the twelve first Cæsars, and some fragments of his catalogue of celebrated grammarians. [His account of the lives of the emperors forms one of the most interesting remains of ancient history: for, without being distinguished by style or sentiment, it abounds with anecdotes relative to the manners, characters, and incidents of those times which no where else occur. Some of the facts which he relates have been doubted, but his general character and mode of writing narratives, acquit him of any intentional misrepresentation.] His expressions, however, are often too indelicate; and it has been justly observed, that while he exposed the vices of the Cæsars, he wrote with all the licentiousness with which they lived. The best editions of Suetonius are that of Pitiscus, 4to. 2 vols. Leovard. 1714; that of Oudendorp, 2 vols. 8vo. L. Bat. 1751; and that of Ernesti, 8vo. Lips. 1775. [The best now is that of Crusius, Lips. 1816-18, 3 vols. 8vo.] *Plin.* 1, ep. 18, l. 5, ep. 11, &c.

SUËVI, a people of Germany, between the Elbe and the Vistula, [on the northern side of the Hercynia Silva,] who made frequent excursions upon the territories of Rome under the emperors. [Lucan calls them *Flavi*, from their having in general reddish hair, which their name is likewise said to signify.] *Lucan.* 2, v. 51.

SUFFENUS, a Latin poet in the age of Catullus. He was but of moderate abilities, but puffed up with a high idea of his own excellence, and therefore deservedly exposed to the ridicule of his contemporaries. *Catull.* 22.

SUFETIUS, or SUFETIUS. *vid.* Metius.

SUIDAS, a Greek writer. [So little is known of Suidas, that some have doubted whether a person of this name ever existed. His name, however, is found in all the MSS. of his Lexicon, and is often mentioned by Eustathius in his commentary on Homer. He seems to have flourished between 900 and 1025 B. C. He is the author of a Lexicon compiled from various authors. It differs essentially from other works of this kind, in giving not only the explanation of words, but, at the same time, an historical notice of the most celebrated authors, and extracts from their works. On account of the peculiar uniformity of style which prevails in the biographical notices, it has been conjectured that Suidas borrowed them all from some Onomasticon; and from an expression which he himself uses in the article Hesychius, some have been led to believe that a work of the latter furnished him with his chief materials. In making his compilation, however, Suidas has shown great negligence, and

a total want of judgment and critical talent. He cites from vitiated and corrupt readings, he confounds individuals and authors, and oftentimes his citations do not prove what he intends. It is uncertain whether the carelessness of copyists may not have been the cause of many of these errors. Notwithstanding its errors and imperfections, it is a very useful book, and a storehouse of all sorts of erudition. It furnishes an account of poets, orators, historians, &c. with many passages from ancient authors whose works are lost.] The best edition is that of Kuster, 3 vols. fol. *Contab.* 1705.]

SUIONES, a nation of ancient Scandinavia, supposed the modern *Swedes*. *Tacit. de Germ.* c. 44.

SULCIUS, an informer whom Horace describes as hoarse with the number of defamations he daily gave. *Horat.* 1, *Sat.* 4, v. 65.

SULGA, now *Sorgue*, a small river of Gaul falling into the Rhone. *Strab.* 4.

SULLA. *vid.* Sylla.

SULMO, now *Sulmona*, an ancient town of the Peligni, at the distance of about 90 miles from Rome. Ovid was born there. *Ovid. passim.*—*Ital.* 8, v. 511.—*Strab.* 5.

SULPITIA, a daughter of Paterculus, who married Fulvius Flaccus. She was so famous for her chastity, that she consecrated a temple to Venus Verticordia, a goddess who was implored to turn the hearts of the Roman women to virtue. *Plin.* 7, c. 35.—A poetess in the age of Domitian, against whom she wrote a poem because he had banished the philosophers from Rome. This composition is still extant. She had also written a poem on conjugal affection, commended by Martial, ep. 35, now lost.

SULPITIA LEX, *militaris*, by C. Sulpicius the tribune, A. U. C. 665, invested Marius with the full power of the war against Mithridates, of which Sylla was to be deprived.—Another, *de senatu*, by Servius Sulpicius the tribune, A. U. C. 665. It required that no senators should owe more than 2000 drachmæ.—Another, *de civitate*, by P. Sulpicius the tribune, A. U. C. 665. It ordered that the new citizens who composed the eight tribes lately created, should be divided among the 35 old tribes, as a greater honour.—Another, called also Sempronia *de religione*, by P. Sulpicius Saverrio, and P. Sempronius Sophus, consuls, A. U. C. 449. It forbade any person to consecrate a temple or altar without the permission of the senate and the majority of the tribunes.

SULPITIUS, or SULPICIUS, an illustrious family at Rome, of whom the most celebrated are—Peticus, a man chosen dictator against the Gauls. His troops mutinied when first he took the field, but soon after he engaged the enemy and totally defeated them. *Liv.* 7.—C. Paterculus, a consul sent against the Carthaginians. He conquered Sardinia and Corsica, and obtained a complete victory over the enemy's fleet. He was honoured with a triumph at his return

to Rome. *Id.* 17.—Spurius, one of the three commissioners whom the Romans sent to collect the best laws which could be found in the different cities and republics of Greece. *Id.* 3, c. 10.—One of the first consuls who received intelligence that a conspiracy was formed in Rome to restore the Tarquins to power, &c.—P. Galba, a Roman consul who signalized himself greatly during the war which his countrymen waged against the Achæans and the Macedonians.—Severus, a writer. *vid.* Severus.—Publius, one of the associates of Marius, well known for his intrigues and cruelty. He made some laws in favour of the allies of Rome, and he kept about 3000 young men in continual pay, whom he called his anti-senatorial band, and with these he had often the impertinence to attack the consul in the popular assemblies. He became at last so seditious, that he was proscribed by Sylla's adherents, and immediately murdered. His head was fixed on a pole in the rostrum, where he had often made many seditious speeches in the capacity of tribune. *Liv.* 77.—C. Longus, a Roman consul, who defeated the Samnites, and killed 30,000 of their men. He obtained a triumph for this celebrated victory. He was afterwards made dictator to conduct a war against the Etrurians.—Gallus, a celebrated astrologer in the age of Paulus. [*vid.* Gallus.]—Apollinaris, a grammarian in the age of the emperor M. Aurelius. He left some letters and a few grammatical observations now lost. *Cic.*—*Liv.*—*Plut.*—*Polyb.*—*Flor.*—*Eutrop.*

SUMMANUS, a surname of Pluto, as prince of the dead, *summus manium*. He had a temple at Rome erected during the wars with Pyrrhus, and the Romans believed that the thunderbolts of Jupiter were in his power during the night. *Cic. de div.*—*Ovid. Fast.* 6, v. 731.

SUNIUM, a promontory of Attica, about 30 miles distant from the Piræus. There was there a small harbour, as also a town. Minerva had there a beautiful temple, whence she was called *Sunias*. There are still extant some ruins of this temple. [Nine columns, without their entablatures, front the sea, in a line from west-north-west to east-south-east; three are standing on the side towards the land, on the north; and two, with a pilaster, next to the corner-one of the northern columns, towards the sea on the east; and there is a solitary one on the south-eastern side. This last has obtained for the promontory, the name of Cape *Colonna*, or the cape of the column. Sunium was considered by the Athenians an important post, and as much a town as the Piræus, but could not have been very large, according to Hobhouse, who is of opinion that when Euripides styles it the "rich rock of Sunium" in his *Cyclops*, he alludes to the wealth of the temple, not to the fertility of the soil. The same writer justly considers the assertion of Pausanias to be unworthy of belief, when he states that the spear and the crest of the statue of Minerva

in the Acropolis might be seen from Sunium, a straight line of nearly 30 miles.] *Plin.* 4, c. 7.—*Strab.* 9.—*Paus.* 1, c. i.—*Cic. ad Attic.* 7, ep. 3, l. 13, ep. 10.

SUOVETAURILIA, a sacrifice among the Romans, which consisted of the immolation of a sow (*sus*), a sheep (*ovis*), and a bull (*taurus*) whence the name. It was generally observed every fifth year.

SUPERUM MARE, a name of the Adriatic Sea, because it was situate above Italy. The name of *Mare Inferum* was applied for the opposite reasons to the sea below Italy. *Cic. pro Cluent.* &c.

SURA, a writer in the age of the emperor Gallienus. He wrote an history of the reign of the emperor.—A city on the Euphrates, —Another in Iberia.—A river of Germany whose waters fall into the Moselle. *Auc. in Mos.*

SURENA, a powerful officer in the armies of Orodes, king of Parthia. His family had the privilege of crowning the kings of Parthia. He was appointed to conduct the war against the Romans, and to protect the kingdom of Parthia against Crassus, who wished to conquer it. He defeated the Roman triumvir, and after he had drawn him perfidiously to a conference, he ordered his head to be cut off. He afterwards returned to Parthia, mimicking the triumphs of the Romans. Orodes ordered him to be put to death, B. C. 52. Surena has been admired for his valour, his sagacity as a general, and his prudence and firmness in the execution of his plans; but his perfidy, his effeminate manners, and his lasciviousness, have been deservedly censured. *Polyæn.* 7.—*Plut. in Crass.*

SURRENTUM, a town of Campania, on the bay of Naples, famous for the wine which was made in the neighbourhood. *Mela*, 2, c. 4.—*Strab.* 5.—*Horat.* 1, ep. 17, v. 52.—*Ovid. Met.* 15, v. 710.—*Mart.* 13, ep. 110.

SUSA, (*orum*), a celebrated city of Asia, the chief town of Susiana, and the capital of the Persian empire. [It is called in Scripture *Shushan*, and was built on the banks of the Eulæus, called, by the prophet Daniel, Ulai. Some ascribe its erection to Memnon, but see remarks under that article. It was called Susa from the number of lilies in its vicinity, which, in the Persian language, bore that name.] Cyrus took it. The walls of Susa were above 120 stadia in circumference. The treasures of the king of Persia were generally kept there, and the royal palace was built with white marble, and its pillars were covered with gold and precious stones. [Alexander found in it 50,000 talents of gold, besides jewels of inestimable value, and an immense quantity of gold and silver vessels.] It was usual with the kings of Persia to spend the summer at Ecbatana, and the winter at Susa, because the climate was more warm there than at any other royal residence. [Some have supposed that the present city of *Shuster* arose from the ruins of the ancient Susa.] *Plin.* 6, c. 26, &c.—*Lucan.* 2, v. 49.

—*Strab.* 15.—*Xenoph. Cyr.—Propert.* 2, el. 13.—*Claudian.*

SUSARION, a Greek poet of Megara, who is supposed with Dolon to have been the inventor of comedy, and to have first introduced it at Athens on a moveable stage, B. C. 562.

SUSIANI, or **SUSIS**, a country of Asia, of which the capital was called Susa, situate at the east of Assyria. Lilies grow in great abundance in Susiana, and it is from that plant that the province received its name, according to some, as *Shushan* is the name of a lily in Persian.

SUSIDÆ PYLÆ, narrow passes over mountains, from Susiana into Persia *Curt.* 5, c. 3.

SUTHUL, a town of Numidia where the king's treasures were kept. *Sall. Jug.* 37.

SUTRIUM, a town of Etruria, about 24 miles north-west of Rome. Some suppose that the phrase *Ire Sutrium*, to act with dispatch, arises from the celerity with which Camillus recovered the place, but Festus explains it differently. *Plaut. Ces.* 3, 1, v. 10.—*Liv.* 26, c. 34.—*Patere.* 1, c. 14.—*Liv.* 9, c. 32.

SYÆGRUS, an ancient poet, the first who wrote on the Trojan war. He is called *Sagaris*, by Diogenes Laertius, who adds, that he lived in Homer's age, of whom he was the rival. *Ælian.* V. H. 14, c. 21.

SYBÆRIS, a river of Lucania in Italy, whose waters were said to render men more strong and robust. *Strab.* 6.—*Plin.* 3, c. 11, l. 31, c. 2.—There was a town of the same name, on its banks on the bay of Tarentum, which had been founded by a colony of Achæans. Sybaris became very powerful, and in its most flourishing situation it had the command of four neighbouring nations, of 25 towns, and could send an army of 30,000 men into the field. The walls of the city were said to extend six miles and a half in circumference, and the suburbs covered the banks of the Crathis for the space of seven miles. It made a long and vigorous resistance against the neighbouring town of Crotona, till it was at last totally reduced by the disciples of Pythagoras, B. C. 308. Sybaris was destroyed no less than five times, and always repaired. Its downfall was owing to the extreme corruption which seized upon the morals of its inhabitants. Their character in this respect was such, that the word *Sybarite* became proverbial to intinate a man devoted to pleasure. [The city of Thurium was afterwards founded on or near the site of Sybaris. *vid.* Thurium.] *Diod.* 12.—*Strab.* 6.—*Ælian.* V. H. 9, c. 24.—*Martial.* 12, ep. 96.—*Plut. in Pelop.* &c.—*Plin.* 3, c. 10.

SYBARITA, an inhabitant of Sybaris. [*vid.* Sybaris.]

SYENE, now *Assuan*, a town of Thebais, on the extremities of Egypt. Juvenal the poet was banished there on pretence of commanding a prætorian cohort stationed in the neighbourhood. [It is famous for being the place where the first attempt was made to ascertain the measure of the circumference

of the earth by Eratosthenes. In this town, according to Strabo, a well was sunk, which marked the summer-solstice, and the day was known when the style of the sun-dial cast no shade at noon; at that instant the vertical sun darted his rays to the bottom of the well. The observations of the French astronomers place *Assuan* in Lat. $24^{\circ} 5' 23'$ of north latitude. If this place was formerly situated under the tropic, the position of the earth must be a little altered, and the obliquity of the ecliptic diminished. But we should be aware of the vagueness of observations made by the ancients, which have conferred so much celebrity on these places. The phenomenon of the extinction of the shadow, whether within a deep pit, or round a perpendicular gnomon, is not confined to one exact mathematical position of the sun, but is common to a certain extent of latitude, corresponding to the visible diameter of that luminary, which is more than half a degree. It would be sufficient, therefore, that the northern margin of the sun's disc should reach the zenith of Syene on the day of the summer-solstice, to abolish all lateral shadow of a perpendicular object. Now, in the second century, the obliquity of the ecliptic, reckoned from the observations of Hipparchus, was $23^{\circ} 49' 25''$. If we add the semi-diameter of the sun, which is $15' 57''$, we find for the northern margin $24^{\circ} 5' 22''$, which is within a second of the actual latitude of Syene. At present, when the obliquity of the ecliptic is $23^{\circ} 28'$, the northern limb of the sun comes no nearer the latitude of Syene than $21' 3''$, yet the shadow is scarcely perceptible. We have, therefore, no imperious reason for admitting a greater diminution in the obliquity of the ecliptic than that which is shown by real astronomical observations of the most authentic and exact kind. That of the well of Syene is not among the number of these last, and can give us no assistance in ascertaining the position of the tropic thirty centuries ago, as some respectable men of science seem to have believed.—Nature presents a peculiar spectacle around Syene. Here are the terraces of reddish granite of a particular character, hence called Syenite, a term applied to those rocks which differ from granite in containing particles of hornblende. These mighty terraces, shaped into peaks, cross the bed of the Nile, and over them the river rolls majestically its impetuous and foaming waves. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug. An obelisk, partially formed and still remaining attached to the native rock, bears testimony to the laborious and patient efforts of human art.] *Strab.* 1 and 2.—*Mela*, 1, c. 9.—*Plin.* 36, c. 8.—*Ovid. ex Pont.* 1, el. 5, v. 79.—*Met.* 5, v. 74.—*Lucan.* 2, v. 587, l. 8, v. 851, l. 10, v. 234.

SYNESIUS, a Cilician, who, with Labinetus of Babylon, concluded a peace between Alyattes, king of Lydia, and Cyaxares, king of

Media, while both armies were terrified by a sudden eclipse of the sun, B. C. 585. *Herodot.* 1, c. 74.

SYENNÉSIS, a satrap of Cilicia, when Cyrus made war against his brother Artaxerxes. He wished to favour both the brothers by sending one of his sons in the army of Cyrus and another to Artaxerxes.

SYLLA, (L. Cornelius,) a celebrated Roman of a noble family. The poverty of his early years was relieved by the liberality of the courtesan Nicopolis, who left him heir to a large fortune; and, with the addition of the immense wealth of his mother-in-law, he soon appeared one of the most opulent of the Romans. He first entered the army under the great Marius, whom he accompanied in Numidia in the capacity of questor. He rendered himself conspicuous in military affairs; and Bocchus, one of the princes of Numidia, delivered Jugurtha into his hands for the Roman consul. The rising fame of Sylla gave umbrage to Marius, who was always jealous of an equal, as well as of a superior; but the ill language which he might use, rather inflamed than extinguished the ambition of Sylla. He left the conqueror of Jugurtha, and carried arms under Catulus. Some time after he obtained the prætorship, and was appointed by the Roman senate to place Ariobarzanes on the throne of Cappadocia, against the views and interest of Mithridates king of Pontus. This he easily effected, one battle left him victorious; and before he quitted the plains of Asia, the Roman prætor had the satisfaction to receive in his camp the ambassadors of the king of Parthia, who wished to make a treaty of alliance with the Romans. Sylla received them with haughtiness, and behaved with such arrogance, that one of them exclaimed, *Sarely this man is master of the world, or doomed to be such!* At his return to Rome, he was commissioned to finish the war with the Marsi, and when this was successfully ended, he was rewarded with the consulship, in the 50th year of his age. In this capacity he wished to have the administration of the Mithridatic war; but he found an obstinate adversary in Marius, and he attained the summit of his wishes only when he had entered Rome sword in hand. After he had slaughtered all his enemies, set a price upon the head of Marius, and put to death the tribune Sulpitius, who had continually opposed his views, he marched towards Asia, and disregarded the flames of discord which he left behind him unextinguished. Mithridates was already master of the greatest part of Greece; and Sylla, when he reached the coast of Peloponnesus, was delayed by the siege of Athens and of the Piræus. His operations were carried on with vigour, and when he found his money fail, he made no scruple to take the riches of the temples of the gods to bribe his soldiers and render them devoted to his service. His boldness succeeded, the Piræus surrendered; and the conqueror, as if struck with reverence at the beautiful porticoes where the philosophic followers of So-

crates and Plato had often disputed, spared the city of Athens, which he had devoted to destruction, and forgave the living for the sake of the dead. Two celebrated battles at Cheronæa and Orchomenos rendered him master of Greece. He crossed the Hellespont, and attacked Mithridates in the very heart of his kingdom. The artful monarch, who well knew the valour and perseverance of his adversary, made proposals of peace; and Sylla, whose interest at home was then decreasing, did not hesitate to put an end to a war which had rendered him master of so much territory, and which enabled him to return to Rome like a conqueror, and to dispute with his rival the sovereignty of the republic with a victorious army. Muræna was left at the head of the Roman forces in Asia, and Sylla hastened to Italy. In the plains of Campania he was met by a few of his adherents, whom the success of his rivals had banished from the capital, and he was soon informed, that if he wished to contend with Marius he must encounter fifteen generals, followed by 25 well-disciplined legions. In these critical circumstances he had recourse to artifice, and while he proposed terms of accommodation to his adversaries he secretly strengthened himself, and saw with pleasure his armies daily increase by the revolt of soldiers whom his bribes or promises had corrupted. Pompey, who afterwards merited the surname of Great, embraced his cause, and marched to his camp with three legions. Soon after he appeared in the field with advantage; the confidence of Marius decayed with his power, and Sylla entered Rome like a tyrant and a conqueror. The streets were daily filled with dead bodies, and 7000 citizens, to whom the conqueror had promised pardon, were suddenly massacred in the circus. The senate, at that time assembled in the temple of Bellona, heard the shrieks of their dying countrymen; and when they inquired into the cause of it, Sylla replied: *They are only a few rebels whom I have ordered to be chastised.* If this had been the last and most dismal scene, Rome might have been called happy; but it was only the beginning of her misfortunes, each succeeding day exhibited a greater number of slaughtered bodies, and when one of the senators had the boldness to ask the tyrant when he meant to stop his cruelties, Sylla, with an air of unconcern, answered, that he had not yet determined, but that he would take it into his consideration. The slaughter was continued, a list of such as were proscribed was daily stuck in the public streets. The slave was rewarded to bring his master's head, and the son was not ashamed to imbrue his hands in the blood of his father for money. No less than 4700 of the most powerful and opulent were slain, and Sylla wished the Romans to forget his cruelties in aspiring to the title of perpetual dictator. In this capacity he made new laws, abrogated such as were inimical to his views, and changed every regulation where his ambition was ob-

structed. After he had finished whatever the most absolute sovereign may do, from his own will and authority, Sylla abdicated the dictatorial power and retired to a solitary retreat at Puteoli, where he spent the rest of his days, if not in literary ease and tranquillity, yet far from the noise of arms, in the midst of riot and debauchery. The companions of his retirement were the most base and licentious of the populace, and Sylla took pleasure still to wallow in voluptuousness, though on the verge of life, and covered with infirmities. His intemperance hastened his end, his blood was corrupted, and an imposthume was bred in his bowels. He at last died in the greatest torments of the lousy disease, about 78 years before Christ, in the 60th year of his age; and it has been observed, that like Marius, on his death-bed, he wished to drown the stings of conscience and remorse by continual intoxication. His funeral was very magnificent; his body was attended by the senate and the vestal virgins, and hymns were sung to celebrate his exploits and to honour his memory. A monument was erected in the field of Mars, on which appeared an inscription written by himself, in which he said, the good services he had received from his friends, and the injuries of his enemies had been returned with unexampled usury. The character of Sylla is that of an ambitious, dissimulating, credulous, tyrannical, debauched, and resolute commander. He was revengeful in the highest degree, and the surname of *Felix*, or *the fortunate*, which he assumed, showed that he was more indebted to fortune than to valour for the great fame he had acquired. But in the midst of all this, who cannot admire the moderation and philosophy of a man, who, when absolute master of a republic which he has procured by his cruelty and avarice, silently abdicates the sovereign power, challenges a critical examination of his administration, and retires to live securely in the midst of thousands whom he has injured and offended? The Romans were pleased and astonished at his abdication; and when the insolence of a young man had been vented against the dictator, he calmly answered, *This usage may perhaps deter another to resign his power to follow my example, if ever he becomes absolute.* Sylla has been commended for the patronage he gave to the arts and sciences. He brought to Rome the extensive library of Apellicon, the Peripatetic philosopher, in which were the works of Aristotle and Theophrastus, and he himself composed 22 books of memoirs concerning himself. *Cic. in Verr. &c.*—*C. Nep. in Attic.*—*Patere.* 2, c. 17, &c.—*Liv.* 75, &c.—*Paus.* 1, c. 20.—*Flor.* 3, c. 5, &c. 1, 4, c. 2, &c.—*Val. Max.* 12, &c.—*Polyb.* 5.—*Justin.* 37 and 38.—*Eutrop.* 5, c. 2.—*Plut. in vitâ.*—A nephew of the dictator, who conspired against his country, because he had been deprived of his consulship for bribery.—Another relation who also joined in the same conspiracy.

SYLVANUS, a god of the woods. (*vid.* Silvanus.)

SYLVIA, or ILIA, the mother of Romulus. (*vid.* Rhea.)

SYLVIVS, a son of Æneas by Lavinia, from whom afterwards all the kings of Alba were called *Sylvii*. *Virg. Æn.* 6, v. 763.

SYMMACHUS, [a Roman senator of the fourth century, who became prefect of Rome, pontiff, augur, and proconsul of Africa. He vigorously resisted the changes that were made in the national religion by the triumphs of Christianity, and headed a deputation from the senate to the emperor Valentinian 2d, requesting the re-establishment of priests and vestals, and of the altar of victory. This application was resisted by St. Ambrose, bishop of Milan, who composed an answer to the petition of Symmachus, as did also the poet Prudentius. Symmachus lost his cause, and for some reason was banished by Valentinian, or Theodosius, the latter of whom recalled him, and raised him to the consulship, A. D. 391. The petition above mentioned, is preserved in the ten books of Symmachus's epistles still extant. His oratory was of that kind which characterized the decline of Roman literature. "The luxuriancy of Symmachus," says Gibbon, "consists of barren leaves without fruit, and even without flowers. Few facts and few sentiments can be extracted from his verbose correspondence." Of these epistles the best edition is that of Scioppius, Mogunt. 1608, 4to.]

SYMPLEGÆDES, or CYANÆE, two islands or rocks, at the entrance of the Euxine Sea, (*vid.* Cyanæe.)

SYNCELLUS, [one of the Byzantine historians, who derived his name from his being *syncellus*, or "constant resident" with Tarassias, patriarch of Constantinople. Syncellus lived in the time of Charlemagne, and began to write his history in 792, but was prevented by death from extending it beyond the times of Maximian and Maximin. It is valuable for the account of the Egyptian dynasties. It was published by Goar, Paris, 1652, fol.]

SYNESIUS, [a native of Cyrene, of noble extraction, who, on his conversion to Christianity, was made bishop of Ptolemais. Several of his writings, and 155 of his epistles are extant. His style is characterized as being lofty and dignified, and inclining to the poetical and rhetorical.] The last edition is in 8vo. Paris, 1605; inferior, however, to the *editio princeps* by Petavius, fol. Paris, 1612.

SYNNAS, (*adis.*) or SYNNADE, (*plur.*) [a town of Phrygia, north-west of the plain of Ipsus. Between this place and Docimæum, which lay to the north-west, were famous marble-quarries, whence a beautiful kind of white marble, with red spots, was obtained. This was held in very high repute by the Romans, and much used in buildings. The Romans named this marble after the town of Synnada, *lapis Synnadicus*; the inhabitants of the country called it *λιθος Δοκιμωτης* vel *Δοκιμωτης*, from Docimæum. Strabo speaks

of the high degree of value attached to it, and of slabs and columns of it having been transported to Rome at a vast expense.] *Strab.* 12.—*Claudian*, in *Entr.* 2.—*Mart. a.* 9, ep. 77.—*Stat.* 1, *Sylv.* 5, v. 41.

SYPHAX, a king of the Masæsyli in Libya, who married Sophonisba, the daughter of Asdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law, and of Carthage. [Encamping his army apart from that of Asdrubal, both camps were in the night surprised and burnt by Scipio. Afterwards, in a general engagement, the united Carthaginian and Numidian armies were defeated. Syphax, upon this, hastened back to his own country, but, being pursued by Lælius and Masinissa, he, together with his son Vermina, was taken prisoner, and brought back to Scipio.] The conqueror carried him to Rome, where he adorned his triumph. Syphax died in prison, 201 years before Christ, and his possessions were given to Masinissa. According to some, the descendants of Syphax reigned for some time over a part of Numidia, and continued to make opposition to the Romans. *Liv.* 24, &c.—*Plut. in Scip.*—*Flor.* 2, c. 6.—*Polyb.*—*Ital.* 16, v. 171 and 113.—*Ovid. Fast.* 6, v. 769.

SYRACOSIA, festivals at Syracuse, celebrated during ten days, in which women were busily employed in offering sacrifices. — Another, yearly observed near the lake of Syracuse, where, as they supposed, Pluto had disappeared with Proserpine.

SYRACUSÆ, a celebrated city of Sicily, founded about 732 years before the Christian era, by Archias a Corinthian, and one of the Heraclidæ. In its flourishing state it extended 22½ English miles in circumference, and was divided into 4 districts, Ortygia, Acradina, Tyche, and Neapolis, to which some add a fifth division, Epipolæ, a district little inhabited. These were themselves separate cities. [The whole was encompassed by a triple wall, so flanked with towers and castles at proper distances, as to be almost impregnable.] Syracuse had two capacious harbours, separated from one another by the island of Ortygia. The greatest harbour was above 5000 paces in circumference, and its entrance 500 paces wide. The people of Syracuse were very opulent and powerful, and though subject to tyrants, they were masters of vast possessions and dependent states. The city of Syracuse was well built, its houses were stately and magnificent; and it has been said, that it produced the best and most excellent of men when they were virtuous, but the most wicked and depraved when addicted to vicious pursuits. The women of Syracuse were not permitted to adorn themselves with gold, or wear costly garments, except such as prostituted themselves. Syracuse gave birth to Theocritus and Archimedes. It was under different governments; and after being freed from the tyranny of Thrasylbus, B. C. 446, it enjoyed security for 61 years, till the usurpation of the Dionysii, who were expelled by Timoleon, B. C. 343.

In the age of the elder Dionysius, an army of 100,000 foot and 10,000 horse, and 400 ships were kept in constant pay. It fell into the hands of the Romans, under Marcellus, after a siege of three years, B. C. 212. [Of the four ancient quarters of Syracuse, Ortygia alone is now remaining; it is about two miles round, and supposed to contain about 17,000 inhabitants. There are some remains, however, still visible of the ancient Syracuse, in the ruins of porticoes, temples, and palaces. The famous fountain of Arethusa rose in the island of Ortygia, but its spring is now dried up.] *Cic. in Verr.* 4, c. 52 and 53.—*Strab.* 1 and 3.—*C. Nep.*—*Mela*, 2, c. 7.—*Liv.* 23, &c.—*Plut. in Marcell.* &c.—*Flor.* 2, c. 6.—*Ital.* 14, v. 278.

SYRIA, a large country of Asia, whose boundaries are not accurately ascertained by the ancients. Syria, generally speaking, was bounded on the east by the Euphrates [and a small portion of Arabia,] north by Mount Taurus, west by the Mediterranean, and south by Egypt and Arabia Petraea. It was divided into several districts and provinces, among which were Phœnicia, Seleucis, Judea or Palestine, Mesopotamia, Babylon, and Assyria. [Syria is called in Scripture Aram, and the inhabitants Aramæans, a name derived from Aram the fifth son of Shem, the father of the Syrians. Mesopotamia is also called Aram in the sacred text, but the appellation Naharim, i. e. "between the rivers," is always added for distinction sake to the latter. The name which has been transmitted to us by the Greeks is a corruption or abridgment of Assyria, which was first adopted by the Ionians who frequented these coasts after the Assyrians of Nineveh had reduced this country to be a province of their empire about 750 B. C. The Greeks, however, were not unacquainted with the term Aramæans, but they gave it a wide appellation, making it comprehend the Syrians, the inhabitants of Mesopotamia, the Assyrians, and the White Syrians or Leuco-Syrii, as far as Pontus, because they saw that all these nations used a common language, the same customs, and the same religious faith.] Syria was subjected to the monarchs of Persia; but after the death of Alexander the Great, Seleucus, surnamed Nicator, who had received this province as his lot in the division of the Macedonian dominions, raised it into an empire, known in history by the name of the kingdom of Syria or Babylon, B. C. 312. Seleucus died after a reign of 32 years, and his successors, surnamed the *Seleucida*, ascended the throne in the following order; Antiochus, surnamed Soter, 280 B. C.; Antiochus Theos, 261; Seleucus Callinicus, 246; Seleucus Ceraunus, 226; Antiochus the Great, 223; Seleucus Philopator, 187; Antiochus Epiphanes, 175; Antiochus Eupator, 164; Demetrius Soter, 162; Alex. Balas, 150; Demetrius Nicator, 146; Antiochus the Sixth, 144; Diodotus Tryphon, 143; Antiochus Sidetes, 139; Demetrius Nicator restored, 130; Alexander Zebina, 127, who was dethroned by

Antiochus Grypus, 123; Antiochus Cyzicenus, 112, who takes part of Syria, which he calls Coeslyria; Philip and Demetrius Eucerus, 93, and in Coeslyria, Antiochus Pius; Aretas was king of Coeslyria. 85; Tigranes, king of Armenia, 83; and Antiochus Asiaticus, 69, who was dethroned by Pompey, B. C. 65; in consequence of which Syria became a Roman province. *Herodot.* 2, 3 and 7.—*Apollon.* 1. *Arg.*—*Strab.* 12 and 16.—*C. Nep. in Dat.*—*Mela.* 1. c. 2.—*Ptol.* 5, c. 6.—*Curt.* 6.—*Dionys. Perieg.*

SYRIACUM MARE, that part of the Mediterranean Sea which is on the coast of Phœnicia and Syria.

SYRINX, a nymph of Arcadia, daughter of the river Ladoa. Pan became enamoured of her, and attempted to offer her violence; but Syrinx escaped, and at her own request was changed by the gods into a reed called Syrinx by the Greeks. The god made himself a pipe with the reeds into which his favourite nymph had been changed. *Ovid. Met.* 1, v. 691.—*Martial.* 9, ep. 63.

SYROPHœNIX, the name of an inhabitant of the maritime coast of Syria. *Juv.* 8.

SYROS, one of the Cyclades in the Ægean Sea, at the [west] of Delos, about 20 miles in circumference, very fruitful in wine and corn of all sorts. The inhabitants lived to a great old age, because the air was wholesome. *Hom. Od.* 15, v. 504.—*Strab.* 10.—*Mela.* 2, c. 7.

SYRTES, [two gulfs on the northern coast of Africa, one called Syrtis Minor, on the coast of Byzacium, and now the Gulf of *Cabes*; the other called Syrtis Major, on the coast of Cyrenaica, now the Gulf of *Sidra*. The former is supposed to derive its modern name from the city of Tacape, which was at the head of it, that of the latter is a corruption from the ancient name Syrtis. The term Syrtis, if it has not a more ancient oriental etymology, seems to be derived from the Greek *συρην*, *trahere*, and has reference to the effect of the winds and waves upon the quicksands in these two gulfs. The Syrtis Minor is about 45 geographical miles in breadth, and runs up into the continent about 75 miles. It is still an object of apprehension to sailors, in consequence of the variations and uncertainties of the tides on a flat and shelvy coast. The Syrtis Major is about 180 geographical miles between the two capes, and penetrates 100 miles into the land.] The word has been used to denote any part of the sea of which the navigation was attended with danger either from whirlpools or hidden rocks. *Mela*, 1, c. 7, l. 2, c. 7.—*Virg. Æn.* 4, v. 41.—*Lucan.* 9, 303.—*Sallust. in Jug.*

SYRUS, an island. (*vid.* Syros.)—A writer. (*vid.* Publius.)

SYSIGAMBIS, the mother of Darius. (*vid.* Sisygambis.)

TAAUTES, a Phœnician deity, the same as the Saturn of the Latins, and probably the Thoth or Thaut, the Mercury of the Egyptians. *Cic. de N. D.* 3, c. 22.—*Varro.*

TABELLARIÆ LEGES, [laws passed at various times for the purpose of enabling the Roman commons to vote by ballot, and no longer *vivâ voce*. The object of these laws was to diminish the power of the nobility. Voting by ballot was allowed by the Gabinian law A. U. C. 614, in conferring honours: two years after, at all trials except for treason, by the Cassian law: in passing laws, by the Papirian law, A. U. C. 622; and lastly, in trials for treason, also by the Cœlian law, A. U. C. 630.]

TABERNÆ NOVÆ, a street in Rome where shops were built. *Liv.* 3, c. 48.—*Rhenanæ*, a town of Germany on the confluence of the Felbach and the Rhine, now *Rhin-Zabern*.—*Riguxæ*, now *Bern-Castel*, on the Moselle.—*Tribocorum*, a town of Alsace in France, now *Saverne*.

TABOR, [a mountain of Gallilee, west of Tiberias, and south-east of Dio-Cæsarea. It was called Itabyrius by the Greeks. Josephus makes it 30 furlongs in height and 26 in compass. It is an insulated mountain, (whence its name, Tabor in Hebrew signifying *separate*), and is situate in the plain of Esdraelon, having a level and extensive area at the summit, very fertile and pleasant.

This plain is of an oblong figure, like the mountain itself, and three thousand paces in circuit. On this plain there once stood a city, probably the same with the city Tabor in the tribe of Zabulon, mentioned in 1 Chron. 5, c. 77. There is a small height on the eastern side, which is the place, where, according to tradition, our Lord was transfigured. St. Helena built a handsome church on this spot in memory of that event, but it is now in ruins. Some writers maintain, however, that the scene of the transfiguration was upon Mount Panium, near Cæsarea Philippi.]

TABRÆCA, a maritime town of Africa, near Hippo, made a Roman colony. The neighbouring forests abounded with monkeys. *Juv.* 10, v. 194.—*Plin.* 5, c. 3.—*Mela*, 1, c. 7.—*Ital.* 3, v. 256.

TABURNUS, a mountain of Campania, which abounded with olives. *Virg. G.* 2, v. 38. *Æn.* 12, v. 715.

TACAPE, a town of Africa, [at the head of the Syrtis Minor. It is now *Cabes*; near it were some medicinal waters, called *Aque Tacapinæ*, now *El-Hamma*.]

TACARINÆS, a Numidian who commanded an army against the Romans in the reign of Tiberius. He had formerly served in the Roman legions, but in the character of an enemy, he displayed the most inveterate hatred against his benefactor. After he had

severally defeated the officers of Tiberius, he was at last routed and killed in the field of battle, fighting with uncommon fury, by Dolabella. *Tacit. Ann. 2, &c.*

TACHOS, or TACHUS, a king of Egypt, in the reign of Artaxerxes Ochus, against whom he sustained a long war. He was assisted by the Greeks, but his confidence in Agesilaus, king of Lacedæmon, proved fatal to him. Chabrias, the Athenian, had been intrusted with the fleet of the Egyptian monarch, and Agesilaus was left with the command of the mercenary army. The Lacedæmonian disregarded his engagements, and by joining with Nectanebus, who had revolted from Tachus, he ruined the affairs of the monarch, and obliged him to save his life by flight. Some observe that Agesilaus acted with that duplicity to avenge himself upon Tachus, who had insolently ridiculed his short and deformed stature. The expectations of Tachus had been raised by the fame of Agesilaus; but when he saw the lame monarch, he repeated on the occasion the fable of the mountain which brought forth a mouse, upon which Agesilaus replied with asperity, though he called him a mouse yet he soon should find him to be a lion. *C. Nep. in Agnes.*

TACĪTA, a goddess who presided over silence. Numa, as some say, paid particular veneration to this divinity.

TACĪTUS, (C. Cornelius,) a celebrated Latin historian, born towards the beginning of the reign of Nero. [The exact year cannot be ascertained, but as Pliny the younger informs us that he and Tacitus were nearly of the same age, it is supposed that Tacitus was born A. U. C. 809 or 810, about the 6th year of Nero's reign. The place of his nativity is no where mentioned.] His father was a Roman knight, who had been appointed governor of Belgic Gaul. The native genius, and the rising talents of Tacitus, were beheld with rapture by the emperor Vespasian, and as he wished to protect and patronize merit, he raised the young historian to places of trust and honour. The succeeding emperors were no less partial to Tacitus, and Domitian seemed to forget his cruelties, when virtue and innocence claimed his patronage. [Tacitus himself furnishes a solution of this strange conduct on the part of Domitian. Agricola, he tells us, had the address to restrain the headlong violence of the tyrant by his prudence and moderation. Tacitus imitated this line of conduct, and instead of giving umbrage to the prince and provoking the tools of power, he was content to display his eloquence at the bar. Tacitus had a talent for poetry, and his verses most probably served to ingratiate him with the tyrant who affected to be a votary of the muses. In addition to this he was the author of a book of apophthegms called *Facetia*, that very amusement could not fail to prove successful in gaining for him the notice of Domitian. By this emperor Tacitus was made prætor, A. D. 83; he was also appointed one of the

college of *Quindecimviri*. In A. D. 78, he married the daughter of Julius Agricola. On the death of his father-in-law in A. D. 93, he quitted Rome, but returned to it in the year 97 when Nerva was on the throne. This prince named him successor in the consulship to Virginius Rufus, who had just died. Subsequently, however, he quitted public affairs, and gave himself up in private to his historical compositions. The period of his death is not known.] The friendly intercourse of Pliny and Tacitus has often been admired, and many have observed, that the familiarity of these two great men arose from similar principles, and a perfect conformity of manners and opinions. Yet Tacitus was as much the friend of a republican government as Pliny was an admirer of the imperial power, and of the short-lived virtues of his patron Trajan. Pliny gained the hearts of his adherents by affability, and all the elegant graces which became the courtier and the favourite, while Tacitus conciliated the esteem of the world by his virtuous conduct, which prudence and love of honour ever guided. The friendship of Tacitus and of Pliny almost became proverbial, and one was scarce mentioned without the other, as the following instance may indicate. At the exhibition of the spectacles in the circus, Tacitus had a long conversation on different subjects with a Roman knight with whom he was unacquainted; and when the knight asked him whether he was a native of Italy, the historian told him that he was not unknown to him, and that for their distant acquaintance he was indebted to literature. *Then you are,* replied the knight, *either Tacitus or Pliny.* The time of Tacitus was not employed in trivial pursuits, the orator might have been now forgotten if the historian had not flourished. Tacitus wrote a treatise on the manners of the Germans, a composition admired for the fidelity and exactness with which it is executed, though some have declared that the historian delineated manners and customs with which he was not acquainted, and which never existed. [In this treatise but little reliance can be placed on the geographical notices of Tacitus, which are very defective. His remarks on the manners, usages, and political institutions of this people are, on the other hand, peculiarly valuable. The historian is supposed by the best critics to have derived his principal information relative to the Germans from persons who had served against them, and in particular from Virginius Rufus, who, as we learn from the letters of Pliny, was the friend of Tacitus. The great work also of the elder Pliny on Germany, now lost, must have been an important aid. As to the object of the historian in composing this work, some have even gone so far as to suppose that his sole intention was to satirize the corrupt morals of his contemporaries by holding forth to view an ideal and highly coloured picture of barbarian virtue. According to these same writers his object was to bring back his countrymen to

their ancient simplicity of manners, and thus oppose an effectual barrier to those enemies which menaced the safety of their descendants. But a perusal of the work in question destroys all this fanciful hypothesis. The analogy between many of the rude manners of the early Germans and those of the aborigines of our own country, at once stamps the work with the seal of truth. What if Tacitus dwells with a certain predilection upon the simple manners of Germany? it surely is natural in one who had become disgusted with the excesses of Italy. We are not to suppose, however, that this work of Tacitus is free from errors. The very manner in which he acquired his information on this subject must have led to misconceptions and mistakes. Religious prejudices also served occasionally to mislead the historian, who beheld the traces of Greek and Roman mythology even in the north.] His life of Cn. Julius Agricola, whose daughter he had married, is celebrated for its purity, elegance, and the many excellent instructions and important truths which it relates. [In this work we know not which most to admire, the noble and amiable character of Agricola, or the truth, the sensibility, and the calm and manly tone of the biography. The misfortunes of the age had impressed on the style of Tacitus a character of melancholy, which gives to the work a sombre and enchanting air. The friendship which he felt for Agricola never leads Tacitus to violate the claims of historical accuracy; while at the same time he does not attempt to conceal his indignation at the policy of the Roman government, of which Agrippa himself was sometimes the instrument. The work is a model of biography.] His history of the Roman emperors is imperfect; of the 28 years of which it treated, that is from the 69th to the 96th year of the Christian era, nothing remains but the year 69 and part of the 70th. [The history of Tacitus began with the accession of Galba, and extended to the death of Domitian. It embraced consequently a period of 29 years. He had proposed to himself to add the history of Nerva and Trajan; there is reason, however, to think that Tacitus never executed this design. The number of books into which the history was divided is unknown; it must have been considerable, since the first four books and the commencement of the fifth, which are all that remains to us, embrace merely the period of little more than one year.] His annals were the most extensive and complete of his works. [The annals of Tacitus were in sixteen books. They embraced the history of the events which transpired from the death of Augustus to that of Nero, as well as those which preceded the epoch which formed the subject of the History. They must not, however, be regarded as forming the first part of the History, since they constitute a separate work, and are composed on a different plan, more suitable to the recital of events of which the historian had not been an eye-witness. There remain

to us of this work, the first four books, a part of the fifth, and from the eleventh to the fourteenth inclusive, excepting the end of the fourteenth. The portion that we have of the annals, contains the reign of Tiberius, the close of that of Claudius, and almost the whole of Nero's. We want the reigns of Caligula and the beginning of that of Claudius.] The history of the reign of Tiberius, Caius, Claudius, and Nero, was treated with accuracy and attention, yet we are to lament the loss of the history of the reign of Caius, and the beginning of that of Claudius. Tacitus had reserved for his old age the history of the reign of Nerva and Trajan, and he also proposed to give to the world an account of the interesting administration of Augustus; but these important subjects never employed the pen of the historian. The style of Tacitus has always been admired for peculiar beauties; the thoughts are great; there is sublimity, force, weight and energy; every thing is treated with precision and dignity; yet many have called him obscure, because he was fond of expressing his ideas in few words. This was the fruit of experience and judgment, the history appears copious and diffusive, while the annals, which were written in his old age, are less flowing as to style, more concise, and more heavily laboured. [The conciseness of Tacitus appears to have been modelled after that of Sallust. He is rich in ideas, and frequently his language does not suffice for the expression of all that he thinks. His phrases oftentimes imply far more than they express. Obscurity is the natural result of all this; and yet the language of Tacitus is deserving of very close attention. Frequently this very obscurity is the offspring of design: the historian does not, from motives of policy, express himself fully, but leaves much to the sagacity of the reader.] His Latin is remarkable for being pure and classical; and though a writer in the decline of the Roman empire, he has not used obsolete words, antiquated phrases, or barbarous expressions; but with him every thing is sanctioned by the authority of the writers of the Augustan age. ["Who," exclaims Muretus, "are we moderns, even if all, who have acquired great skill in the Latin language, were assembled in a body; who are we that presume to pronounce against an author (Tacitus,) who, when the Roman language still flourished in all its splendour, (and it flourished to the time of Hadrian,) was deemed the most eloquent orator of his time? When we reflect on the number of ancient authors whose works have been destroyed, which of us can pretend to say that the words which appear new in Tacitus were not known and used by the ancients? and yet, at the distance of ages, when the productions of genius have been well nigh extinguished, we of this day take upon us a decisive tone, to condemn the most celebrated writers, whose cooks and mule-drivers understood the Latin language, and spoke it better than the most confident

scholar of the present age." To these remarks of Muretus a regard for truth compels us to say, that if barbarous Latin was spoken in the palace of *Augustus*, it would be nothing very surprising for unclassical Latin to appear in the pages of *Tacitus*.] In his biographical sketches he displays an uncommon knowledge of human nature, he paints every scene with a masterly hand, and gives each object its proper size and becoming colours. Affairs of importance are treated with dignity, the secret causes of events and revolutions are investigated from their primeval source, and the historian every where shows his reader that he was a friend of public liberty and national independence, a lover of truth, and of the general good and welfare of mankind, and an inveterate enemy to oppression and to a tyrannical government. The history of the reign of *Tiberius* is his master-piece: the deep policy, the dissimulation and various intrigues of this celebrated prince, are painted with all the fidelity of the historian; and *Tacitus* boasted in saying that he neither would flatter the follies, or maliciously or partially represent the extravagance of the several characters he delineated. Candour and impartiality were his standard, and his claim to these essential qualifications of an historian have never been disputed. It is said that the emperor *Tacitus*, who boasted in being one of the descendants of the historian, ordered the works of his ancestor to be placed in all public libraries, and directed that copies well ascertained for accuracy and exactness, should be written every ten years, at the public expense, that so great and so valuable a work might not be lost. [The emperor *Tacitus* reigned only six or seven months, and his order respecting the historian was most probably neglected after his death. The manuscripts of the annals had become so scarce, that when *Vindelinius* of *Spires* published his edition in 1468 or 1469, the last books of the work had alone been found. *Leo 10th* promised a pecuniary recompense and indulgences to any one who should find the lost portions of the work. One of his agents, *Angelo Archomboldi*, discovered in the monastery of *Corvey* in *Westphalia*, a manuscript which had belonged to *Anschaire*, a bishop, and the founder of the convent, which contained the first five books of the annals, the last book imperfect. *Beraldus* published them at *Rome* in 1515, by order of the pope.] Some ecclesiastical writers have exclaimed against *Tacitus* for the partial manner in which he speaks of the Jews and the Christians; but it should be remembered, that he spoke the language of the Romans, and that the peculiarities of the Christians could not but draw upon them the odium and the ridicule of the Pagans, and the imputation of superstition. [There has come down to us, a dialogue entitled "*De claris oratoribus, sive de causis corruptæ eloquentiæ.*" The manuscripts and old editions name *Tacitus* as the author of

this production; a great number of commentators, however, ascribe it to *Quintilian*, and some to *Pliny* the younger. They who argue from the language of manuscripts, allege in their favour *Pomponius Sabianus*, a grammarian who states that *Tacitus* had given to the works of *Mæcenæ* the epithet of *calamistri*. Now, the passage to which the grammarian alludes is actually found in the 26th chapter of the dialogue under consideration. The author of the dialogue, moreover, informs us in the first chapter, that he was a very young man (*juvenis admodum*) when he wrote it, or at least, at the period when he supposes it to have been held in his presence. This point of time is clearly determined in the 17th chapter; it was the sixth year of the reign of *Vespasian*, A. D. 75. *Tacitus* at this period would be about sixteen years of age. From what has been said then it will be perceived that, as far as chronology is concerned, nothing prevents our regarding *Tacitus* as the author of the dialogue in question. It is true we find a marked difference between the style of the writer of this dialogue and that of the historian: but would not the intervening period of forty years sufficiently account for this discrepancy, and the language of the man be different from the tone of early youth? Might not, too, the same writer have varied his style in order to adapt it to different subjects? Ought he not to assimilate his style to the various characters who bear a part in the dialogue? Iqueduced by these and other reasons, *Pithou*, *Dodwell*, *Schulze*, and many others, have given their opinion in favour of our adhering to the titles of the manuscripts, and have ascribed the dialogue to *Tacitus*. *Rhenanus* was the first who entertained doubts respecting the claim of *Tacitus* to the authorship of this production, and since his time *Dousa*, *Stephens*, *Freinshemius*, and others no less celebrated, have contended that *Quintilian*, not *Tacitus*, must be regarded as the true writer of the work. They place great reliance on two passages of *Quintilian*, where that writer says expressly that he had composed a separate treatise on the causes of the corruption of eloquence (*Inst. Or. 6, præm. et. 8, c. 6*), as well as on many other passages in which this same work is cited, without the author's indicating the title. How can we suppose, it is asked, that either *Tacitus* or *Pliny* would be inclined to treat of a subject which had already been discussed by *Quintilian*? These same critics observe, moreover, that there appears to be a great analogy not only between the matters treated of in this dialogue, and those which form the subject of *Quintilian's* writings, but also between his style and that of the work in question. But it may be replied in the first place, that at the time when the dialogue was written, *Quintilian* was already thirty-three years of age, a period of life to which the expression *juvenis admodum* can with no propriety whatever be made to apply. In the next place, the argument de-

duced from analogy of style is not the most conclusive, since those critics who assign the work to Pliny or Tacitus, adduce a similar argument in support of their claims. On the other hand, the argument which has been drawn from identity of title, would be a very strong one, if it were not a fact that the second title, which is found in modern editions, "*De causis corruptæ eloquentiæ*," owes its existence entirely to Lipsius, who thought fit to add this second title which he had found in Quintilian. All the manuscripts, and the early editions, merely have the title "*De claris oratoribus*," or else this one, "*Dialogus an sui sæculi oratores et quare concedant*." Another circumstance very much against the idea of Quintilian's being the author of the piece, is the fact of his more than once referring the reader to his other work for matters of which the dialogue we are considering makes not the slightest mention; such, for example, are the hyperbole, and exaggeration, of which he speaks in the 3d book, ch. 3 and 6. The latest editor of Quintilian, Spalding, has carefully collected all these passages, which, in his opinion, show that Quintilian was not the author of the dialogue.] Among the many excellent editions of Tacitus, these may pass for the best; that of Rome, fol. 1515; that in 8vo. 2 vols. L. Bat. 1673; that in Usum Delphini, 4 vols. 4to. Paris, 1682; that of Lips. 2 vols. 8vo. 1714; of Gronovius, 2 vols. 4to. 1721; that of Brotier, 7 vols. 12mo. Paris, 1776; that of Ernesti, 2 vols. 8vo. Lips. 1777; Barbou's, 3 vols. 12mo. Paris, 1760; [and that of Oberlinus, Lips. 1801, 2 vols. 8vo. in 4 parts; reprinted at Oxford, in 1813, in 4 vols.]—M. Claudius, a Roman, chosen emperor by the senate after the death of Aurelian. He would have refused this important and dangerous office, but the pressing solicitations of the senate prevailed, and in the 70th year of his age he complied with the wishes of his countrymen, and accepted the purple. The time of his administration was very popular, the good of the people was his care, and, as a pattern of moderation, economy, temperance, regularity, and impartiality, Tacitus found no equal. He abolished the several brothels which under the preceding reigns had filled Rome with licentiousness and obscenity; and, by ordering all the public baths to be shut at sunset, he prevented the commission of many irregularities which the darkness of the night had hitherto sanctioned. The senators under Tacitus seemed to have recovered their ancient dignity and long-lost privileges. They were not only the counsellors of the emperor, but they even seemed to be his masters; and when Florianus, the brother-in-law of Tacitus, was refused the consulship, the emperor said, that the senate no doubt, could fix upon a more deserving object. As a warrior, Tacitus is inferior to few of the Romans, and during a short reign of about six months, he not only repelled the barbarians who had invaded the territories of Rome in Asia, but he prepared to make war against the Persians and Scythians. He died in Ci-

licia, as he was on his expedition, of a violent distemper, or, according to some, he was destroyed by the secret dagger of an assassin, on the 13th of April, in the 276th year of the Christian era. Tacitus has been commended for his love of learning, and it has been observed, that he never passed a day without consecrating some part of his time to reading or writing. He has been accused of superstition, and authors have recorded, that he never studied on the second day of each month, a day which he deemed inauspicious and unlucky. *Tacit. vitâ.—Zozim.*

TADER, a river of Spain, near New Carthage.

TÆNÆRUS, a promontory of Laconia. [It is now called *Cape Matapan*, which is a modern Greek corruption from the ancient *ματαπον*, "*a front*," the promontory boldly projecting into the Mediterranean.] There was there a large and deep cavern, whence issued a black and unwholesome vapour, from which circumstance the poets have imagined that it was one of the entrances of hell, through which Hercules dragged Cerberus from the infernal regions. This fabulous tradition arose, according to Pausanias, from the continual resort of a large serpent near the cavern of Tænarus, whose bite was mortal. This serpent, as the geographer observes, was at last killed by Hercules, and carried to Eurystheus. [There was a temple on the promontory, sacred to Neptune, and which was accounted an inviolable asylum. It seems to have been a species of cavern. On the promontory also was a statue of Arion seated on a dolphin. About 40 stadia from the promontory stood the city of Tænarum, afterwards called Cæne or Cænopolis.] Both the town and the promontory received their name from Tænarus, a son of Neptune, and there were festivals celebrated here, called Tænaria, in honour of Neptune. This promontory was famous for a beautiful species of green marble found in its quarries. *Homer. Hymn. in Apoll. 413.—Paus. 3, c. 14.—Lucan. 6, v. 648.—Ovid. Met. 2, v. 247, l. 10, v. 13 and 83.—Paus. 3, c. 25.—Apollod. 2, c. 5.—Mela, 2, c. 3.—Strab. 8.*

TAGES, a son of Genius, grandson of Jupiter, was the first who taught the 12 nations of the Etrurians the science of augury and divination. It is said that he was found by a Tuscan ploughman in the form of a clod, and that he assumed a human shape to instruct this nation, which became so celebrated for their knowledge of omens and incantations. *Cic. de Div. 2, c. 23.—Ovid. Met. 15, v. 558.—Lucan. 1, v. 673.*

TAGUS, [a river of Spain, rising among the Celtiberi in Mons Idubeda. It pursues a course nearly due west, verging slightly to the south, and traverses the territories of the Celtiberi, Carpetani, Vettones, and Lusitani, until it reaches the Atlantic Ocean. The Tagus is the largest river in Spain, though Strabo considers the Minus as such, an evident error.] The sands of this stream produced grains of gold, and, according to Mela, precious stones.

It is now called by the Portuguese, the *Tajo*, though its ancient name still remains in general use.] The course is 450 miles, during only 100 of which it is navigable, on account of the rocks, rapids, and shallows. [At the mouth of this river stood Olisipo, now *Lisbon*.] *Mela*, 3, c. 1.—*Ovid. Met.* 2, v. 251.—*Sil.* 4, v. 234.—*Lucan.* 7, v. 755.—*Martial.* 4, ep. 55, &c.

TALASIU. [*vid.* *Thalasius*.]

TALTHYBIUS, a herald in the Grecian camp during the Trojan war, the particular minister and friend of Agamemnon. He brought away Briseis from the tent of Achilles by order of his master. Talthybius died at Ægium in Achaia. *Homer. Il.* 1, v. 320, &c.—*Paus.* 7, c. 23.

TALUS, a youth, son of the sister of Dædalus, who invented the saw, compasses, and other mechanical instruments. His uncle became jealous of his growing fame, and murdered him privately; or, according to others, he threw him down from the citadel of Athens. Talus was changed into a partridge by the gods. He is also called *Calus*, *Acalus*, *Perdax*, and *Taliris*. *Apollod.* 3, c. 1.—*Paus.* 1, c. 21.—*Ovid. Met.* 8.—A son of Ctes, the founder of the Cretan nation. *Paus.* 8, c. 53.

[TAMARUS, a river of Britain, now the *Tamar*; the *Tamari ostia* is *Plymouth sound*.]

TAMASĒA, a beautiful plain of Cyprus, sacred to the goddess of beauty. It was in this place that Venus gathered the golden apples with which Hippomanes was enabled to overtake Atalanta. *Ovid. Met.* 10, v. 644.—*Plin.* 5.—*Strab.* 14.

TAMĒSIS, a river of Britain, now the *Thames*. [Cæsar is generally supposed to have crossed this river at Coway Stakes, 7 or 8 miles above Kingston; but Horsely seems to be of opinion that he forded it near that town.] *Cæs. G.* 5, c. 11.

TAMOS, a native of Memphis, made governor of Ionia, by young Cyrus. After the death of Cyrus, Tamos fled into Egypt, where he was murdered on account of his immense treasures. *Diod.* 14.—A promontory of India near the Ganges.

TANĀGRA, a town of Bœotia, [situate on an eminence at some distance inland from the mouth of the Asopus, but near the northern bank of that river.] It was founded by Pœmandros, a son of Chæresilaus, the son of Jasius, who married Tanagra, the daughter of Æolus, or, according to some, of the Asopus. Corinna was a native of Tanagra. [Her tomb stood in the most conspicuous part of the city.] *Strab.* 9.—*Paus.* 9, c. 20 and 23.—*Ælian.* V. H. 13, v. 25.

TANĀGRUS, or TANĀGER, now *Negro*, a river of Lucania in Italy, remarkable for its cascades, and the beautiful meanders of its streams through a fine picturesque country. *Virg. G.* 3, v. 151.

TANAIS, [now the *Don*, a large river of Europe, rising, according to Herodotus, in the territory of the Thyssagetes; from a large

lake, and falling into the Palus Mæotis. Herodotus appears to have confounded the Tanais in the upper part of its course with the Rha, or *Wolga*. Of the course of the latter, and its falling into the Caspian, he appears to have known nothing. The Tanais rises in the *Valdai* hills, in the government of *Tula*, and is about 800 miles in length. This river separated in ancient times European and Asiatic Sarmatia. In voyages written more than half a century ago, it is called the Tane; at the same time communicating this name to the Palus Mæotis; the modern name *Don* is only a corrupt abbreviation of the ancient appellation. A city named Tanais, situate at its mouth, and which was the emporium of the commerce of the country, is celebrated in tradition by the Slavons, under the name of Aas-grad, or the city of *Aas*, and it is remarkable to find the name of *Asof* subsisting on the same site. It may moreover be remarked, that this name contributes to compose that of Tanais, formed of two members, the first of which expresses the actual name of the river. The Greeks in the age of Alexander confounded the Tanais with the Iaxartes. *vid.* *Iaxartes*.] A town at its mouth bore the same name. *Mela*, 1, c. 19.—*Strab.* 11 and 16.—*Curt.* 6, c. 2.—*Lucan.* 3, 8, &c.—A deity among the Persians and Armenians who patronized slaves; supposed to be the same as Venus. The daughters of the noblest of the Persians and Armenians prostituted themselves in honour of this deity and were received with greater regard and affection by their suitors. Artaxerxes, the son of Darius, was the first who raised statues to Tanais in the different provinces of his empire, and taught his subjects to pay her divine honours. *Curt.* 5, c. 1.—*Strab.* 11.

TANĀQUIL, called also *Caia Cæcilia*, was the wife of Tarquin the fifth king of Rome. She was a native of Tarquinia, where she married Lucumon, better known by the name of Tarquin, which he assumed after he had come to Rome, at the representation of his wife, whose knowledge of augury promised him something uncommon. Her expectations were not frustrated; her husband was raised to the throne, and she shared with him the honours of royalty. After the murder of Tarquin, Tanaquil raised her son-in-law Servius Tullius to the throne, and ensured him the succession. She distinguished herself by her liberality; and the Romans in succeeding ages had such a veneration for her character, that the embroidery she had made, her girdle, as also the robe of her son-in-law, which she had worked with her own hands, were preserved with the greatest sanctity. Juvenal bestows the appellation of *Tanaquil* on all such women as were imperious, and had the command of their husbands. *Liv.* 1, c. 34, &c.—*Dionys. Hal.* 3, c. 59.—*Flor.* 1, c. 5 and 8.—*Ital.* 13, v. 813.

TANĒTUM, a town of Italy, now *Toneda*, in the duchy of Modena.

TANIS, [a city of Egypt at the entrance of, and giving name to, the Tanitic mouth of the

Nile, between the Mendesian and Pelusiac. This city is the Zoan of the Scriptures, and its remains are still called *San*. The Ostium Taniticum is now the *Eummè Fareggè* mouth.]

TANTALIDES, a patronymic applied to the descendants of Tantalus, such as Niobe, Hermione, &c.—Agamemnon and Menelaus, as grandson of Tantalus, are called *Tantalide fratres*. *Ovid. Heroid.* 8, v. 45 and 122.

TANTALUS, a king of Lydia, son of Jupiter, by a nymph called Pluto. He was father of Niobe, Pelops, &c., by Dione, one of the Atlantides, called by some Euryanassa. Tantalus is represented by the poets as punished in hell with an insatiable thirst, and placed up to the chin in the midst of a pool of water, which, however, flows away as soon as he attempts to taste it. There hangs also above his head, a bough, richly loaded with delicious fruits; which, as soon as he attempts to seize, is carried away from his reach by a sudden blast of wind. According to some mythologists, his punishment is to sit under a huge stone hung at some distance over his head, and, as it seems every moment ready to fall, he is kept under continual alarms and never-ceasing fears. The causes of this eternal punishment are variously explained. Some declare that it was inflicted upon him because he stole a favourite dog, which Jupiter had intrusted to his care to keep his temple in Crete. Others say that he stole away the nectar and ambrosia from the tables of the gods when he was admitted into the assemblies of heaven, and that he gave it to mortals on earth. Others support, that this proceeds from his cruelty and impiety in killing his son Pelops, and in serving his limbs as food before the gods, whose divinity and power he wished to try, when they had stopped at his house as they passed over Phrygia. There were also others who impute it to his lasciviousness in carrying away Ganymedes to gratify the most unnatural of passions. *Pindar. Olymp.* 1.—*Homer. Od.* 11, v. 581.—*Cic. Tusc.* 1, c. 5, l. 4, c. 16.—*Eurip. in Iphig.—Propert.* 2, el. 1, v. 66.—*Horat.* 1, *Sat.* 1, v. 68.—A son of Thyestes, the first husband of Clytemnestra. *Paus.* 2.—One of Niobe's children. *Ovid. Met.* 6, fab. 6.

TANUSIUS GEMINUS, a Latin historian intimate with Cicero. *Seneca.* 93.—*Suet. Cæs.* 9.

TAPHIÆ, islands in the Ionian Sea, between Acarnania and Leucadia. They were also called *Teleboides*. They received these names from Taphius and Telebous, the sons of Neptune, who reigned there. The Taphians made war against Electryon king of Argos, and killed all his sons; upon which the monarch promised his kingdom and his daughter in marriage to whoever could avenge the death of his children upon the Taphians. Amphictryon did it with success, and obtained the promised reward. The Taphians were expert sailors, but too fond of plunder and piratical excursions. *Homer.*

Od. 1, v. 181 and 419, l. 15, v. 426.—*Apollod.* 2, c. 4.—*Plin.* 4, c. 12.

TAPHIUS, a son of Neptune by Hippothoe, the daughter of Nestor. He was king of the Taphiæ, to which he gave his name. *Strab.* 16.—*Apollod.* 2, c. 4.

TAPHIUS, or **TAPHIASSUS**, a mountain of Locris on the confines of Ætolia.

TAPHIUSA, a place near Leucas, where a stone is found called *Taphiusius*. *Plin.* 36, c. 21.

TAPHRÆ, a town on the Isthmus of the Taurica Chersonesus, now *Precep*. [The ancient name is derived from *ταφρος*, a ditch or trench, one having been cut close to the town to defend the entrance into the Chersonese.] *Mela.* 2, c. 1.—*Plin.* 4, c. 12.

TAPHROS, the strait between Corsica and Sardinia, now *Bonifacio*.

TAPROBANE, [an island in the Indian Ocean, now called *Ceylon*. The Greeks first learnt the existence of this island after the expedition of Alexander, when ambassadors were sent by them to the court of Palimbothra. The account then received was amplified so much, that this island was deemed the commencement of another world, inhabited by Antichthones, or men in a position opposite to those in the known hemisphere. Ptolemy, better informed, makes it an island; five times greater, however, than it really is. Strabo speaks of it as though it lay off the hither coast of India, looking towards the continent of Africa. The name of Salice, which we learn from Ptolemy to have been the native denomination of the island, is preserved in that of *Selen-dine*, compounded of the proper name *Selen* and the appellative for an island in the Indian language, and it is apparent that the name of *Ceylan* or *Ceylon*, according to the European usage, is only an alteration in orthography. Ptolemy speaks of it as a very fertile island, and mentions, as its produce, rice, honey (or rather perhaps sugar), ginger, and also precious stones, with all sorts of metals; he speaks too of its elephants and tigers. It is surprising, however, that neither Ptolemy nor those who preceded him, say any thing of the cinnamon which now forms the chief produce of the island. The ancients could not be ignorant of the nature of this article, especially as they called a portion of the eastern coast of Africa by the name of *Regio Cinnamonifera*.] *Ptol.* 6.—*Strab.* 2.—*Ovid. ex Pont.* 3, el. 5, v. 80.

TAPSUS, a town of Africa. [*vid. Thapsus.*] *Sil. It.* 3.—A small and lowly situated peninsula on the eastern coast of Sicily. [Its name has reference to its low situation; from *θαπρω*, *sepelio*. It lay off Hybla. The neck of land connecting it with the main island of Sicily was so low that Servius calls the promontory itself an island; and it is even now styled *Isola delli Manghisi*.] *Virg. Æn.* 3, v. 689.

TARAS, a son of Neptune, who built Tarantum as some suppose.

TARASCO, a town of Gaul, now *Tarascou* in Provence.

TARAXIPPUS, a deity worshipped at Elis. His statue was placed near the race-ground, and his protection was implored, that no harm might happen to the horses during the games. *Paus.* 6, c. 20, &c.—*Dionys. Hal.* 2

TARBELLI, a people of Gaul, at the foot of the Pyrenees, which from thence are sometimes called *Tarbella*. *Tibull.* 1, el. 7, v. 13.—*Lucan.* 4, v. 121—*Cæs. G.* 3, c. 27.

TARENTUM, **TARENTUS** or **TARAS**, a town of Calabria, situate on a bay of the same name, near the mouth of the river Galesus. [It was founded, according to some, by a Cretan colony before the Trojan war. In the 21st Olympiad a powerful body of emigrant arrived under Phalanthus from Laconia, so that is seemed to be re-founded. This new colony established themselves upon an aristocratical plan, enlarged the fortifications of the city, and formed it into a near resemblance of Sparta. Most of the nobles having subsequently perished in a war with the Iapyges, democracy was introduced. The favourable situation of the place contributed to its rapid prosperity. Placed in the centre as it were, it obtained the whole commerce of the Adriatic, Ionian, and Tyrrhenian seas. The adjacent country was fertile in grain and fruit, the pastures were excellent, the flocks afforded a very fine wool. It is not surprising that under such circumstances Tarentum should become a wealthy, and in consequence of its wealth, a luxurious, city.] Long independent, it maintained its superiority over 13 tributary cities; and could once arm 100,000 foot and 3,000 horse. The people of Tarentum were very indolent, and as they were easily supplied with all necessaries as well as luxuries from Greece, they gave themselves up to voluptuousness, so that the *delights of Tarentum* became proverbial. The war which they supported against the Romans, with the assistance of Pyrrhus, king of Epirus, and which has been called the *Tarentine war*, is greatly celebrated in history. This war, which had been undertaken B. C. 281, by the Romans to punish the Tarentines for an unprovoked attack on some of their galleys, was terminated after ten years; 20,000 prisoners were taken, and Tarentum became subject to Rome. The government of Tarentum was democratical; there were, however, some monarchs who reigned there. It was for some time the residence of Pythagoras, who inspired the citizens with the love of virtue, and rendered them superior to their neighbours in the cabinet as well as in the field of battle. The large, beautiful, and capacious harbour of Tarentum is greatly commended by ancient historians. Tarentum, now called *Taranto*, is inhabited by about 18,000 souls, who still maintain the character of their forefathers in idleness and effeminacy, and live chiefly by fishing. *Flor.* 1, c. 18.—*Val. Max.* 2, c. 2.—*Plut. in Pyr.*—*Plin.* 3, c. 6, l. 15, c. 10, l. 34, c. 7.—*Liv.* 12, c. 13, &c.—*Mela*, 2, c. 4.—*Strab.* 9.—*Horat.* 1, ep. 7, v. 45.—*Ælian.* V. H. 5, c. 20.

TARICHEUM, [a strong city of Palestine, south of Tiberias, and lying at the southern extremity of the lake of Gennesareth, or Sea of Tiberias. Its situation was well adapted for fisheries, and from thence was well adapted fish, which was carried on the coast of Egypt bore this name from thence.] *Cic. ad Div.* 12, c. 11.—Several names of pickling fish. *He odot.* 2, c. 15, &c.

TARPA, Spurius Mætius, a critic at Rome in the age of Augustus. He was appointed with four others in the temple of Apollo, to examine the merit of every poetical composition which was to be deposited in the temple of the Muses. In this office he acted with great impartiality, though many taxed him with want of candour. All the pieces that were represented on the Roman stage previously received his approbation. *Horat.* 1. *Sat.* 10, v. 38.

TARPEIA, the daughter of Tarpeius, the governor of the citadel of Rome, promised to open the gates of the city to the Sabines, provided they gave her their gold bracelets, or, as she expressed it, what they carried on their left arms. Tatius, the king of the Sabines, consented, and as he entered the gates, to punish her perfidy, he threw not only his bracelet but his shield upon Tarpeia. His followers imitated his example, and Tarpeia was crushed under the weight of the bracelets and shields of the Sabine army. She was buried in the capitol, which from her has been called the Tarpeian rock, and there afterwards many of the Roman malefactors were thrown down a deep precipice. *Plut. in Rom.*—*Ovid Fast.* 1, v. 261. *Amor.*, el. 10, v. 50.—*Liv.* 1, c. 11.—*Propert.* 4, el. 4.—A vestal virgin in the reign of Numa.—One of the warlike female attendants of Camilla in the Rutulian war. *Virg. Æn.* 11, v. 665.

TARPEIA LEX, was enacted A. U. C. 269, by Sp. Tarpeius, to empower all the magistrates of the republic to lay fines on offenders. This power belonged before only to the consuls. The fine was not to exceed two sheep and thirty oxen.

SP. TARPEIUS, the governor of the citadel of Rome, under Romulus. His descendants were called *Montani* and *Capitolini*.

TARPEIUS MONS, a hill at Rome about 80 feet in perpendicular height, from whence the Romans threw down their condemned criminals. It received its name from *Tarpeia*, who was buried there, and is the same as the *Capitoline* hill. [Vasi, in his "Picture of Rome," makes the Tarpeian rock still 55 feet high. A modern tourist, the Rev. W. Berrian, speaking of this rock, observes, "The Tarpeian rock is at present covered with a garden. This circumstance, together with the accumulation of the soil below, had so softened the terrors of the place, that it bore no resemblance to the terrific features in which fancy had portrayed it." A female traveller remarks: "Though it is certain that the Tarpeian rock was on the western side of the Capitoline Mount, it would

be in vain now to enquire where was the precise spot of execution;—where Manlius was hurled down that of the precipice at the extremity of the *Monte Caprino*, or *Monte de' Conservatori*, that behind the *Monte de' Conservatori*. There is still left at enough in either to make it both tremendous and fatal; the punishments not only have the assaults of time, and violence, but the very convulsions of nature, contributed to lower it; for repeated earthquakes have shattered the friable tufo of which it is composed, and large fragments of it fell as late as the middle of the 15th century. The fall of these masses has diminished the elevation in two ways—by lowering the actual height, and filling up the base, to which the ruins of the overthrown buildings that once stood upon it have materially contributed. Still the average of various measurements and computations of its present elevation makes it above 60 feet; nor do I think it overrated. Certainly those who have maintained that there would be no danger in leaping from its summit, would not, I imagine, be bold enough to try the experiment themselves. The entrance to it is through a mean filthy passage which leads to an old wooden door." *Liv.* 6, c. 20.—*Lucan.* 7, v. 758.—*Virg. Æn.* 8, v. 347 and 652.

TARQUINIUM, now *Tarchina*, a town of Etruria, built by Tarchon, who assisted Æneas against Turnus. Tarquinius Priscus was born or educated there, and he made it a Roman colony when he ascended the throne. *Strab.* 5.—*Plin.* 2, c. 95.—*Liv.* 1, c. 34, l. 27, c. 4.

TARQUINIA, a daughter of Tarquinius Priscus, who married Servius Tullius. When her husband was murdered by Tarquinius Superbus, she privately conveyed away his body by night and buried it. This preyed upon her mind, and the following night she died. Some have attributed her death to excess of grief, or suicide, while others, perhaps more justly, have suspected Tullia, the wife of young Tarquin, of the murder.—A vestal virgin, who, as some suppose, gave the Roman people a large piece of land, which was afterwards called the *Campus Martius*.

TARQUINIUS PRISCUS, the 9th king of Rome, was son of Demaratus, a native of Greece. His first name was Lucumon, but this he changed when by the advice of his wife Tanaquil he had come to Rome. He called himself Lucius, and assumed the surname of Tarquinius, because born in the town of Tarquinii in Etruria. At Rome he distinguished himself so much by his liberality and engaging manners, that Ancus Martius, the reigning monarch, nominated him at his death, the guardian of his children. This was insufficient to gratify the ambition of Tarquin; the princes were young, and an artful oration delivered to the people immediately transferred the crown of the deceased monarch to the head of Lucumon. The people had every reason to be satisfied with their choice. Tarquin reigned with mo-

deration and popularity. He increased the number of the senate, and made himself friends by electing 100 new senators, whom he distinguished by the appellation of *Patres minorum gentium*, from those of the patrician body, who were called *Patres majorum gentium*. The glory of the Roman arms, which was supported with so much dignity by the former monarchs, was not neglected in this reign, and Tarquin showed that he possessed vigour and military prudence in the victories which he obtained over the united forces of the Latins and Sabines, and in the conquest of the 12 nations of Etruria. He repaired, in the time of peace, the walls of the capitol, the public places were adorned with elegant buildings and useful ornaments, and many centuries after, such as were spectators of the stately mansions and golden palaces of Nero, viewed with more admiration and greater pleasure the more simple, though not less magnificent, edifices of Tarquin. He laid the foundations of the capitol, and to the industry and the public spirit of this monarch, the Romans were indebted for their aqueducts and subterraneous sewers, which supplied the city with fresh and wholesome water, and removed all the filth and ordure, which in a great capital too often breed pestilence and diseases. Tarquin was the first who introduced among the Romans the custom of canvassing for offices of trust and honour; he distinguished the monarch, the senators, and other inferior magistrates, with particular robes and ornaments, with ivory chairs at spectacles, and the hatchets carried before the public magistrates were by his order surrounded with bundles of sticks, to strike more terror, and to be viewed with greater reverence. Tarquin was assassinated by the two sons of his predecessor, in the 80th year of his age, 38 of which he had sat on the throne, 578 years before Christ. *Dionys. Hal.* 3, c. 59.—*Val. Max.* 1, c. 4, l. 3, c. 2.—*Flor.* 1, c. 5, &c.—*Liv.* 1, c. 31.—*Virg. Æn.* 6, v. 817.—The second Tarquin, surnamed *Superbus*, from his pride and insolence, was grandson of Tarquinius Priscus. He ascended the throne of Rome after his father-in-law Servius Tullius, and was the seventh and last king of Rome. He married Tullia, the daughter of Tullius, and it was at her instigation that he murdered his father-in-law and seized the kingdom. The crown which he had obtained with violence he endeavoured to keep by a continuation of tyranny. Unlike his royal predecessors, he paid no regard to the decisions of the senate, or the approbation of the public assemblies, and by wishing to disregard both, he incurred the jealousy of the one and the odium of the other. The public treasury was soon exhausted by the continual extravagance of Tarquin, and to silence the murmurs of his subjects, he resolved to call their attention to war. He was successful in his military operations; the neighbouring cities submitted; but while the siege of Ardea was continued, the wan-

tonness of the son of Tarquin for ever stopped the progress of his arms; and the Romans, whom a series of barbarity and oppression had hitherto provoked, no sooner saw the virtuous Lucretia stab herself not to survive the loss of her honour, (*vid. Lucretia*.) than the whole city and camp arose with indignation against the monarch. The gates of Rome were shut against him, and Tarquin was forever banished from his throne, in the year of Rome 244. Unable to find support from even one of his subjects, Tarquin retired among the Etrurians, who attempted in vain to replace him on his throne. The republican government was established at Rome, and all Italy refused any longer to support the cause of an exiled monarch against a nation, who heard the name of Tarquin, of king, and tyrant, mentioned with equal horror and indignation. Tarquin died in the 90th year of his age, about 14 years after his expulsion from Rome. He had reigned about 25 years. Though Tarquin appeared so odious among the Romans, his reign was not without its share of glory; his conquests were numerous; to beautify the buildings and porticoes at Rome was his wish, and with great magnificence and care he finished the capitol which his predecessor of the same name had begun. He also bought the Sibylline books which the Romans consulted with such religious solemnity. (*vid. Sibyllæ.*) *Cic. pro Rab. & Tusc.* 3, c. 27.—*Liv.* 1, c. 46, &c.—*Dionys Hal.* 3, c. 48, &c.—*Flor.* 1, c. 7 and 8.—*Plin.* 8, c. 41.—*Plut. Val. Max.* 9, c. 11.—*Ovid. Fast.* 2, c. 687.—*Virg. Æn.* 6, v. 817.—*Eutrop.*—Collatinus, one of the relations of Tarquin the Proud, who married Lucretia. (*vid. Collatinus.*)—Sextius, the eldest of the sons of Tarquin the Proud, rendered himself known by a variety of adventures. When his father besieged Gabii, young Tarquin publicly declared that he was at variance with the monarch, and the report was the more easily believed when he came before Gabii with his body all mangled and bloody with stripes. This was an agreement between the father and the son, and Tarquin had no sooner declared that this proceeded from the tyranny and oppression of his father, than the people of Gabii intrusted him with the command of their armies, fully convinced that Rome could never have a more inveterate enemy. When he had thus succeeded, he dispatched a private messenger to his father, but the monarch gave no answer to be returned to his son. Sextius inquired more particularly about his father, and when he heard from the messenger, that, when the message was delivered, Tarquin cut off with a stick the tallest poppies in his garden, the son followed the example, by putting to death the most noble and powerful citizens of Gabii. The town soon fell into the hands of the Romans. The violence which some time after Tarquinus offered to Lucretia, was the cause of his father's exile and the total expulsion of his family from Rome. (*vid. Lucretia.*) Sextius

was at last killed, bravely fighting in a battle during the war which the Latins sustained against Rome in the attempt of re-establishing the Tarquins on their throne. *Ovid. Fast. —Liv.*—A Roman senator who was accessory to Catiline's conspiracy.

TARRACO, now *Tarragona*, [a town of the Cosetani in Hispania Citerior, on the coast of the Mediterranean, and north-east of the mouth of the *Bætis*. This was the first place where the Scipios landed in the second Punic war; and which, after having fortified it, they made their place of arms. Tarraco, in consequence of this, soon rose to importance, and in time became the rival of Carthago Nova. It was the usual place of residence for the Roman praetors. On the division of Spain, which took place in the reign of Augustus, (*vid. Hispania*.) this city gave the name of *Tarraconensis* to what had been previously called *Hispania Citerior*.] *Martial.* 10, ep. 104, l. 13, ep. 118.—*Mela*, 2, c. 6.—*Sil.* 3, v. 369, l. 15, v. 177.

TARRUTIUS. *vid. Acca Laurentia.*

TARSUS, [a river of Troas, near Zeleia, which, according to Strabo, had to be crossed, on account of its meandering route, twenty times by those who followed the road along its banks. Homer styles it *Heptaporus*, referring to its being crossed seven times.] *Strab.*

TARSUS, [a celebrated city of Cilicia Campestris, on the river Cydnus, not far from its mouth. Xenophon gives its name a plural form, *Τάρσοι*: later writers, however, adopt the singular, *Τάρσος*. This city was, from the earliest authentic records that we have of it, the capital of Cilicia; and, during the Persian dominion, was the residence of a dependent king. The people of Tarsus ascribed the origin of their city to Sardanapalus, who is said to have built it, together with Anchiale, in one day. When, however, the Greeks established themselves here, after the conquest of Alexander, they discarded the old account of the origin of Tarsus, and in its stead adopted one of a more poetic cast. Tarsus (*Τάρσος*.) in their language, signified *a heel*, and also *a hoof*. This name they connected with the old legend, that Bellerophon had been conveyed, in the course of his wanderings, by the winged horse Pegasus to the country of Cilicia. Upon this they founded the fable that the horse Pegasus had stumbled here, and left behind a deep impression of one of his feet. According to another account, he lost a hoof in this quarter; while a third made Bellerophon to have been unhorsed in this place, and, in falling, to have struck the earth violently with his heel. Strabo, however, makes the city to have been founded by Tripolemus and his Argive followers, who, in seeking for information of the wandering Ió, found here the traces of her hoofs. The Greeks, upon their first coming hither, found Tarsus a large and flourishing city, traversed by the Cydnus, a stream 200 feet broad. It continued to flourish for a long period after,

and became so celebrated for learning and refinement, as to be the rival of Athens and Alexandria. Alexander nearly lost his life by bathing, when overheated, in the cold stream of the Cydnus, and it was here that Cleopatra paid her celebrated visit to Antony, in all the pomp and pageantry of eastern luxury, herself attired like Venus, and her attendants like Cupids, in a galley covered with gold, whose sails were of purple, the oars of silver, and cordage of silk; a fine description of which may be seen in Shakespeare's play of Antony and Cleopatra, Act 2, Scene 2. In the civil wars Tarsus sided with Cæsar, and the inhabitants called their city, out of compliment to him, Juliopolis. Tarsus was the birth-place of St. Paul. It still survives, but only as the shadow of its former self. It is now called *Tarsous*, and is in subjection to Adana, an adjacent city.] *Lucan.* 3, v. 225.—*Mela*, 1, c. 13.—*Strab.* 14.

TARTARUS, (*pl. a. orum*) one of the regions of hell, where, according to the ancients, the most impious and guilty among mankind were punished. It was surrounded with a brazen wall, and its entrance was continually hidden from the sight by a cloud of darkness, which is represented three times more gloomy than the obscurest night. According to Hesiod it was a separate prison, at a greater distance from the earth than the earth is from the heavens. Virgil says, that it was surrounded by three impenetrable walls, and by the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which neither gods nor men can open. In Tartarus, according to Virgil, were punished such as had been disobedient to their parents, traitors, adulterers, faithless ministers, and such as had undertaken unjust and cruel wars, or had betrayed their friends for the sake of money. It was also the place where Ixion, Tityus, the Danaides, Tantalus, Sisyphus, &c. were punished, according to Ovid. [The origin of the fable of Tartarus is traced in Hesiod's accounts of the wars of Saturn with the Titans, and of Jupiter with the Giants; these being vanquished, were condemned to the bottom of Tartarus, in the extremities of the earth. The Abbé Banier explains the fable of Tartarus as follows: the Greeks, he says, regarded the places situated to the east of them as higher than those which lay to the west; and hence they placed heaven in the former, and hell in the latter. According to this notion, the earliest Greeks placed their hell either in Spain, the residence of Pluto, or in Italy; countries situate to the west of them, and at that time but little known. Now, as the Titans, in the several conspiracies which they formed, were compelled to enter Italy and Spain, the poets fabled that they were precipitated into the gulf of Tartarus.] *Hesiod. Theog.* v. 720.—*Sil.* 13, v. 591.—*Virg. Æn.* 6.—*Homer. Od.* 11.—*Ovid. Met.* 4, fab. 13.—A small river of Italy, near Verona. *Tacit. H.* 3, c. 9.

TARTESSUS, [a town of Spain, situate, ac-

ording to the most general, though not the most correct, opinion, in an island of the same name at the mouth of the Bætis, formed by the two branches of the river. No traces of this island now remain, as one of the arms of the river has disappeared. With regard to the actual position of the town itself much difference of opinion exists both in ancient and modern writers. Mannert is in favour of making Hispalis the Tartessus of Herodotus, and opposes the idea of its being the same either with Carteia or Gades, as many ancient writers maintain. It could not, according to him, correspond with Carteia, since Tartessus lay without the straits of Hercules, nor could it be the same as Gades, since Herodotus speaks of both Gades and Tartessus by their respective names, and the latter was not subject to the Phœnicians, but had a king of its own. According to Strabo, the Bætis itself was anciently called Tartessus, and the adjacent country Tartessus. Bochart, however, makes Tartessus to have been the Tarshish of Scripture, and the same with Gades.] *Sil.* 3, v. 399 and 411, l. 10, v. 538.—*Mela*, 2, c. 6.—*Paus.* 6, c. 19.—*Ovid. Met.* 14, v. 416.—*Strab.* 3.

TARUANA, a town of Gaul, now *Terrouen* in Artois.

L. TARUNTIUS, SPURINA, a mathematician who flourished 61 years B. C. *Cic. ad Div.* 2, c. 47.

TARUSÂTES, a people of Gaul, now *Tur-san.* *Cæs. G.* 3, c. 23 and 27.

TARVISIUM, a town of Italy, now *Treviso* in the Venetian states.

TATIAN, one of the Greek fathers, A. D. 172. The best edition of his works is that of Worth, 8vo. Oxon. 1700.

TATIENSES, a name given to one of the tribes of the Roman people by Romulus, in honour of Tatius, king of the Sabines. The Tatienses, who were partly the ancient subjects of the king of the Sabines, lived on Mount Capitolinus and Quirinalis.

TATIUS, (Titus) king of Cures among the Sabines, made war against the Romans after the rape of the Sabines. The gates of the city were betrayed into his hands by Tarpeia, and the army of the Sabines advanced as far as the Roman forum, where a bloody battle was fought. The cries of the Sabine virgins at last stopped the fury of the combatants, and an agreement was made between the two nations. Tatius consented to leave his ancient possessions, and with his subjects of Cures, to come and live in Rome, which, as stipulated, was permitted still to bear the name of its founder, whilst the inhabitants adopted the name of Quirites in compliment to the new citizens. After he had for six years shared the royal authority with Romulus, in the greatest union he was murdered at Lanuvium, B. C. 742, for an act of cruelty to the ambassadors of the Laurentes. This was done by order of his royal colleague, according to some authors. *Liv.* 1, c. 10, &c.—*Plut. in Rom.*—*Cic. pro Balb.*—*Ovid. Met.* 14, v. 804.—*Flor.* 1, c. 1.

TATTA, [a lake in the north-east part of Phrygia, now *Tuzla*, or "the salt."]

TAUNUS, a mountain in Germany, now *Heyrich* or *Hoche*, opposite Mentz. *Tacit.* 1, *Ann.* c. 56.

TAURI, a people of European Sarmatia, who inhabited Taurica Chersonesus, and sacrificed all strangers to Diana. The statue of this goddess, which they believed to have fallen down from heaven, was carried away to Sparta by Iphigenia and Orestes. *Strab.* 12.—*Herodot.* 4, c. 99, &c.—*Mela*, 2, c. 1.—*Paus.* 3, c. 16.—*Eurip.* *Iphig.*—*Ovid.* *ex Pont.* 1, el. 2, v. 80.—*Sil.* 14, v. 260.—*Juv.* 15, v. 116.

TAURICA CHERSONĒSUS, a large peninsula of Europe, at the south-west of the Palus Mæotis, now called the *Crimæa*. It was joined by an isthmus to Scythia, and was bounded by the Cimmerian Bosphorus, the Euxine Sea, and the Palus Mæotis. The inhabitants, called *Tauri*, were a savage and uncivilized nation. *Strab.* 4.—*Plin.* 4, c. 12. (*vid.* *Tauri*.)

TAURICA, the surname of Diana, because she was worshipped by the inhabitants of Taurica Chersonesus.

TAURINI, [a people of Gallia Cisalpina, dwelling at the foot of the Cottian Alps. Their capital was Augusta Taurinorum, now *Turin*, called after Augustus, who planted a colony there.] *Sil.* 3, v. 646.—*Plin.* 3, c. 17.

TAURISCUS, a sculptor. [*vid.* Apollonius.]

TAUROMINIUM, [now *Tuormino*,] a town of Sicily, between Messina and Catania. [An ancient city named Naxos previously occupied the site of Taurominium. There were in fact two cities of the name of Naxos, both erected in succession on the same spot. The first was destroyed by Dionysius the tyrant, and the inhabitants scattered over Sicily. The Siculi, instigated by the Carthaginians, subsequently rebuilt the city; but Dionysius again reduced it. Instead of destroying, however, he colonized it with a number of his mercenary soldiers: in process of time Syracuse regained her freedom, and Andromachus, a rich inhabitant of Naxos, having invited the old inhabitants of the latter city to return to their home, they accepted the offer. The city now changed its name to Tauromenium, from Taurus, the name of an adjacent mountain, and *μουν*, "a place of abode," the appellation being selected as designating more particularly their new place of residence.] The hills in the neighbourhood were famous for the fine grapes which they produced, and they surpassed almost the whole world for the extent and beauty of their prospects. There is a small river near it called *Taurominius*. *Diod.* 16.

TAURUS. [The mountains of Taurus, according to all the descriptions of the ancients, extended from the frontiers of India to the Ægean Sea. Their principal chain, as it shot out from Mount Imaus towards the sources of the Indus, wound, like an immense serpent, between the Caspian Sea and the Euxine on the one side, and the sources of the Euphrates on the

other. Caucasus seems to have formed part of this line, according to Pliny; but, according to Strabo, who was better informed, the principal chain of Taurus runs between the basins of the Euphrates and the Araxes; and the geographer observes that a detached chain of Caucasus, that of the Moschin mountains, runs in a southern direction, and joins the Taurus. Modern accounts represent this junction as not very marked. Strabo, who was born on the spot, and who had travelled as far as Armenia, considers the entire centre of Asia Minor, together with all Armenia, Media, and Gordyene, or *Koordistan*, as a very elevated country, crowned with several chains of mountains, all of which are so closely joined together, that they may be regarded as one. "Armenia and Media," says he, "are situated upon Taurus." This plateau seems also to comprehend *Koordistan*, and the branches which it sends out extend into Persia as far as the great desert of Kerman on one side, and towards the sources of the Gihon and the Indus on the other. By thus considering the vast Taurus of the ancients as an upland plain, and not as a chain, the testimonies of Strabo and Pliny may be reconciled with the accounts of modern travellers. Two chains of mountains are detached from the plateau of Armenia to enter the peninsula of Asia; the one first confines and then crosses the channel of the Euphrates near Samosata; the other borders the Pontus Euxinus, leaving only narrow plains between it and that sea. These two chains, one of which is in part the Anti-Taurus, and the other the Paryadres, of the ancients, or the mountain *Tcheldir* or *Keldir* of the moderns, are united to the west of the Euphrates, between the towns of *Siwas*, *Tocat*, and *Kaisariéh*, by means of the chain of Argæus, now named *Pergis-Dag*, whose summit is covered with perpetual snows, a circumstance which, under so low a latitude, shows an elevation of from 9 to 10,000 feet. The centre of Asia resembles a terrace supported on all sides by chains of mountains. The chain which, breaking off at once from Mount Argæus and from Anti-Taurus, bounds the ancient Cilicia to the north, is more particularly known by the name of Taurus, a name which in several languages appears to have one common root, and simply signifies *mountain*. The elevation of this chain must be considerable, since Cicero affirms that it was impossible to armies before the month of June on account of the snow. Diodorus details the frightful ravines and precipices which it was necessary to cross in going from Cilicia into Cappadocia. Modern travellers who have crossed more to the west of this chain, now called *Alah-Dag*, represent it as similar to that of the Appenines and Mount Hæmus. It sends off to the west several branches, some of which terminate on the shores of the Mediterranean, as the *Cragus*, and the *Masicystes* of the ancients, in Lycia; the others, greatly inferior in elevation, extend to the coasts of the Archipelago opposite the islands of Cos and Rhodes. To

the east, Mount Amanus, now the *Alma-Dag*, a detached branch of the Taurus, separates Cilicia from Syria, having only two narrow passes, the one towards the Euphrates, the other close by the sea; the first answers to the Pylæ Amanicæ of the ancients, the other to the Pylæ Syriæ. Two other chains of mountains are sent off from the western part of the central plateau. The one is the *Baba-Dag* of the moderns, which formed the Tmolus, the Messogis, and the Sipylus of the ancients, and which terminates towards the islands of Samos and Chios; the other, extending in a north-west direction, presents more elevated summits, among which are the celebrated Ida, and the Mysian Olympus. Lastly, the northern side of the plateau is propelled towards the Euxine, and gives rise to the chain of the Olgassys, now *Elkas-Dag*, a chain which fills with its branches all the chain between the Sangarius and the Halys. Throughout the range of mountains just described, limestone-rocks appear to predominate.] *Mela*, 1, c. 15, l. 3, c. 7 and 8.—*Plin.* 5, c. 27.—Titus Statilius, a consul distinguished by his intimacy with Augustus, as well as by a theatre which he built, and the triumph he obtained after a prosperous campaign in Africa. He was made prefect of Italy by his imperial friend.—A pro-consul of Africa, accused by Agrippina, who wished him to be condemned, that she might become mistress of his gardens. *Tacit. Ann.* 12, c. 59.—An officer of Minos, king of Crete. He had an amour with Pasiphae, whence arose the fable of the Minotaur, from the son who was born some time after. [*vid. Minotaurus.*] Taurus was vanquished by Theseus, in the games which Minos exhibited in Crete. *Plut. in Thes.*

TAXILA, (*plur.*) a large country in India, between the Indus and the Hydaspes. *Strab.* 15.

TAXILUS, or **TAXILES**, a king of Taxila in the age of Alexander, called also *Omphis*. He submitted to the conqueror, who rewarded him with great liberality. *Diod.* 17.—*Plut. in Alex.*—*Ælian.* V. H. 5, c. 6.—*Curt.* 8, c. 14.

TAYGÈTE, or **TAYGÈTA**, a daughter of Atlas and Pleione, mother of Lacedæmon by Jupiter. She became one of the Pleiades after death. *Hygm. fab.* 155 and 192.—*Paus. in Cic.* 1 and 18.

TAYGËTUS, or **TAYGËTA**, (*orum*.) a mountain of Laconia, in Peloponnesus, at the west of the river Eurotas. It hung over the city of Lacedæmon, and it is said that once a part of it fell down by an earthquake, and destroyed the suburbs. It was on this mountain that the Lacedæmonian women celebrated the orgies of Bacchus. ["From the western side of the plain," observes Mr. Dodwell, "rise the grand and abrupt precipices of Taygetus, which is broken into many summits. The bases also of the mountain are formed by several projections distinct from each other, which branch into the plain, and hence produce that rich assem-

blage and luxuriant multiplicity of lines, and tints, and shades, which render it the finest locality in Greece. All the plains and mountains that I have seen are surpassed in the variety of their combinations, and in the beauty of their appearance, by the plain of Lacedæmon and Mount Taygetus. The landscape may be exceeded in the dimensions of its objects, but what can exceed it in beauty of form and richness of colouring?"] *Mela*, 2, c. 5.—*Paus.* 3, c. 1.—*Strab.* 8.—*Lucan.* 5, v. 52.—*Virg. G.* 2, v. 448.

TEÂNUM, a town of Campania, on the Apian road, at the east of the Liris, called also *Sidicinum*, to be distinguished from another town of the same name at the west of Apulia, at a small distance from the coast of the Adriatic. The rights of citizenship were extended to it under Augustus. *Cic. Cluent.* 9 and 69.—*Phil.* 12, c. 11.—*Horat.* 1, ep. 1.—*Plin.* 31, c. 2.—*Liv.* 22, c. 27.

TEARUS, a river of Thrace, rising in the same rock from 38 different sources, some of which are hot and others cold. [Its sources, according to Herodotus, were equidistant from Herælum, a city near Perinthus, and from Apollonia on the Euxine, being two days journey from each.] Darius raised a column there when he marched against the Scythians, to commemorate the sweetness and salubrity of the waters of that river. *Herodot.* 4, c. 90, &c.—*Plin.* 4, c. 11.

TECHES, a mountain of Pontus, from which the 10,000 Greeks had first a view of the sea. [It was situate at the north-eastern extremity of Pontus, near the river Ophis. It is called also *Tesqua*, and is now *Tekeh.*] *Xenoph. Anab.* 4.

TECHMESSA, the daughter of a Phrygian prince, called by some *Teuthras*, and by others *Teleutas*. When her father was killed in war by Ajax, son of Telamon, the young princess became the property of the conqueror, and by him she had a son called *Eurysaces*. Sophocles, in one of his tragedies, represents *Techmessa* as moving her husband to pity by her tears and entreaties when he wished to stab himself. *Horat.* 2. *Od.* 1, v. 6.—*Dictys. Cret.*—*Sophoc.* in *Ajac.*

TECTOSAGES, or **TECTOSAGÆ**, a people of Gallia Narbonensis, whose capital was the modern Toulouse. They received the name of *Tectosagæ quod sagis tegerentur*. Some of them passed into Germany, where they settled near the Hercynian forest, and another colony passed into Asia. [After having laid under contribution all the country this side of Mount Taurus, they cantoned themselves in a part of Phrygia, extending to the confines of Cappadocia. (*vid Galatia.*) This nation was separated into three tribes, the *Tolistoboi*, on the confines of Phrygia *Epictetus*, the *Trocmi* on the side of Cappadocia, and the *Tectosages* occupying the intermediate territory.] The *Tectosagæ* were among those Gauls who pillaged Rome under *Brennus*, and who attempted some time after to plunder the temple of Apollo at Delphi

At their return home from Greece they were visited by a pestilence, and ordered, to stop it, to throw into the river all the riches and plunder they had obtained in their distant excursions. *Cæs. Bell. G.* 6, c. 23.—*Strab.* 4.—*Cic. de Nat. D.* 3.—*Liv.* 38, c. 16.—*Flor.* 2, c. 11.—*Justin.* 32.

TĒGĒA, or **TEGĒA**, now *Mokliā*, a town of Arcadia in the Peloponnesus, [east of the southern part of the Mænalian ridge,] founded by Tegeates, a son of Lycaon, or, according to others, by Altus. The gigantic bones of Orestes were found buried there, and removed to Sparta. Apollo and Pan were worshipped there, and there also Ceres, Proserpine, and Venus, had each a temple. The inhabitants were called *Tegeates*; and the epithet *Tegæa* is given to Atalanta, as a native of the place. *Ovid. Met.* 8, fab. 7. *Fast.* 6, v. 531.—*Virg. Æn.* 5, v. 293.—*Strab.* 8.—*Paus.* 8, c. 45, &c.

TEIOS. *vid.* Teos.

TELĀMON, a king of the island of Salamis, son of Æacus and Endeis. He was brother to Peleus, and father to Teucer and Ajax, who on that account is often called *Telamonius heros*. He fled from Megara, his native country, after he had accidentally murdered his brother Phocus in playing with the quoit, and he sailed to the island of Salamis, where he soon after married Glauce, the daughter of Cychreus, the king of the place. At the death of his father-in-law, who had no male issue, Telamon became king of Salamis. He accompanied Jason in his expedition to Colchis, and was arm-bearer to Hercules when that hero took Laomedon prisoner and destroyed Troy. Telamon was rewarded by Hercules for his services with the hand of Hesione, whom the conqueror had obtained among the spoils of Troy, and with her he returned to Greece. He also married Peribœa, whom some call Eribœa. *Ovid. Met.* 13, v. 151.—*Sophocl. in Aj.*—*Pindar. Isthm.* 6.—*Stat. Theb.* 6.—*Apollod.* 1, 2, &c.—*Paus. in Cor.*—*Hygin.* fab. 97, &c.—A sea-port town of Etruria. *Mela*, 2, c. 4.

TELAMONIĀDES, a patronymic given to the descendants of Telamon.

TELCHINES, a people of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the sea. They were the first who raised statues to the gods. They had the power of changing themselves into whatever shape they pleased, and, according to Ovid, they could poison and fascinate all objects with their eyes, and cause rain and hail to fall at pleasure. The Telchinians insulted Venus, for which the goddess inspired them with a sudden fury, so that they committed the grossest crimes, and offered violence even to their own mothers. Jupiter destroyed them all by a deluge. *Diod.*—*Ovid. Met.* 7, v. 365, &c.

TELCĪNIA, a surname of Minerva at Teumessa in Bœotia, where she had a temple.

Paus. 9, c. 19.—Also a surname of Juno in Rhodes, where she had a statue at Ialysus, raised by the Telchinians, who settled there.—Also an ancient name of Crete, as the place from whence the Telchines of Rhodes were descended. *Stat.* 6, *Sylv.* 6, v. 47.

TELCĪNIUS, a surname of Apollo among the Rhodians. *Diod.* 5.

TELCĪS, a son of Europus, the son of Ægiæus. He was one of the first kings of the Peloponnesus.

TELEBŌÆ, or **TELEBOES**, a people of Ætolia, called also *Taphians*; some of whom left their native country, and settled in the island of Capreæ. *Virg. Æn.* 7, v. 715. [*vid.* Taphiæ.]

TELEBŌIDES, islands opposite Leucadia, [*vid.* preceding article.] *Plin.* 4, c. 12.

TELECLĪDES, an Athenian comic poet in the age of Pericles, one of whose plays, called the *Amphictyons*, is mentioned by ancient authors. *Plut. in Nicia.*—*Athen.* 8.

TELĒGŌNUS, a son of Ulysses and Circe, born in the island of Ææa, where he was educated. When arrived to the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and being destitute of provisions, he plundered some of the inhabitants of the island. Ulysses and Telemachus came to defend the property of their subjects against this unknown invader; a quarrel arose, and Telegonus killed his father without knowing who he was. He afterwards returned to his native country, and, according to Hyginus, he carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus and Penelope were celebrated by order of Minerva. Penelope had by Telegonus a son, called Italus, who gave his name to Italy. Telegonus founded Tusculum and Tibur, or Præneste, in Italy, and, according to some, he left one daughter, called Mamilia, from whom the patrician family of the Mamilii at Rome were descended. *Horat.* 3, od. 29, v. 8.—*Ovid. Fast.* 3 and 4. *Trist.* 1, el. 1.—*Plut. in Par.*—*Hygin.* fab. 127.—*Diod.* 7.—A son of Proteus killed by Hercules. *Apollod.*—A king of Egypt who married to after she had been restored to her original form by Jupiter. *Id.*

TELEMĀCHUS, a son of Ulysses and Penelope. He was still in the cradle when his father went with the rest of the Greeks to the Trojan war. At the end of this celebrated war, Telemachus, anxious to see his father, went to seek him, and as the place of his residence, and the cause of his long absence were then unknown, he visited the court of Menelaus and Nestor to obtain information. He afterwards returned to Ithaca, where the suitors of his mother Penelope had conspired to murder him, but he avoided their snares, and by means of Minerva, he discovered his father who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful ser-

vant and Ulysses Telemachus concerted how to deliver his mother from the importunities of her suitors, and it was effected with success. After the death of his father, Telemachus went to the island of *Ææa*, where he married *Circe*, or, according to others, *Cassiphone*, the daughter of *Circe*, by whom he had a son called *Latinus*. He some time after had the misfortune to kill his mother-in-law *Circe*, and fled to Italy, where he founded *Clusium*. Telemachus was accompanied in his visit to *Nestor* and *Menelaus*, by the goddess of wisdom, under the form of *Mentor*. It is said, that when a child, Telemachus fell into the sea, and that a dolphin brought him safe to shore after he had remained some time under water. From this circumstance Ulysses had the figure of a dolphin engraved on the seal which he wore on his ring. *Hygin. fab. 95 and 125.—Ovid. Heroid. 1, v. 98.—Horat. 1, ep. 7, v. 41.—Homer. Od. 2, &c.—Lycophr. in Cass.*

TELEPHUS, a king of *Mysia*, son of *Hercules* and *Auge*, the daughter of *Aleus*. He was exposed as soon as born on *Mount Parthenius*, but his life was preserved by a goat, and by some shepherds. According to *Apolodorus*, he was exposed, not on a mountain, but in the temple of *Minerva*, at *Tegea*, or, according to a tradition mentioned by *Pausanias*, he was left to the mercy of the waves with his mother, by the cruelty of *Aleus*, and carried by the winds to the mouth of the *Caycus*, where he was found by *Teuthras*, king of the country, who married, or rather adopted as his daughter, *Auge*, and educated her son. Some, however, suppose that *Auge* fled to *Teuthras* to avoid the anger of her father on account of her amour with *Hercules*. Yet others declare that *Aleus* gave her to *Nauplius* to be severely punished for her incontinence, and that *Nauplius*, unwilling to injure her, sent her to *Teuthras*, king of *Bithynia*, by whom she was adopted. *Telephus*, according to the more received opinions, was ignorant of his origin, and he was ordered by the oracle, if he wished to know his parents, to go to *Mysia*. Obedient to this injunction, he came to *Mysia*, where *Teuthras* offered him his crown and his adopted daughter *Auge* in marriage, if he would deliver his country from the hostilities of *Idas*, the son of *Aphareus*. *Telephus* readily complied, and at the head of the *Mysians* he soon routed the enemy and received the promised reward. As he was going to unite himself to *Auge*, the sudden appearance of an enormous serpent separated the two lovers; *Auge* implored the assistance of *Hercules*, and was soon informed by the god that *Telephus* was her own son. When this was known, the nuptials were not celebrated, and *Telephus* some time after married one of the daughters of king *Priam*. As one of the sons of the Trojan monarch, *Telephus* prepared to assist *Priam* against the Greeks, and with heroic valour he attacked them when they had landed on his coast. The carnage was great, and *Telephus* was victorious, had not *Bacchus*, who protected the

Greeks, suddenly raised a vine from the earth, which entangled the feet of the monarch and laid him flat on the ground. *Achilles* immediately rushed upon him, and wounded him so severely that he was carried away from the battle. The wound was mortal, and *Telephus* was informed by the oracle, that he alone who had inflicted it could totally cure it. Upon this applications were made to *Achilles*, but in vain; the hero observed that he was no physician, till *Ulysses*, who knew that *Troy* could not be taken without the assistance of one of the sons of *Hercules*, and who wished to make *Telephus* the friend of the Greeks, persuaded *Achilles* to obey the directions of the oracle. *Achilles* consented; and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and, by applying it to the sore, gave it immediate relief. It is said that *Telephus* showed himself so grateful to the Greeks, that he accompanied them to the Trojan war, and fought with them against his father-in-law. *Hygin. fab. 101.—Paus. 8, c. 43.—Apollod. 2, c. 7. &c.—Ælian. V. H. 12, c. 42.—Diod. 4.—Ovid. Fast. 1, el. 1, &c.—Philostr. her.—Plin.—A friend of Horace, remarkable for his beauty and the elegance of his person. He was the favourite of *Lydia*, the mistress of Horace, &c. *Horat. 1, od. 12. l. 4, od. 11, v. 21.—L. Verus* wrote a book on the rhetoric of *Homer*, as also a comparison of that poet with *Plato*, and other treatises, all lost.*

TELESILLA, a lyric poetess of *Argos*, who bravely defended her country against the *Lacedæmonians*, and obliged them to raise the siege. A statue was raised to her honour in the temple of *Venus*. *Paus. 2, c. 20.*

TELESINUS, a general of the *Samnites*, who joined the interest of *Marius* and fought against the generals of *Sylla*. He marched towards *Rome*, and defeated *Sylla* with great loss. He was afterwards routed in a bloody battle, and left in the number of the slain after he had given repeated proofs of valour and courage. [*Telesinus* appears to have been an able commander. Previous to the conflict, he had it in his power, according to *Plutarch*, to make himself master of the city of *Rome* had he been so inclined. He contented himself, however, with passing the night under the walls. In the battle which ensued, *Sylla's* left wing was entirely routed: the right commanded by *Crassus*, gained the victory.] *Plut. in Mar. &c.—A poet of considerable merit in Domitian's reign. *Juv. 7, v. 25.**

TELLUS, a divinity, the same as the earth, the most ancient of all the gods after *Chaos*. She was mother by *Cœlus* of *Oceanus*, *Hyperion*, *Ceus*, *Rhea*, *Japetus*, *Themis*, *Saturn*, *Phœbe*, *Tethys*, &c. *Tellus* is the same as the divinity who is honoured under the several names of *Cybele*, *Rhea*, *Vesta*, *Ceres*, *Ti-thea*, *Bona Dea*, *Proserpine*, &c. She was generally represented in the character of *Tellus*, as a woman with many breasts, distended

with milk, to express the fecundity of the earth. She also appeared crowned with turrets, holding a sceptre in one hand, and a key in the other, while at her feet was lying a tame lion without chains, as if intimate that every part of the earth can be made fruitful by means of cultivation. *Hesiod. Theog. v. 130. Virg. Æn. 7, v. 137.—Apollod. 1, c. 1.*—A man, whom Solon called happier than Cræsus, the rich and ambitious king of Lydia. Tellus had the happiness to see a strong and healthy family of children, and at last to fall in the defence of his country. *Herodot. 1, c. 30.*

TELMESUS, or TELMISSUS, [a name given to three towns in Asia Minor. One was in Lycia, on the Sinus Glaucum vel Telmissius. Its inhabitants were famous for their skill in augury. This town had a fine theatre, remains of which are still visible. The second was in Caria, and the third in Pisidia.] *Cic. de div. 1.—Strab. 14.—Liv. 37, c. 16.*—Another in Lycia.—A third in Pisidia.

TELO MARTIUS, a town at the south of Gaul, now *Toulon*.

TELPHŪSA, a nymph of Arcadia, daughter of the Ladon, who gave her name to a town and fountain of that place. The waters of the fountain Telphusa were so cold that Tiresias died by drinking them. *Diod. 4.—Strab. 9.—Lycophron. 1040.*

TEMÉNITES, a surname of Apollo, which he received at Temenos, a small place near Syracuse, where he was worshipped. *Cic. in Verr.*

TEMÉNOS, a place of Syracuse, where Apollo, called Temenites, had a statue. *Cic. in Verr. 4, c. 53.—Suet. Tib. 74.*

TEMÉNUS, the son of Aristomachus, as the first of the Heraclidæ who returned to Peloponnesus with his brother Ctesiphontes in the reign of Tisamenes, king of Argos. Temenus made himself master of the throne of Argos, from which he expelled the reigning sovereign. After death he was succeeded by his son-in-law Deiphon, who had married his daughter Hyrnoth, and this succession was in preference to his own son. *Apolod. 2, c. 7.—Paus. 2, c. 18 and 19.*

TEMESA, a town of Cyprus.—Another in Calabria in Italy, famous for its mines of copper, which were exhausted in the age of Strabo. *Cic. Verr. 5, c. 15.—Liv. 34, c. 35.—Homer. Od. 1, v. 184.—Ovid. Fast. 5, v. 441. Met. 7, v. 207.—Mela, 2, c. 4.—Strab. 6.*

TEMPE, (*plur.*) a valley in Thessaly, between Mount Olympus at the north, and Ossa at the south, through which the river Peneus flows into the Ægean. The poets have described it as the most delightful spot on the earth, with continually cool shades, and verdant walks, which the warbling of birds rendered more pleasant and romantic, and which the gods often honoured with their presence. Tempe extended about five miles in length, but varied in the dimensions of its breadth, so as to be in some places scarce one acre and a half wide. All vallies that are pleasant, either

for their situation or the mildness of their climate, are called *Tempe* by the poets. *Strab. 9.—Mela, 2, c. 3.—Diod. 4.—Dionys. Perieg. 219.—Ælian. V. H. 3, c. 1.—Plut. de Mus.—Virg. G. 2, v. 469.—Ovid. Met. 1, v. 569.*

TENCHTHËRI, a nation of Germany, [contiguous to the Sicambri.] who frequently changed the place of their habitation. *Tacit. Ann. 13, c. 56. H. 4, c. 21.*

TĒNĒDOS, a small and fertile island of the Ægean Sea, opposite Troy, at the distance of about 12 miles from Sigæum, and 56 miles north from Lesbos. It was anciently called *Leucophrys*, till Tenes, the son of Cynus, settled there, and built a town, which he called Tenedos, from which the whole island received its name. It became famous during the Trojan war; it was there that the Greeks concealed themselves the more effectually to make the Trojans believe that they were returned home without finishing the siege. [Tenedos declined in power after the fall of Troy, and became subject to the city of Alexandria Troas, on the continent. It was one of the first conquests of the Persians, who made themselves masters of it after having defeated the Ionians at the isle of Lada. In the Peloponnesian war it sided with the Athenians, and was in consequence laid under contribution by a Lacedæmonian admiral. When under the Roman power, its temple was pillaged by Verres, who carried away the statue of Tenes. The position of Tenedos, so near the mouth of the Hellespont, has always rendered it a place of importance in both ancient and modern times. Bochart derives the name from the Phœnician word Tinedum, red clay, which was found here and used for earthen ware.] *Homer. Od. 3, v. 59.—Diod. 5.—Strab. 13.—Virg. Æn. 2, v. 21.—Ovid. Met. 1, v. 540, l. 12, v. 109.—Mela, 2, c. 7.*

TENES, a son of Cynus and Proclea. He was exposed on the sea on the coast of Troas by his father, who credulously believed his wife Philonome, who had fallen in love with Cynus, and accused him of attempts upon her virtue when he refused to gratify her passion. Tenes arrived safe in Leucophrys, which he called Tenedos, and of which he became the sovereign. Some time after, Cynus discovered the guilt of his wife Philonome, and as he wished to be reconciled to his son whom he had so grossly injured, he went to Tenedos. But when he had tied his ship to the shore, Tenes cut off the cable with a hatchet, and suffered his father's ship to be tossed about in the sea. From this circumstance the *hatchet of Tenes* is become proverbial to intimate a resentment that cannot be pacified. Some, however, suppose that the proverb arose from the severity of a law made by a king of Tenedos against adultery, by which the guilty were both put to death with a hatchet. The hatchet of Tenes was carefully preserved at Tenedos, and afterwards deposited by Periclytus, son of Euty-machus, in the temple of Delphi, where it

was still seen in the age of Pausanias. Tenes, as some suppose, was killed by Achilles, as he defended his country against the Greeks, and he received divine honours after death. His statue at Tenedos was carried away by Verres. *Strab.* 12.—*Paus.* 10, c. 14.

TENOS, a small island in the Ægean, near Andros, called *Ophiussa*, and also *Hydrussa*. from the number of its fountains. It was very mountainous, but it produced excellent wines, universally esteemed by the ancients. Tenos was about 15 miles in extent. The capital was also called Tenos. *Strab.* 10.—*Mela.* 2, c. 7.—*Ovid. Met.* 7, v. 469.

TENTYRA, (*plur.*) and Tentyris, [a city of Egypt in the Thebaid, situate on the Nile, to the north-west of Koptos. This city was at variance with Ombos, the former killing, the latter adoring the crocodile; a horrid instance of religious fury, which took place in consequence of this quarrel, forms the subject of the 15th satire of Juvenal. About half a league from the ruins of this city stands the modern village of *Denderah*. Among the remains of Tentyra, is a temple of Isis, one of the largest structures in the Thebaid, and by far the most beautiful and in the best preservation. It contained until lately the famous zodiac which was framed in the ceiling of the temple. This interesting monument of former ages was taken down by a French traveller, M. Leloirain, after the most persevering exertions for 20 days, and transported down the Nile to Alexandria, whence it was shipped to France. The king of France has purchased it for 150,000 francs. The dimensions of the stone are 12 feet in length by 8 in breadth, including some ornaments which were 2 feet in length on each side. In thickness it is three feet. The planisphere and the square in which it was contained were alone removed, the side ornaments being allowed to remain. To obtain this relic of former ages proved a work of immense labour, as it had actually to be cut out of the ceiling and lowered to the ground. Many conjectures have been advanced by the learned, especially of France, on the antiquity of this Zodiac; Visconti, however, has shown in Larcher's Herodotus, that it could not have been prior to the conquest of Alexander. The subject of the antiquity of this monument will be found ably discussed also in the 24th, 25th and 26th volumes of the Oxford Classical Journal.] *Seneca. N. Q.* 4, c. 2.—*Strab.* 17.—*Juv.* 15.—*Plin.* 25, c. 3.

TENTYRA, (*melius* Tempyra,) a place of Thrace opposite Samothrace. *Ovid. Trist.* 1, el. 9, v. 21.

TEOS, or TEIOS, now *Sigagik*, a maritime town on the coast of Ionia in Asia Minor, opposite Samos. It was one of the 12 cities of the Ionian confederacy, and gave birth to Anacreon and Hecateus, who is by some deemed a native of Miletus. According to Pliny, Teos was an island. Augustus repaired Teos, whence he is often called the founder of it on ancient medals. *Strab.* 14.

—*Mela.* 1, c. 17.—*Paus.* 7, c. 3.—*Ælian. V. H.* 8, c. 5.—*Horat.* 1, *Od.* 17, v. 13.—*Plin.* 5, c. 31.

TERENTIA, the wife of Cicero. She became mother of M. Cicero, and of a daughter called Tulliola. Cicero repudiated her, because she had been faithless to his bed when he was banished. Terentia married Salust, Cicero's enemy, and afterwards Messala Corvinus. She lived to her 103d. or, according to Pliny, to her 117th year. *Plut. in Cic.*—*Val. Max.* 8, c. 13.—*Cic. ad Attic.* 11, ep. 16, &c.

TERENTIANS, called also Cassia, *frumentaria*, by M. Terentius Varro Lucullus, and C. Cassius, A. U. C. 680. It ordered that the same price should be given for all corn bought in the provinces, to hinder the exactions of the quæstors.—Another, by Terentius the tribune, A. U. C. 291, to elect five persons to define the power of the consuls, lest they should abuse the public confidence by violence or rapine.

TERENTIANS, a Roman to whom Longinus dedicated his treatise on the sublime.—[Maurus, a grammarian. *vid.* Maurus.]

TERENTIUS PUBLIUS, a native of Carthage in Africa, [born about the 560th year of Rome.] celebrated for the comedies he wrote. He was sold as a slave to Terentius Lucanus, a Roman senator, who educated him with great care, and manumitted him for the brilliancy of his genius. He bore the name of his master and benefactor, and was called *Terentius*. He applied himself to the study of Greek comedy with uncommon assiduity, and merited the friendship and patronage of the learned and powerful. Scipio, the younger Africanus, and his friend Lælius, have been suspected, on account of their intimacy, of assisting the poet in his composition of his comedies; and the fine language, the pure expressions, and delicate sentiments with which the plays of Terence abound, seem perhaps to favour the supposition. [It is both probable in itself, and appears to have been credited as a fact by the ancients, that he was assisted in his compositions by Lælius and Scipio, as amateur critics.] Terence was in the 25th year of his age when his first play appeared on the Roman stage. All his compositions were received with great applause, but when the words

Homo sum, humani nil a me alienum puto

were repeated, the plaudits were reiterated, and the audience, though composed of foreigners, conquered nations, allies, and citizens of Rome, were unanimous in applauding the poet, who spoke with such elegance and simplicity the language of nature, and supported the native independence of man. The talents of Terence were employed rather in translation than in the effusions of originality. It is said that he translated 108 of the comedies of the poet Menander, six of which only are extant, his Andria, Eunuch, Heautontimorumenos, Adelphi, Phormio, and Hecyra. [Erasmus, one of the best judges of classical

literature at the revival of learning, says, that there is no author from whom we can better learn the pure Roman style than from the poet Terence. It has been further remarked of him, that the Romans thought themselves in conversation, when they heard his comedies. Terence in fact gave to the Roman tongue its highest perfection, in point of elegance and grace, combined with the most perfect simplicity. For this *ineffabilis amenitas*, as it is called by Heinsius, he was equally admired by his own contemporaries and the writers in the golden period of Roman literature. He is called by Cæsar *puri sermonis amator*, and Cicero characterizes him, as—

“*Quicquid come loquens, ac omnia dulciter dicens.*”

Even in the last age of Latin poetry, and when his pure simplicity was so different from the style affected by the writers of the day, he continued to be regarded as the model of correct composition. Ausonius, in his beautiful poem addressed to his grandson, hails him, on account of his style, as the ornament of Latium. Among all the Latin writers, indeed, from Ennius to Ausonius, we meet with nothing so simple, so full of grace and delicacy—in fine, nothing that can be compared to his comedies for elegance of dialogue—presenting a constant flow of easy, genteel, unaffected conversation, which never subsides into vulgarity or grossness, and never rises higher than the ordinary level of polite conversation. Of this, indeed, he was so careful, that when he employed any sentence which he had found in the tragic poets, he stripped it of that air of grandeur and majesty which rendered it unsuitable for common life and comedy. The narratives in particular, possess a beautiful and picturesque simplicity. As to what may be called the poetical style of Terence, it has been generally allowed that he has used very great license in his versification. Politian is thought to have been the first who at all divided his plays into lines, but a separation was afterwards more correctly executed by Erasmus. Priscian says that Terence uses more licences than any other writer. Bentley, after Priscian, admitted every variety of iambic and Flochaic measure; and such were the apparent number of licences and mixture of different species of verse, that, according to Westerhövius, in order to reduce the lines to their original accuracy, it would be necessary to evoke Lælius and Scipio from the shades. As regards the respective merits of Terence and Plautus it may be observed, that the former was chiefly desirous of recommending himself to the approbation of a select few who were possessed of true wit and judgment, and the dread of whose censure always kept him within the bounds of good taste; while the sole object of Plautus, on the other hand, was to excite the merriment of an audience endued with little refinement. If, then, we merely consider the intrinsic merit of their

productions, without reference to the circumstances or situation of the authors, still Plautus will be accounted superior in that vivacity of action, and variety of incident, which inflame curiosity and hurry on the mind to the conclusion. We delight, on the contrary, to dwell on every scene, almost on every sentence of Terence. Sometimes there are chasms in Plautus's fables, and the incidents do not properly adhere; in Terence all the links of the action depend on each other. Plautus has more variety in his exhibition of characters and manners, and more art in working up materials from the different employments and pursuits of men; but his pictures are often overcharged, while those of Terence are never more highly coloured than becomes the modesty of nature. The language of Plautus is more rich and luxurious than that of Terence, but is far from being so equal, uniform, and chaste. It is often stained with vulgarity, and sometimes swells beyond the limits of comic dialogue, while that of Terence is *puro similitimus anni*. The verses of Plautus are, as he himself calls them, *numeri innumeri*; and Herman declares, that, at least as now printed, they are full of every kind of error. Terence attends more to elegance and delicacy in the expression of passion, Plautus to comic expression. In fact, the great object of Plautus seems to have been to excite laughter among his audience, and in this object he completely succeeded; but for its attainment he has sacrificed many graces and beauties of the drama. The humour of Plautus consists chiefly in words and actions, that of Terence in matter. The pleasantries of Plautus, which were so often flat, low, or extravagant, finally drew down the censure of Horace, while Terence was extolled by that poetical critic as the most consummate master of dramatic art. In short, Plautus was more gay, Terence more chaste; the first has more genius and fire, the latter more manners and solidity. Plautus excels in low comedy and ridicule, Terence in drawing just characters, and in maintaining them to the last. The plots of both are artful, but Terence's are more apt to languish, while Plautus's spirit maintains the action with vigour. His invention was greatest; Terence's art and management. Plautus gives the stronger, Terence a more elegant delight. Plautus appears the better comedian of the two, Terence the better poet. Plautus shone most on the stage, Terence pleases best in the closet. *vid. Dunlop's History of Roman Literature, Vol. 1, p. 334, seq.—Malkin's Classical Disquisitions, p. 5, seq.* The time and the manner of his death are unknown. He left Rome in the 35th year of his age, and never after appeared there. Some suppose that he was drowned in a storm as he returned from Greece, about 159 years before Christ, though others imagine he died in Arcadia or Leucadia, and that his death was accelerated by the loss of his property, and particularly of his plays, which perished in a shipwreck.

The best editions of Terence are those of Westerhovius, 2 vols. 4to. Amst. 1726; of E. dinb 12mo. 1758; of Cambridge, 4to. 1723; Hawkey's 12mo. Dublin, 1745; and that of Zeunius, 8vo. Lips. 1774. [A beautiful reprint of Zeunius's edition, with additions, appeared from the London press in 1820, in 2 vols. 8vo.] *Cic. ad Attic.* 7, ep. 3.—*Pat. rc.* 1, c. 17.—*Quintil.* 10. c. 1.—*Horat.* 2, p. 1, v. 59.—Culeo, a Roman senator, taken by the Carthaginians, and redeemed by Africanus. When Africanus triumphed, Culeo followed his chariot with a *pileus* on his head. He was some time after appointed judge between his deliverer and the people of Asia, and had the meanness to condemn him and his brother Asiaticus, though both innocent. *Liv.* 30, c. 45.—A tribune who wished the number of the citizens of Rome to be increased.—Evocatus, a man who, as it was supposed, murdered Galba. *Ticil. Hist.* 1, c. 41.—Lentinus, a Roman knight condemned for perjury.—Varro, a writer, (*vid.* Varro.)—A consul with Æmilius Paulus at the battle of Cannæ. He was the son of a butcher, and had followed for some time the profession of his father. He placed himself totally in the power of Hannibal, by making an improper disposition of his army. After he had been defeated, and his colleague slain, he retired to Canusium, with the remains of his slaughtered countrymen, and sent word to the Roman senate of his defeat. He received the thanks of this venerable body, because he had engaged the enemy, however improperly, and not despaired of the affairs of the republic. He was offered the dictatorship, which he declined. *Plut.*—*Liv.* 22, &c.

TERENTUS, a place in the Campus Martius near the capitol, where the infernal deities had an altar. *Ovid. Fast.* 1, v. 504.

TÉREUS, a king of Thrace, son of Mars and Bistonis. He married Progne, the daughter of Pandion, king of Athens, whom he had assisted in a war against Megara. He offered violence to his sister-in-law Philomela, whom he conducted to Thrace by desire of Progne. (*vid.* Philomela and Progne.)

TERGESTE and TERGESTUM, now *Trieste*, a town of Italy, [situate on the Adriatic, at the north-eastern extremity of the Sinus Tergestinus or Gulf of Trieste,] made a Roman colony. *Mela*, 2, c. 3, &c.—*Dionys. Perieg.* v. 380.—*Pat. rc.* 2, c. 110.—*Plin.* 3, c. 18.

TERĪNA, a town of the Brūtii, [on the coast of the Mare Tyrrhenum.] It is now *St. Eufemia*. The adjacent bay was called Sinus Terinæus.]

TERIÖLL, now *Tirol*, a fortified town at the north of Italy, in the country of the Grisons. [This military post, situate in the valley where the Adige takes its rise, has given the modern name to the *Tyrol*.]

TERMÉRUS, a robber of Peloponnesus, who killed people by crushing their head against his own. He was slain by Hercules in the same manner. *Plut. in Thes.*

TERMİLÆ, a name given to the Lycians. [*vid.* Lycia.]

TERMINALIA, annual festivals at Rome, observed in honour of the god Terminus in the month of February. It was then usual for the peasants to assemble near the principal land-marks which separated their fields, and after they had crowned them with garlands and flowers, to make libations of milk and wine, and sacrifice a lamb or a young pig. They were originally established by Numa, and though at first it was forbidden to shed the blood of victims, yet in process of time land-marks were plentifully sprinkled with it. *Ovid. Fast.* 2, v. 641.—*Cic. Phil.* 12, c. 10.

TERMINĀLIS, a surname of Jupiter, because he presided over the boundaries and lands of individuals, before the worship of the god Terminus was introduced. *Dionys. Hal.* 2.

TERMINUS, a divinity at Rome who was supposed to preside over bounds and limits, and to punish all unlawful usurpation of land. His worship was first introduced at Rome by Numa, who persuaded his subjects that the limits of their lands and estates were under the immediate inspection of heaven. His temple was on the Tarpeian rock, and he was represented with an human head without feet or arms, to imitate that he never moved, wherever he was placed. The people of the country assembled once a year with their families, and crowned with garlands and flowers the stones which separated their different possessions, and offered victims to the god who presided over their boundaries. It is said that when Tarquin the proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus refused to give way, though the other gods resigned their seats with cheerfulness; whence Ovid has said,

Restitit, & magno cum Jove templa tenet.

Dionys. Hal. 2.—*Ovid. Fast.* 2, v. 641.—*Plut. in Num.*—*Liv.* 5.—*Virg. Æn.* 9.

TERPANDER, a lyric poet and musician of Lesbos, 675 B. C. It is said that he appeared a tumult at Sparta by the melody and sweetness of his notes. He added three strings to the lyre, which before his time had only four. [Terpander is celebrated as having been the inventor of characters to express musical sounds in the several genera. With regard to the addition of three strings to the lyre, if the hymn to Mercury, which is ascribed to Homer, be genuine, it robs Terpander of this glory; doubts, however, have been entertained respecting its authenticity. If, however, the lyre had been before his time furnished with seven strings, it seems that Terpander was the first who played upon them at Lacedæmon. Terpander's improvement was displeasing to the Lacedæmonians, and he was fined by the Ephori, according to Plutarch. He is the most ancient author of *Scolia* that we know of, and is said also to have brought to perfection the

manner of reciting the verses of Homer.] *Ælian. V. H. 12, c. 50.—Plut. de Mus.*

TERPSICHORE, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing, of which she was reckoned the inventress, as her name intimates, and with which she delighted her sisters. She is represented like a young virgin crowned with laurel, and holding in her hand a musical instrument. [Her name is derived from *terpsis delectatio*, and *choros chorus*.] *Juv. 7, v. 35.—Apollod. 1.—Eustat. in Il. 10.*

TERRA, one of the most ancient deities in mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclops, Giants, Thea, Rhea, Themis, Phœbe, Thetys, and Mnemosyne. By the Air she had Grief, Mourning, Oblivion, Vengeance, &c. According to Hyginus, she is the same as Tellus. [*vid. Tellus.*]

TERRACINA, [a town of Italy, the same as Anxur. *vid. Anxur.* It was situate in the country of the Volsci, north-east of Circeii. The Greeks called it Trachyna, which was subsequently corrupted into Terracina. It had once a harbour, but that is now choked up. Near Terracina are considerable remains of the Appian way.]

TERROR, an emotion of the mind which the ancients made a deity, and one of the attendants of the god Mars, and of Bellona.

TERTULLIANUS, (J. Septimius Florens.) a celebrated Christian writer of Carthage, who flourished A. D. 196. He was originally a Pagan, but afterwards embraced Christianity, of which he became an able advocate by his writings, which showed that he was possessed of a lively imagination, impetuous eloquence, elevated style, and strength of reasoning. [It is not known at what period of life he became a Christian. He himself informs us that he was originally a Pagan, and of corrupt morals; but the latter phrase must necessarily be taken in a mild sense, with reference to one who practised such rigid morality as Tertullian subsequently did. It is probable that before his conversion he taught rhetoric, and followed the profession of an advocate; at least, his works show a great acquaintance with the principles of law. He became bishop of Carthage, or, according to the vulgar opinion, of Rome. He soon, however, separated from the Catholic church to throw himself into the errors of the Montanists, who, exaggerating Christian purity, regarded as a sin all participation in the pleasures of the world, all communication with individuals attached to idolatry, and even the study of the sciences of the day. St. Jerome says that the envy and the calumnies of the Roman clergy against Tertullian were the occasion of this step on his part; and from this remark some have concluded, though without sufficient grounds, that he was expelled from the church of Rome by the intolerant spirit of his clerical brethren. However this may have been, a distinction is carefully observed between the works which Tertullian wrote previous to his separation from the Catholic

church, and those which he composed afterwards, when he had ranged himself among the followers of Montanus. The former are four in number, his *Apologeticus*, and those which treat of *baptism*, of *penitence*, and *prayer*. The last of these is regarded as his first production. Some authors add a work in two volumes, addressed to his wife, in which he gives her directions as to the course of conduct which she should pursue in the state of widowhood. Most critics consider this to have been composed by him at an advanced age. The works written by Tertullian after he had become Montanist, are *Apologetics for Christianity*, *Treatises on ecclesiastical discipline*, and two species of polemical works, the one directed against heretics, the other against Catholics. The latter are four in number, "*De pudicitia*," "*De fuga in persecutione*," "*De jejuniis*," "*De monogamia*. His principal work is the "*Apologeticus adversus gentes*," mentioned above. It is addressed to the governors of the provinces; it refutes the calumnies which had been uttered against the religion of the Gospel, and shows that its professors were faithful and obedient subjects. It is the best work written in favour of Christianity during the early ages of the church. It contains a number of very curious historical passages on the ceremonies of the Christian church; as, for example, a description of the *agape*, or love-feasts. Tertullian re-moulded this work, and it appeared under the new title, "*Ad nationes*." In its altered state it possesses more method, but less fire, than at first. The writings of Tertullian show an ardent and impassioned spirit, a brilliant imagination, a high degree of natural talent, and profound erudition. His style, however, is obscure, though animated, and betrays the foreign extraction of the writer. The perusal of Tertullian is very important for the student of ecclesiastical history. He informs us, more correctly than any other writer, respecting the Christian doctrine of his time, the constitution of the church, its ceremonies, and the attacks of heretics against Christianity. Tertullian was held in very high esteem by the subsequent fathers of the church. St. Cyprian read his works incessantly, and used to call him, by way of eminence, "*The Master*." Vincent of Lerius used to say "That every word of Tertullian was a sentence, and every sentence a triumph over error." The best edition of Tertullian is that of Semlerus, 4 vols. 8vo. Hal. 1770; and of his *Apology*, that of Havercamp, 8vo. L. Bat. 1718.

TETHYS, the greatest of the sea-deities, was wife of Oceanus, and daughter of Uranus and Terra. She was mother of the chief rivers of the universe, such as the Nile, the Alpheus, the Mæander, Simois, Peneus, Evenus, Scamander, &c. and about 3000 daughters called Oceanides. Tethys is confounded by some mythologists with her grand-daughter *hetis*, the wife of Peleus, and the mother of Achilles. The word *Tethys* is poetically used

to express the sea. *Apollod.* 1, c. 1, &c.—*Virg. G.* 1, v. 31.—*Ovid. Met.* 2, v. 509, l. 9, v. 498. *Fast.* 2, v. 191.—*Hesiod. Theogn.* v. 336.—*Il.* 14, v. 302.

TETRAPŌLIS, a name given to the city of Antioch, the capital of Syria, because it was divided into four separate districts, each of which resembled a city. Some apply the word to *Seleucia*, which contained the four large cities of Antioch near Daphne, Laodicea, Apamea, and Seleucia in Pieria.—The name of [Doris in Greece, from its four cities, *vid.* Doris.] *Strab.* 8.

TETRICA, a mountain of the Sabines near the river Fabaris. It was very rugged and difficult of access, whence the epithet *Tetricus* was applied to persons of a morose and melancholy disposition. *Virg. Æn.* 7, v. 713.

TETRICUS, a Roman senator, saluted emperor in the reign of Aurelian. He was led in triumph by his successful adversary, who afterwards heaped the most unbounded honours upon him and his son of the same name.

TEUCER, a king of Phrygia, son of the Scamander by Idea. According to some authors, he was the first who introduced among his subjects the worship of Cybele, and the dances of the Corybantes. The country where he reigned was from him called *Teucris*, and his subjects *Teuceri*. His daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the government of Teucris. *Apollod.* 3, c. 12.—*Virg. Æn.* 3, v. 108.—A son of Telamon, king of Salamis, by Hesione, the daughter of Laomedon. He was one of Helen's suitors, and accordingly accompanied the Greeks to the Trojan war, where he signalized himself by his valour and intrepidity. It is said that his father refused to receive him into his kingdom, because he had left the death of his brother Ajax unrevenged. This severity of the father did not dishearten the son; he left Salamis, and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town, which he called Salamis, after his native country. He attempted to no purpose to recover the island of Salamis, after his father's death. He built a temple to Jupiter in Cyprus, in which a man was annually sacrificed till the reign of the Antonines. Some suppose that Teucer did not return to Cyprus, but that, according to a less received opinion, he went to settle in Spain, where new Carthage was afterwards built, and thence into Gaul. *Homer. Il.* 1, v. 281.—*Virg. Æn.* 1, v. 623.—*Apollod.* 3, c. 12.—*Paus.* 2, c. 29.—*Justin.* 44, c. 3.—*Patere.* 1, c. 1.

TEUCRI, a name given to the Trojans, from Teucer their king. [According to a passage in Virgil, (*Æn.* 3, v. 108.) the Teuceri were a colony from Crete, who settled in Troas previous to the founding of Troy, and were the founders of the Trojan race. Apollodorus, however, following probably the current Grecian fables on this subject, makes the Teuceri to have been descended from Teucris a son of the Scamander. Heyne, in

an *excursus* to the passage of Virgil mentioned above, gives the preference to the latter account. It is probable that the Teuceri were only a branch of the inhabitants of Troas, and originally of Thracian descent. Such at least is the opinion of Mannert.] *Virg. Æn.* 1, v. 42 and 239.

TEUCRIA, a name given to Troy, from Teucer one of its kings. *Virg. Æn.* 2, v. 26.

TEUCTERI, a people of Germany, at the east of the Rhine. *Tacit. de Germ.* c. 22.

TEUMESSUS, a mountain of Bœotia with a village of the same name, where Hercules, when young, killed an enormous lion. *Stat. Theb.* 1, v. 331.

TEUTA, a queen of Illyricum, B. C. 231, who ordered some Roman ambassadors to be put to death. This unprecedented murder was the cause of a war, which ended in her disgrace. *Flor.* 2, c. 5.—*Plin.* 34, c. 6.

TEUTAS, or **TEUTATES**, a name of Mercury among the Gauls. The people offered human victims to this deity. [He was worshipped by the Britons also. Some derive the name from two British words "*Deu-tall*," which signify God, the parent or creator, a name properly due only to the Supreme Being, who was originally intended by that name.] *Lucan.* 1, v. 445.—*Cæsar. Bell. G.*

TEUTHRAS, a king of Mysia on the borders of the Caycus. He adopted as his daughter, or, according to others, married Auge the daughter of Aleus, when she fled away into Asia, from her father, who wished to punish her for her amours with Hercules. Some time after his kingdom was invaded by Ius the son of Aphareus, and to remove this enemy, he promised Auge and his crown to any one who could restore tranquillity to his subjects. This was executed by Telephus, who afterwards proved to be the son of Auge, who was promised in marriage to him by right of his successful expedition. The 50 daughters of Teuthras, who became mothers by Hercules, are called *Teuthrantia turba*. *Apollod.* 2, c. 7, &c.—*Paus.* 3, c. 25.—*Ovid. Trist.* 2, v. 9.—*Heroid.* 9, v. 51.—*Hygin. fab.* 100.

TEUTOBURGIENSIS SALTUS, a forest of Germany, between Ems and Lippa, where Varus and his legions were cut to pieces. [The Saltus Teutobergiensis is now the *Bishopric of Paderborn*. *vid.* Arminius and Varus.] *Tacit. Ann.* 1, c. 60.

TEUTŌNI, and **TEUTŌNES**, [a name given to several united tribes of Germany,] who with the Cimbri, made incursions upon Gaul and cut to pieces two Roman armies. They were at last defeated by the consul Marius, and an infinite number made prisoners. (*vid.* Cimbri.) [The name Teutones, according to Mannert, was not that of a particular tribe of Germany, but of the whole nation, and derived from the circumstance of their all worshipping the same deity, Tuisco or *Teut*. The modern German term *Deutsche* (pronounced as if written *Teutsche*) still shows traces of the ancient name. Probably both *Teutones* and *Teut* should, from the analogy of the modern pronunciation, be enunciated

as if written *Teitones* and *Teite*.] *Cic. pro Manil. Flor.* 3, c. 3.—*Plut. in Mar.—Martial.* 14, ep. 26.—*Plin.* 4, c. 14.

THAIS, a famous courtesan of Athens, who accompanied Alexander in his Asiatic conquests, and gained such an ascendancy over him, that she made him burn the royal palace of Persopolis. After Alexander's death, she married Ptolemy king of Egypt. Menander celebrated her charms, both mental and personal, which were of a superior nature, and on this account she is called *Mandrea* by *Propert.* 2, el. 6.—*Ovid. de Art. Am.* 3, v. 604. *de Rom. Am.* v. 384.—*Plut. in Alex.—Juv.* 3, v. 93.—*Athen.* 13, c. 13.

THALA, a town of Africa. *Tacit. Ann.* 3 c. 21.

THALAME, a town of Messenia, famous for a temple and oracle of Pasiphæe. *Plut. in Agul.*

THALASSIUS, a beautiful young Roman in the reign of Romulus. At the rape of the Sabines, one of these virgins appeared remarkable for beauty and elegance, and her ravisher, afraid of many competitors, exclaimed, as he carried her away, that it was for Thalassius. The name of Thalassius was no sooner mentioned, than all were eager to preserve so beautiful a prize for him. Their union was attended with so much happiness, that it was ever after usual at Rome to make use of the word *Thalassius* at nuptials, and to wish those that were married the felicity of Thalassius. He is supposed by some to be the same as *Hymen*, as he was made a deity. *Plut. in Rom.—Martial.* 3, ep. 92.—*Liv.* 1, c. 9.

THALES, one of the seven wise men of Greece, born at Miletus in Ionia. [He was descended from Phœnician parents, who had left their country and settled at Miletus. The wealth which he inherited, and his own superior abilities, raised him to distinction among his countrymen, so that he was early employed in public affairs.] Like the rest of the ancients, he travelled in quest of knowledge, and for some time resided in Crete, Phœnicia, and Egypt. Under the priests of Memphis he was taught geometry, astronomy, and philosophy. [It is probable that he was more indebted to his own ingenuity than to their instructions; for while he was among them he taught them, to their great astonishment, how to measure the height of their pyramids. It cannot be supposed that Thales could acquire much mathematical knowledge from a people incapable of solving so easy a problem. The method pursued by Thales was this: At the termination of the shadow of the pyramid, he erected a staff perpendicular to the surface of the earth; and thus obtained two right-angled triangles, which enabled him to infer the ratio of the height of the pyramid to the length of its shadow, from the ratio of the height of the staff, to the length of its shadow. In mathematics, Thales is said to have invented several fundamental propositions, which were afterwards incorporated into the elements

of Euclid; particularly the following theorems: that a circle is bisected by its diameter; that the angles at the base of an isosceles triangle are equal; that the vertical angles of two intersecting lines are equal; that if two angles and one side of one triangle, be equal to two angles and one side of another triangle, the remaining angles and sides are respectively equal; and that the angle in a semicircle is a right angle. Astronomical, as well as mathematical, science seems to have received considerable improvements from Thales. He was so well acquainted with the celestial motions, as to be able to predict an eclipse, though probably with no great degree of accuracy as to time; for Herodotus, who relates this fact, only says, that he foretold the year in which it would happen. He taught the Greeks the division of the heaven into five zones, and the solstitial and equinoctial points, and approached so near to the knowledge of the true length of the solar revolution, that he corrected their calendar, and made their year contain 365 days.] Like Homer, he looked upon water as the principle of every thing. [It is probable, that by the term *water* Thales meant to express the same idea which the cosmogonists expressed by the word *chaos*, the notion annexed to which was, a turbid and muddy mass, from which all things were produced.] He was the founder of the Ionic sect, which distinguished itself for its deep and abstruse speculations, under the successors and pupils of the Milesian philosopher, Anaximander, Anaximenes, Anaxagoras, and Archelaus the master of Socrates. Thales was never married; and when his mother pressed him to choose a wife, he said he was too young. The same exhortations were afterwards repeated, but the philosopher eluded them by observing that he was then too old to enter the matrimonial state. He died in the 96th year of his age, about 548 years before the Christian era. His compositions on philosophical subjects are lost. *Herodot.* 1, c. 7.—*Plato.—Diog.* 1.—*Cic. de Nat. D. &c.*—A lyric poet of Crete, intimate with Lycurgus. He prepared by his rhapsodies the minds of the Spartans to receive the rigorous institutions of his friend, and inculcated a reverence for the peace of civil society.

THALESTRIA, or **THALESTRIS**, a queen of the Amazons, who, accompanied by 300 women, came 35 days' journey to meet Alexander in his Asiatic conquests, to raise children by a man whose fame was so great and courage so uncommon. *Curt.* 6, c. 5.—*Strab.* 11.—*Justin.* 2, c. 4.

THALIA, one of the Muses, who presided over festivals, and over pastoral and comic poetry. She is represented leaning on a column, holding a mask in her right hand by which she is distinguished from her sisters, as also by a shepherd's crook. Her dress appears shorter, and not so ornamented as that of the other Muses. *Horat.* 4. *Od.* 6, v. 25. *Mart.* 9, ep. 75.—*Plut. in Symp. &c.—Virg.* *Ec.* 6, v. 2.—An island in the Tyrrhene Sea.

THALYSSIA, Greek festivals celebrated by the people of the country in honour of Ceres, to whom the first fruits were regularly offered. *Schol. Theocr.* 5.

THAMIRAS, a Cilician who first introduced the art of augury in Cyprus, where it was religiously preserved in his family for many years. *Tacit.* 2, *Hist.* c. 3.

THAMYRAS, or **THAMYRIS**, a celebrated musician of Thrace. His father's name was Philammon, and his mother's Argiope. He became enamoured of the Muses, and challenged them to a trial of skill. His challenge was accepted, and it was mutually agreed that the conquered should be totally at the disposal of his victorious adversary. He was conquered, and the Muses deprived him of his eye-sight and of his melodious voice, and broke his lyre. His poetical compositions are lost. [Probably the whole allegory of the blindness of Thamyras had its rise from his having injured the organ of sight by too intense application to the study of music and poetry.] *Homer. Il.* 2, v. 594, l. 5, v. 599.—*Apollod.* 1, c. 3.—*Ovid. Amor.* 3, el. 7, v. 62.—*Art. Am.* 3, v. 399.—*Paus.* 4, c. 33.

THAPSACUS, a city on the Euphrates. [It is now *El-Deer*. At Thapsacus was the famous ford of the Euphrates. This ford was passed by Cyrus the younger in his expedition against Artaxerxes; afterwards by Darius after his defeat by Alexander at Issus: and near three years after by Alexander in pursuit of Darius, previous to the battle of Arbela.]

THAPSUS, [now *Demsas*, a town of Africa Propria, on the coast, south-east of Hadrumetum,] where Scipio and Juba were defeated by Cæsar. *Sil.* 3, v. 261.—*Liv.* 29, c. 30, l. 33, c. 48.—A town at the north of Syracuse in Sicily.

THARGELIA, festivals in Greece in honour of Apollo and Diana. They lasted two days, and the youngest of both sexes carried olive-branches, on which were suspended cakes and fruits. *Athen.* 12.

THASIVS, or **THRASIUS**, a famous sooth-sayer of Cyprus, who told Busiris, king of Egypt, that to stop a dreadful plague which afflicted his country, he must offer a foreigner to Jupiter. Upon this the tyrant ordered him to be seized and sacrificed to the god, as he was not a native of Egypt. *Ovid. de Art. Am.* 1, v. 549.—A surname of Hercules, who was worshipped at Thasos.

THASOS, or **THASUS**, a small island in the Ægean, on the coast of Thrace, opposite the mouth of the Nestus, anciently known by the name of *Jeria*, *Odonis*, *Jethria*, *Acte*, *Ogygia*, *Chryse*, and *Ceresis*. It received that of Thasos from Thasus the son of Agenor, who settled there when he despaired of finding his sister Europa. It was about 40 miles in circumference, and so uncommonly fruitful, that the fertility of Thasos became proverbial. Its wine was universally esteemed, and its marble quarries were also in great repute, as well as its mines of gold and silver. The capital of the island was also called Thasos. *Liv.*

33, c. 30 and 55.—*Herodot.* 2, c. 44.—*Mela*, 2, c. 7.—*Paus.* 5, c. 25.—*Ælian.* V. H. 4, &c.—*Virg. G.* 2, v. 91.—*C. Nep. Cim.* 2.

THASUS, a son of Neptune, who went with Cadmus to seek Europa. He built the town of Thasus in Thrace. Some make him brother of Cadmus. *Apollod.* 3, c. 1.

THAUMACI, a town of Thessaly on the Maliac gulf. *Liv.* 32, c. 4.

THAUMANTIAS and **THAUMANTIS**, a name given to Iris, the messenger of Juno, because she was the daughter of Thaumias, the son of Oceanus and Terra, by one of the Oceanides.—*Hesiod. Theog.*—*Virg. Æn.* 9, v. 5.—*Ovid. Met.* 4, v. 479, l. 14, v. 845.

THEAGÈNES, an athlete of Thamos, famous for his strength. His father's name was Timosthenes, a friend of Hercules. He was crowned above a thousand times at the public games of the Greeks, and became a god after death. *Paus.* 6, c. 6 and 11.—*Plut.*—A writer who published commentaries on Homer's works.

THEANO, the wife of Metapontus, son of Sisyphus, presented some twins to her husband, when he wished to repudiate her for her barrenness. The children were educated with the greatest care, and some time afterwards, Theano herself became mother of twins. When they were grown up, she encouraged them to murder the supposititious children, who were to succeed to their father's throne in preference to them. They were both killed in the attempt, and the father, displeased with the conduct of Theano, repudiated her to marry the mother of the children whom he had long considered as his own. *Hygin. fab.* 186.—A daughter of Cisseus, sister to Hecuba, who married Antenor, and was supposed to have betrayed the Palladium to the Greeks, as she was priestess of Minerva. *Homer. Il.* 6, v. 298.—*Paus.* 10, c. 27.—*Dictys. Cret.* 5, c. 8.—A priestess of Athens, daughter of Menon, who refused to pronounce a curse upon Alcibiades, when he was accused of having mutilated all the statues of Mercury. *Plut.*—The mother of Pausanias. She was the first, as it is reported, who brought a stone to the entrance of Minerva's temple to shut up her son when she heard of his crimes and perfidy to his country. *Polyan.* 8.—A Trojan matron, who became mother of Mimas by Anycus, the same night that Paris was born. *Virg. Æn.* 10, v. 703.

THEARIUS, a surname of Apollo at Trœzene. *Paus.* 2, c. 51.

THEATÈTES, a Greek epigrammatist.

THEBE, [a city of Mysia, north of Adramyttium, and called for distinction sake Hypoplacia. This name it received from the adjacent district, which was styled Hypoplacia, because lying at the foot of Mount Placus, (Ἵρος, Πλακος). Thebe is said to have derived its name from a daughter of Cilix. It was taken by Achilles during the Trojan war. Andromache was born here.]

THEBÆ, (*arum*), a celebrated city, the capital of Bœotia, situate on the banks of the

river Ismenus. The manner of its foundation is not precisely known. Cadmus is supposed to have first begun to found it by building the citadel Cadmea. It was afterwards finished by Amphion and Zethus, but, according to Varro, it owed its origin to Ogyges. The government of Thebes was monarchical, and many of the sovereigns are celebrated for their misfortunes, such as Laius, Œdipus, Polynices, Eteocles, &c. The war which Thebes supported against the Argives is famous, as well as that of the Epigoni. The Thebans were looked upon as an indolent and sluggish nation, and the words of *Theban pig* became proverbial to express a man remarkable for stupidity and inattention. This, however, was not literally true; under Epaminondas, the Thebans, though before dependant, became masters of Greece, and every thing was done according to their will and pleasure. When Alexander invaded Greece he ordered Thebes to be totally demolished, because it had revolted against him, except the house were the poet Pindar had been born and educated. In this dreadful period 6000 of its inhabitants were slain, and 30,000 sold for slaves. Thebes was afterwards repaired by Cassander, the son of Antipater, but it never rose to its original consequence, and Strabo, in his age, mentions it merely as an inconsiderable village. The monarchical government was abolished there at the death of Xanthus, about 1190 years before Christ, and Thebes became a republic. It received its name from Thebe, the daughter of Asopus, to whom the founder Amphion was nearly related. *Apollod.* 2, c. 4, &c.—*Mela*, 2, c. 3.—*Paus.* 2, c. 6, l. 9, c. 5.—*Strab.* 9.—*Plut. in Pel. Flam. and Alex.*—*C. Nep. in Pel. Epam.* &c.—*Horat. Art. Poet.* 394.—*Ovid. Met.*—*Curt.* 3, c. 4.—*Liv.* 37, c. 19.—*Strab.* 11.—An ancient celebrated city of Thebais in Egypt, called also *Hecatompyles*, on account of its hundred gates, and *Diospolis*, as being sacred to Jupiter. In the time of its splendour it extended above 27 miles. [The origin of this great city is lost amid the obscurity of fable. By some it was ascribed to Osiris, by others to one of the earliest of the Egyptian kings. The probability is that it gradually attained to its vast dimensions, in consequence of the additions made by successive monarchs. The Egyptians, however, according to Diodorus, believed Thebes to have been the first city founded upon the earth, and in truth we have no account at the present day of any of earlier origin. Its most flourishing period appears to have been prior to the building of Memphis, when Thebes was the capital of all Egypt, the royal residence, and the abode of the highest sacerdotal college in the land. It must from its very situation have been the middle point for the caravan trade to the south, and through it passed very probably all the productions and wares of Asia. Homer, therefore, who describes it as a powerful city, containing a hundred gates, must have derived his information from the Phœ-

nicians engaged in the overland trade. It is idle to suppose that the poet himself had been there in person, when of the rest of Egypt he knew nothing but the mere name, and had but a confused idea even of the Mediterranean coast. The poet informs us that out of each of these 100 gates, Thebes could send forth 200 chariots to oppose an enemy; an evident exaggeration, either originating in his own fancy, or received from, and characteristic of, the Phœnician traders. Some have supposed that by gates Homer means those of temples and palaces, but this appears to be both a forced and unnatural explanation. Thebes sank in importance when lower Egypt began to be more thickly inhabited, and the new capital Memphis arose. A second, and a third sacerdotal college, were established in the same quarter; hither, too, trade and commercial intercourse of all kind directed their course, and Thebes in consequence became, compared with its former splendour, almost a deserted city. It still remained, however, the chief seat of the religion of Egypt, a circumstance which enabled it to retain a tolerable population, until the fury of Cambyzes, or more correctly speaking, his religious fanaticism, destroyed most of its priesthood and overthrew its proudest structures. From this period it rapidly declined. Herodotus visited the city during the Persian government of Egypt, and speaks of the temple of Zeus; but his silence respecting the condition of the rest of the city must always remain an enigma. Diodorus, who speaks of Thebes as of a city already in ruins, takes particular notice of four principal temples. He speaks of sphinxes, colossal figures decorating the entrances, porticoes, pyramidal gateways, and stones of astonishing magnitude which entered into their structure. In the descriptions given by modern travellers, these monuments are still recognized. Browne tells us, that "there remain four immense temples, yet not so magnificent nor in so good a state of preservation as those of Denderah" Norden remarks, "It is surprising how well the gilding, the ultramarine, and various other colours still preserve their brilliancy." He speaks also of a colonnade, of which thirty-two columns are still standing, of platforms, preserved galleries, and other remains of antiquity, which he has represented in his plates, and which he thinks the more worthy of attention as they appear to be the same that are mentioned by Philostratus in his account of the temple of Memnon. No description can give an adequate idea of these wonders of antiquity, both in regard to their incredible number and their gigantic size. Their form, proportions, and construction, are almost as astonishing as their magnitude. The mind is lost in a mass of colossal objects, every one of which is more than sufficient to absorb its whole attention. On the western side of the river stood the famed Memnonium; here also are numberless tombs in the form of subterranean excavations, and containing many

human bodies in the state of mummies, sometimes accompanied with pieces of papyrus and other ancient curiosities. These have been the subject of ardent research; and the trade of digging for tombs and mummies, being found gainful, has been resorted to by numerous Arabs belonging to the place. With respect to the mummies, some are found in wooden cases shaped like the human body. These belonged to persons superior to the lowest rank, but differing from one another in the quantity and quality of the linen in which the body had been wrapped. The mummies of the poorest classes are found without any wooden covering, and wrapped in the coarsest linen. These differ from the former also in being often accompanied with pieces of papyrus, on which Belzoni supposes that an account of the lives of the deceased had been written, while a similar account was carved on the cases of the more opulent. These cases are generally of Egyptian sycamore, but very different from one another with respect to plainness or ornament. Sometimes there are one or two inner cases besides the outer one. Leaves and flowers of acacia are often found round the body, and sometimes lumps of asphaltum, about two pounds in weight. The case is covered with a cement, resembling plaster of Paris, in which various figures are cast. The whole is painted, generally with a yellow ground, on which are hieroglyphics and figures of green.—But to return to the ruins of Thebes: on the east side of the Nile, at *Carnac*, and *Luxor*, amidst a multitude of temples, there are no tombs; these are confined to the west bank. An iron sickle was lately found under one of the buried statues, nearly of the shape of those which are now in use, though thicker; it is supposed to have lain there since the invasion of Cambyses, when the idols were concealed by the superstitious to save them from destruction. Belzoni and others uncovered and carried away many specimens of these antique remains, such as sphinxes, obelisks, and statues. On this same side of the river, no palaces or traces of ancient human habitations are met with; whereas on the western side, at *Medinet Aboo*, there are not only Propylæa, and temples highly valued by the antiquarian, but dwelling houses, which seem to point out that place as having been once a royal residence.—From the tombs in the vicinity of Thebes, we may obtain evidences of the state of the arts among the ancient Egyptians. The tombs of the better classes are highly magnificent, consisting of different apartments adorned with figures representing the different actions of life, such as agricultural operations, religious ceremonies, feasts, and funeral processions; these last being generally predominant. Their paintings, which are described by Mr. Hamilton, contain numerous articles illustrating the domestic habits of the Egyptians. Small idols are found lying about, and sometimes vases containing the intestines of the mummies, generally of baked clay painted, some few of

alabaster: there is much pottery besides, and many wooden vessels. Belzoni found some gold leaf beaten nearly as thin as ours. No instruments of war are found in these places. The last mentioned traveller only found an arrow with a copper point, well fixed in one end, while the other end had a notch. Figures of the scarabæus or beetle, a highly sacred animal among the Egyptians, are sometimes found executed in alabaster, verde antico, and other materials. From the garments in which the mummies are sometimes wrapped, it appears that linen manufactures were brought to a great degree of perfection. They understood the tanning of leather, of which shoes are found. Some of the leather is stained with various colours, and embossed. The art of gilding is proved to have existed among them in a state of great forwardness. They knew how to cast copper, as well as how to form it into sheets. A few specimens of varnishing are found, which show that this art and the baking of the varnish on clay, were in such perfection, that it appears doubtful whether it could now be any where imitated. In the art of painting they were a little behind, in not giving their figures relief by shading; but their colours, particularly the red and green, are well disposed, and produce a splendid effect, especially by candle light. Their drawings are always in profile. Some drawings are found preparatory to sculpturing on the walls, and others in different stages of their execution. Belzoni observed some drawings executed by learners, and afterwards corrected in faulty places by a master with a different coloured chalk. This same traveller discovered, in some brick buildings of the highest antiquity, evidences that the Egyptians understood the building of arches with the key-stone, though their predilection for numerous columns in the construction of their large temples, led them in these buildings to neglect the arch. Their sculptures are executed in four kinds of stone; sandstone, which is comparatively soft, a hard calcareous stone, breccia, and granite. This last is more finely polished than it could be by our present tools.] *Plin.* 5, c. 9.—*Juv.* 15, v. 16.—*Tacit. Ann.* 2.—*Herodot.* 2 and 3.—*Diod.* 2.—*Homer. Il.* 9, v. 81.—*Strab.* 17.—*Mela*, 1, c. 9.—A town of Africa built by Bacchus.—Another in Thessaly. *Liv.* 28, c. 7.—Another in Phthiotis.

THEBAIS, a country in the southern parts of Egypt, of which Thebes was the capital.—There have been some poems which have borne the name of Thebais, but of these the only one extant is the Thebais of Statius. It gives an account of the war of the Thebans against the Argives, in consequence of the assension of Eteocles with his brother Polyneices. The poet was twelve years in composing it.—A river of Lydia.—A name given to a native of Thebes.

THEBE, the wife of Alexander, tyrant of Phœæ. She was persuaded by Pelopidas to murder her husband.

THELXIOPE, one of the Muses, according to some writers. *Cic. de fin.*

THEMIS, a daughter of Cœlus and Terra who married Jupiter against her own inclination. She became mother of Dice, Irene, Eunomia, the Parcæ, and Horæ; and was the first to whom the inhabitants of the earth raised temples. Her oracle was famous in Attica in the age of Deucalion, who consulted it with great solemnity, and was instructed how to repair the loss of mankind. She was generally attended by the seasons. Among the moderns she is represented as holding a sword in one hand, and a pair of scales in the other. *Ovid. Met.* 1, v. 321.—A daughter of Illus, who married Capys and became mother of Anchises. *Apollod.* 3, c. 12.

THEMISCYRA, a town of Cappadocia, at the mouth of the Thermodon, belonging to the Amazons. The territories round it bore the same name. [The town of Themiseyra appears to have been one of very early origin. Scylax mentions it as a Grecian state; and Herodotus also speaks of it. Both of these writers, however, place it at the mouth of the Thermodon; whereas, Ptolemy locates it in the centre of the district Themiscysra, that is, more inland. This place appears to have been destroyed in the course of the Mithridatic war. It is rather surprising that many of the ancient writers, and among them even Æschylus, never use the name Themiseyra as that of a city, but always as designating a plain. Diodorus, however, makes the founder of the Amazonian nation to have built this city on the Thermodon.]

THEMISON, a famous physician of Laodicea, disciple to Asclepiades. He was founder of a sect called methodists, because he wished to introduce methods to facilitate the learning and the practice of physic. He flourished in the Augustan age. *Plin.* 27, c. 1.—*Juv.* 10.

THEMISTA, or **THEMISTIS**, a goddess, the same as Themis.

THEMISTIUS, a celebrated philosopher of Paphlagonia, born A. D. 317, greatly esteemed by the Roman emperors, and called *Euphrades*, the fine speaker, from his eloquent and commanding delivery. He was made a Roman senator [by the emperor Constantius,] and prefect of Constantinople by Theodosius the Great, and always distinguished for his liberality and munificence. His school was greatly frequented. He wrote, when young, some commentaries on Aristotle, fragments of which are still extant, and 33 of his orations. He professed himself to be an enemy to flattery, and though he often deviates from this general rule in his addresses to the emperors, yet he strongly recommends humanity, wisdom, and clemency. [Though he was a heathen, he opposed the Arian emperor Valens in his persecution of the Orthodox, and lived in a state of intimate friendship with Gregory Nazianzen.] The best edition of Themistius is that of Harduin, fol. Paris, 1684.

THEMISTO, daughter of Hypseus, was the

third wife of Athamas, king of Thebes, by whom she had four sons, called Ptous, Leucon, Schœneus, and Erythroos. She endeavoured to kill the children of Ino, her husband's second wife, but she killed her own by means of Ino, who lived in her house in the disguise of a servant maid, and to whom she intrusted her bloody intentions, upon which she destroyed herself. *Paus.* 9, c. 23.—*Apollod.* 1, c. 9.—The mother of the poet Homer, according to a tradition mentioned by Pausanias 10, c. 24.

THEMISTOCLES, a celebrated general born at Athens. His father's name was Neocles, and his mother's Euterpe, or Abrotolum, a native of Halicarnassus, or of Thrace, or Acarnania. The beginning of his youth was marked by vices so flagrant, and an inclination so incorrigible, that his father disinherited him. This, which might have disheartened others, roused the ambition of Themistocles, and the protection which he was denied at home he sought in courting the favours of the populace, and in sharing the administration of public affairs. When Xerxes invaded Greece, Themistocles was at the head of the Athenian republic, and in this capacity the fleet was intrusted to his care. While the Lacedæmonians under Leonidas were opposing the Persians at Thermopylæ, the naval operations of Themistocles, and the combined fleet of the Peloponnesians were directed to destroy the armament of Xerxes, and to ruin his maritime power. The obstinate wish of the generals to command the Grecian fleet might have proved fatal to the interest of the allies, had not Themistocles freely relinquished his pretensions, and by nominating his rival Eurybiades master of the expedition, shown the world that his ambition could stoop when his country demanded his assistance. The Persian fleet was distressed at Artemisium by a violent storm, and the feeble attack of the Greeks; but a decisive battle had never been fought if Themistocles had not used threats and entreaties, and even called religion to his aid, and the favourable answers of the oracle to second his measures. The Greeks, actuated by different views, were unwilling to make head by sea against an enemy whom they saw victorious by land, plundering their cities, and destroying all by fire and sword; but before they were dispersed, Themistocles sent intelligence of their intentions to the Persian monarch. Xerxes, by immediately blocking them with his fleet in the bay of Salamis, prevented their escape; and while he wished to crush them all at one blow, he obliged them to fight for their safety, as well as for the honour of their country. This battle, which was fought near the island of Salamis, B. C. 480, was decisive; the Greeks obtained the victory, and Themistocles the honour of having destroyed the formidable navy of Xerxes. Further to ensure the peace of his country, Themistocles informed the Asiatic monarch that the Greeks had conspired to cut the bridge which he had built across the Hel-

lespont, and prevent his retreat into Asia. This met with equal success; Xerxes hastened away from Greece, and while he believed on the words of Themistocles, that his return would be disputed, he left his forces without a general, and his fleets an easy conquest to the victorious Greeks. These signal services to his country endeared Themistocles to the Athenians, and he was universally called the most warlike and most courageous of all the Greeks who fought against the Persians. He was received with the most distinguished honours, and by his prudent administration, Athens was soon fortified with strong walls, her Piræus was rebuilt, and her harbours were filled with a numerous and powerful navy, which rendered her the mistress of Greece. Yet in the midst of that glory, the conqueror of Xerxes incurred the displeasure of his countrymen, which had proved so fatal to many of his illustrious predecessors. He was banished from the city, and after he had sought in vain a safe retreat among the republics of Greece, and the barbarians of Thrace, he threw himself into the arms of a monarch, whose fleets he had defeated, and whose father he had ruined. Artaxerxes, the successor of Xerxes, received the illustrious Athenian with kindness; and though he had formerly set a price upon his head, yet he made him one of his greatest favourites, and bestowed three rich cities upon him, to provide him with bread, wine, and meat. Such kindnesses from a monarch, from whom he perhaps expected the most hostile treatment, did not alter the sentiments of Themistocles. He still remembered that Athens gave him birth, and, according to some writers, the wish of not injuring his country, and therefore his inability of carrying on war against Greece, at the request of Artaxerxes, obliged him to destroy himself by drinking bull's blood. The manner of his death, however, is uncertain; and while some affirm that he poisoned himself, others declare that he fell a prey to a violent distemper in the city of Magnesia, where he had fixed his residence while in the dominions of the Persian monarch. His bones were conveyed to Attica, and honoured with a magnificent tomb by the Athenians, who began to repent too late of their cruelty to the saviour of his country. Themistocles died in the 65th year of his age, about 449 years before the Christian era. He has been admired as a man naturally courageous, of a disposition fond of activity, ambitious of glory and enterprize. Blessed with a provident and discerning mind, he seemed to rise superior to misfortunes, and, in the midst of adversity, possessed of resources which could enable him to regain his splendour, and even to command fortune. *Plut. & C. Nep. in vitâ.—Paus. 1, c. 1. 8, c. 52.—Ælian. V. H. 2, c. 12, l. 9, c. 18, l. 13, c. 40.*—A writer, some of whose letters are extant. [These letters have been ascribed to the Athenian commander of the same name, but without suf-

ficient evidence. The best edition is that of Bremer, Lips. 1776, 8vo.]

THEMISTOGÈNES, an historian of Syracuse, in the age of Artaxerxes Mnemon. He wrote on the wars of Cyrus the younger, a subject ably treated afterwards by Xenophon.

THEOCLYMÈNUS, a soothsayer of Argolis, descended from Melampus. His father's name was Thestor. He foretold the speedy return of Ulysses to Penelope and Telemachus. *Homer. Od. 15, v. 225, &c.—Hygin. fab. 128.*

THEOCRITUS, a Greek poet who flourished at Syracuse in Sicily, 282 B. C. His father's name was Praxagoras or Simichus, and his mother's Philina. He lived in the age of Ptolemy Philadelphus, whose praises he sung and whose favours he enjoyed. [He was the pupil of Asclepiades of Samos, and of Philetas of Cos. He became the friend of Aratus, and passed a part of his life at Alexandria, and the remainder in Sicily.] Theocritus distinguished himself by his poetical compositions, of which 30 idyllia and some epigrams are extant, written in the Doric dialect, and admired for their beauty, elegance, and simplicity. Virgil, in his eclogues, has imitated and often copied him. [Theocritus has sometimes been censured for the rusticity, and even indelicacy, of some of his expressions. The latter charge admits of no defence. With regard to the former it must be observed, that they who conceive that the manners and sentiments of shepherds should always be represented not as they are, or have been in any age or country, but greatly embellished or refined, do not seem to have a just idea of the nature of pastoral poetry. The Idylls of Theocritus are in general faithful copies of nature, and his characters hold a proper medium between rudeness and refinement. The thirty idylls mentioned above do not appear to have been all of them the productions of Theocritus. They were composed by different poets, and were united into one collection by some grammarians of Alexandria. They are not even all of the Bucolic or Pastoral kind; some of them are fragments of epic poems, two belong to the class of mimes, and many resemble in some respect lyric effusions. The "Epithalamium of Helen," one of the thirty, has been supposed to bear a resemblance to the Song of Solomon. Some have concluded from this that Theocritus was acquainted with the latter piece. The discussion is a very interesting one for Biblical critics; since if it can be shown that Theocritus knew of the Song of Solomon, the commonly received opinion, according to which this poem did not exist in Greek at the time of Theocritus, (Ptolemy Philadelphus having only caused the Pentateuch to be translated into Greek), is completely refuted. Our limits forbid any investigation of this subject. It is believed, however, that an examination of the point will end in the conviction that

Theocritus never saw the composition in question.] It is said he wrote some invectives against Hiero, king of Syracuse, who ordered him to be strangled. He also wrote a ludicrous poem, called *Syrinx*, and placed his verses in such order that they represented the pipe of the god Pan. The best editions of Theocritus are Warton's, 2 vols. 4to. Oxon. 1770; that of Heinsius, 8vo. Oxon. 1699; that of Valkenaer, 8vo. L. Bat. 1781; that of Reiske, 2 vols. 4to. Lips. 1760; [and that of Kiessling, Lips. 1819, 8vo.] *Quintil.* .0, c. 1.—*Laert.* 5.—A Greek historian of Chios, who wrote an account of Libya. *Plut.*

THEODĀMAS, or **THIODAMAS**, a king of Mysia, in Asia Minor. He was killed by Hercules, because he refused to treat him and his son Hyllus with hospitality. *Ovid. in Ib.* v. 438.—*Apollod.* 2, c. 7.—*Hygin.* fab. 271.

THEODECTES, a Greek orator and poet of Phaselis in Pamphylia, son of Aristander and disciple of Isocrates. He wrote 50 tragedies besides other works now lost. He had such a happy memory that he could repeat with ease whatever verses were spoken in his presence. When Alexander passed through Phaselis he crowned with garlands the statue which had been erected to the memory of the deceased poet. *Cic. Tusc.* 1, c. 24. *in Orat.* 51, &c.—*Plut.*—*Quintil.*

THEODONIS, a town of Germany, now *Thionville*, on the Moselle.

THEODORA, a daughter-in-law of the emperor Maximian, who married Constantius. —A woman, who from being a prostitute became empress to Justinian, and distinguished herself by her intrigues and enterprizes. —The name of Theodora is common to the empresses of the east in a later period.

THEODORETUS, one of the Greek fathers who flourished A. D. 425. [He is the author of a history commencing A. D. 324, where that of Eusebius ends, and continued down to A. D. 429. The best edition is that of Reading, Cant. 1720, fol. Theodoret bears a high rank among the commentators on the Scriptures for the purity of his style. Occasionally, however, he abounds too much with metaphors. His work is rather deficient in chronological exactness, yet it contains many valuable documents, and some remarkable circumstances which other ecclesiastical historians have omitted.]

THEODORUS, a philosopher, disciple to Aristippus. He denied the existence of a God. He was banished from Cyrené, and fled to Athens, where the friendship of Demetrius Phalereus saved him from the accusations which were carried to the Areopagus against him. Some suppose that he was at last condemned to death for his impiety, and that he drank poison.—A consul in the reign of Honorius. Claudian wrote a poem upon him, in which he praises him with great liberality.—A man who compiled an history of Rome. Of this nothing but the history of the reigns of Constantine and Constantius is extant.—A player on the flute

in the age of Demetrius Poliorcetes, who contemptuously rejected the favours of Lamia, the mistress of the monarch.—A Greek poet of Colophon, whose compositions are lost.—A Greek poet in the age of Cleopatra. He wrote a book of metamorphosis, which Ovid imitated, as some suppose.—An artist of Samos about 700 years B. C. He was the first who found out the art of melting iron, with which he made statues.—A Greek writer, called also *Prodomus*. The time in which he lived is unknown. There is a romance of his composition extant, called the amours of Rhodanthe and Dosicles. The only edition of which was by Gaulminus, 8vo. Paris, 1625.

THEODOSIA, now *Caffa*, a town [on the south-east side of the Tauric Chersonese.] *Mela*, 2, c. 1.

THEODOSIOPŌLIS, a town of Armenia, built by Theodosius. [It was situate east of Arze, on the river Araxes, and was a frontier town of the lower empire. It is now called *Hasan-Cala*, and otherwise *Cali-cala*, or the Beautiful Castle.]—[Another in Mesopotamia, on the river Chaboras. Its previous name was Resaina, and it was founded by a colony in the reign of Septimius Severus. The modern name *Ras-ain* is one of Arabic origin, and signifies the "fountain of a river," in allusion to the numerous springs which are here. The ancient name Resaina, is evidently of similar origin.]

THEODOSIUS FLAVIUS, a Roman emperor, surnamed *Magnus* from the greatness of his exploits. He was invested with the imperial purple by Gratian, and appointed over Thrace and the eastern provinces, which had been in the possession of Valentinian. The first years of his reign were marked by different conquests over the Barbarians. The Goths were defeated in Thrace, and 4000 of their chariots, with an immense number of prisoners of both sexes were the reward of the victory. This glorious campaign intimidated the inveterate enemies of Rome; they sued for peace, and treaties of alliance were made with distant nations, who wished to gain the favours and the friendship of a prince whose military virtues were so conspicuous. Some conspiracies were formed against the emperor, but Theodosius totally disregarded them; and while he punished his competitors for the imperial purple, he thought himself sufficiently secure in the love and the affection of his subjects. His reception at Rome was that of a conqueror; he triumphed over the Barbarians, and restored peace in every part of the empire. He died of a dropsy at Milan, in the 60th year of his age, after a reign of 16 years, the 17th of January, A. D. 395. His body was conveyed to Constantinople, and buried by his son Arcadius, in the tomb of Constantine. Theodosius was the last of the emperors who was the sole master of the whole Roman empire. He left three children, Arcadius and Honorius who succeeded him, and Pulcheria. Theodosius has been commended by ancient writers as a

prince blessed with every virtue, and debased by no vicious propensity. Though master of the world, he was a stranger to that pride and arrogance which too often disgrace the monarch; he was affable in his behaviour, benevolent and compassionate, and it was his wish to treat his subjects as he himself was treated when a private man and a dependent. Men of merit were promoted to places of trust and honour, and the emperor was fond of patronizing the cause of virtue and learning. His zeal as a follower of Christianity has been applauded by all the ecclesiastical writers, and it was the wish of Theodosius to support the revealed religion, as much by his example, meekness, and Christian charity, as by his edicts and ecclesiastical institutions. His want of clemency, however, in one instance, was too openly betrayed; and when the people of Thessalonica had unmeaningly, perhaps, killed one of his officers, the emperor ordered his soldiers to put all the inhabitants to the sword, and no less than 6000 persons, without distinction of rank, age, or sex, were cruelly butchered in that town in the space of three hours. This violence irritated the ecclesiastics, and Theodosius was compelled by St. Ambrose to do open penance in the church, and publicly to make atonement for an act of barbarity which had excluded him from the bosom of the church and the communion of the faithful. In his private character Theodosius was an example of soberness and temperance, his palace displayed becoming grandeur, but still with moderation. He never indulged luxury or countenanced superfluities. He was fond of bodily exercise, and never gave himself up to pleasure and enervating enjoyments. The laws and regulations which he introduced in the Roman empire were of the most salutary nature. *Socrat. 5, &c.—Zosim. 4, &c.—Ambros. Augustin. Claudian. &c.*—The 2d, succeeded his father Arcadius as emperor of the western Roman empire, though only in the eighth year of his age. He was governed by his sister Pulcheria, and by his ministers and eunuchs, in whose hands was the disposal of the offices of state, and all places of trust and honour. He married Eudoxia, the daughter of a philosopher called Leontius, a woman remarkable for her virtues and piety. The territories of Theodosius were invaded by the Persians, but the emperor soon appeared at the head of a numerous force, and the two hostile armies met on the frontiers of the empire. The consternation was universal on both sides; without even a battle the Persians fled, and no less than 100,000 were lost in the waters of the Euphrates. Theodosius raised the siege of Nisibis, where his operations failed of success, and he averted the fury of the Huns and Vandals by bribes and promises. He died on the 29th of July, in the 49th year of his age. A. D. 450, leaving only one daughter, Licinia Eudoxia, whom he had married to the emperor Valentinian 3d. The carelessness and inattention of Theodosius to public affairs

are well known. He signed all the papers that were brought to him without even opening them or reading them, till his sister apprised him of his negligence, and rendered him more careful and diligent, by making him sign a paper, in which he delivered into her hands Eudoxia his wife as a slave and menial servant. The laws and regulations which were promulgated under him, and selected from the most useful and salutary institutions of his imperial predecessors, have been called the *Theodosian code*. Theodosius was a warm advocate for the Christian religion, but he has been blamed for his partial attachment to those who opposed the orthodox faith. *Sozom.—Socrates, &c.*—A lover of Antonina, the wife of Belisarius. —[A mathematician of Tripoli, who flourished probably under the emperor Trajan, about A. D. 100. He wrote three books on the doctrine of the sphere, of which Ptolemy and succeeding writers availed themselves. They were translated by the Arabians into their own language from the Greek, and afterwards translated from the Arabic into Latin. The best edition is that of Hunt, 8vo. Oxon. 1707.]—A Roman general, father of Theodosius the Great; he died A. D. 376.

THEODÓTUS, a native of Chios, who, as preceptor and counsellor of Ptolemy, advised the feeble monarch to murder Pompey. He carried the head of the unfortunate Roman to Cæsar, but the resentment of the conqueror was such that the mean assassin fled, and after a wandering and miserable life in the cities of Asia, he was at last put to death by Brutus. *Plut. in Brut. & Pomp.*—A governor of Bactriana in the age of Antiochus, who revolted and made himself king, B. C. 250.

THEOGNIS, a Greek poet of Megara, who flourished about 549 years before Christ. He wrote several poems, of which only a few sentences are now extant, quoted by Plato, and other Greek historians and philosophers, and intended as precepts for the conduct of human life. The morals of the poet have been censured as neither decorous nor chaste. [Athenæus reckons him among the advocates for licentious pleasures, and Suidas refers to a work of his, entitled "Exhortations" or "Admonitions," containing various impurities. In the verses that now remain, nothing of this kind appears; so that if the charge be true, they have undergone castigation.] The best edition of Theognis, is that of Blackwall, 12mo. London, 1706. [They are best edited in the *Poetæ Minores Græci*, by Gaisford, Oxon. 1814-20, 4 vols. 8vo.]—There was also a tragic poet of the same name, whose compositions were so lifeless and unanimated that they procured him the name of *Chion* or *snow*.

THEOMNESTUS, a rival of Nicias in the administration of public affairs at Athens. *Strab. 14.*—An Athenian philosopher, among the followers of Plato's doctrines. He had Brutus, Cæsar's murderer, among his pupils.

THEOPHANE, a daughter of Bisaltus, whom Neptune changed into a sheep to remove her from her numerous suitors, and conveyed to the island Crumissa. The god afterwards assumed the shape of a ram, and under this transformation he had by the nymph a ram with a golden fleece, which carried Phryxus to Colchis. *Ovid. Met.* 6, v. 177.—*Hygin. fab.* 183.

THEOPHĀNES, a Greek historian born at Mitylene. He was very intimate with Pompey, and from his friendship with the Roman general, his countrymen derived many advantages. After the battle of Pharsalia, he advised Pompey to retire to the court of Egypt. [Theophanes wrote a "History of the wars of the Romans in various countries, under the command of Pompey." Of this work their remain only a few fragments, quoted by Strabo, Plutarch, and Stobæus. Plutarch gives him a very unfavourable character for historic veracity.] *Cic. pro Arch. & Patere.—Plut. in Cic. & Pomp.*—His son, M. Pompeius Theophanes, was made governor of Asia, and enjoyed the intimacy of Tiberius.—[A Byzantine historian. He was of a rich and noble family, and turned monk. When Nicephorus, patriarch of Constantinople, was exiled by the emperor Leo, the Armenian, Theophanes paid him extraordinary honours, and was himself banished to the isle of Samothrace, where he died in 818. His Chronicle, beginning where that of Syncellus terminated, was extended to the commencement of the reign of Michael Curopalata. It is valuable for its facts, but displays the credulity and weak judgment of a superstitious mind. It was printed at Paris with a Latin version, and the notes of F. Goar, under the care of Combesis, in 1685, fol.]

THEOPHANIA, festivals celebrated at Delphi in honour of Apollo.

THEOPHILUS, a comic poet of Athens.—A physician, whose treatise *de Urinis* is best edited by Guidotius, L. Bat. 1728. [The best edition of another work of his, *De Fabrica Hominis*, is that by Morell, Paris, 1556, 8vo. Theophilus flourished under Heraclius about A. D. 630.]—[A bishop of Antioch, ordained to that see in 168 or 170 A. D. In his zeal against heresy he wrote against Marcion, and also against Hermogenes, and he composed other tracts, some of which are preserved. We have extant also three books against Autolytus. These works display, it is said, the earliest example of the use of the term "Trinity," as applied to the three persons of the Godhead. His work against Autolytus was published by Conrad Gesner, at Zurich, in 1546. It was annexed also to the Supplement of the Bibliotheca Patrum, in 1624.]—The name of Theophilus is common among the primitive Christians.

THEOPHRASTUS, a native of Eresus, in Lesbos, son of a fuller. He studied under Plato, and afterwards under Aristotle, whose friendship he gained, and whose warmest commendations he deserved. His original name was *Tyrtamus*, but this the philosopher

made him exchange for that of *Euphrastus*, [the fine speaker,] to intimate his excellence in speaking, and afterwards for that of *Theophrastus*, [the divine speaker,] which he deemed still more expressive of his eloquence, the brilliancy of his genius, and the elegance of his language. Theophrastus succeeded Aristotle in the Lyceum, and rendered himself so conspicuous, that in a short time the number of his auditors was increased to two thousand. Not only his countrymen courted his applause, but kings and princes were desirous of his friendship; and Cassander and Ptolemy, two of the most powerful of the successors of Alexander, regarded him with more than usual partiality. [Among his pupils were, Nicomachus, the son of Aristotle, whom his father entrusted by will to his charge; Erasistratus, a celebrated physician, and Demetrius Phalereus, who resided with him in the same house. Under the archonship of Xenippus, in the year 305 B. C. Sophocles, the son of Amphiclide, obtained a decree, (upon what ground we are not informed) making it a capital offence for any philosopher to open a public school without an express licence from the senate. Upon this the philosophers all left the city. But the next year the person himself who had proposed this law was fined five talents, and the philosophers returned with great public applause.] Theophrastus composed many books, and Diogenes has enumerated the titles of above 200 treatises, which he wrote with great elegance and copiousness. [All that remain are, a treatise "On the Natural History of Plants and Fossils;" "Of Winds;" "Of Fire;" a rhetorical work entitled "Moral Characters;" and a few metaphysical fragments. His "Characters" are an excellent production, but the text is very corrupt: the Preface to the work is the production of some monkish writer, and is replete with erroneous and contradictory statements.] He died, loaded with years and infirmities, in the 107th year of his age, B. C. 288, lamenting the shortness of life, and complaining of the partiality of nature in granting longevity to the crow and to the stag, but not to man. To his care we are indebted for the works of Aristotle, which the dying philosopher intrusted to him. [*vid.* Aristotle, and Scepis.] The best editions of Theophrastus is that of Heinsius, fol. L. Bat. 1613; and of his Characters, that of Casaubon, Bruns. 1659, 8vo; [that of Fischer, Coburg. 1763, 8vo; and that of Ast, Lips. 1816, 8vo.] The best edition of the works of Theophrastus now is that of Schneider, Lips. 1812, 4 vols. 8vo. There is a valuable edition of his treatise on Stones, with an English version and notes by Sir John Hill. Lond. 1777, 8vo.] *Cic. Tusc.* 3, c. 28, in *Brut.* c. 31, in *Orat.* 19, &c.—*Strab.* 13.—*Diog. in vitâ.*—*Ælian.* V. H. 2, c. 8, l. 34, c. 20, l. 8, c. 12.—*Quintil.* 10, c. 1.—*Plut. adv. colot.*

THEOPŌLIS, a name given to Antioch because the Christians first received their name there.

THEOPOMPUS, a king of Sparta, of the family of the Proclidæ, who succeeded his father Nicander, and distinguished himself by the many new regulations he introduced. He created the Ephori, and died after a long and peaceful reign, B. C. 723. While he sat on the throne the Spartans made war against Messenia. *Plut. in Lyc.*—*Paus.* 3, c. 7.—A famous Greek historian of Chios, disciple of Isocrates, who flourished B. C. 354. All his compositions are lost, except a few fragments quoted by ancient writers. He is compared to Thucydides and Herodotus as an historian, yet he is severely censured for his satirical remarks and illiberal reflections. He obtained a prize in which his master was a competitor, and he was liberally rewarded for composing the best funeral oration in honour of Mausolus. His father's name was Damastriatus. *Dionys. Hal.* 1.—*Plut. in Lys.*—*C. Nep.* 7.—*Paus.* 6, c. 18.—*Quintil.* 10, c. 1.—A comic poet in the age of Menander. He wrote 24 plays, all lost.—A son of Demaratus, who obtained several crowns at the Olympic games. *Paus.* 6, c. 10.—An orator and historian of Cnidus, very intimate with J. Cæsar. *Strab.* 14.

THEOPHYLACTUS SIMOCATTA, a Byzantine historian. [His history of the reign of the emperor Maurice is comprehended in eight books, and terminates with the massacre of this prince and his children by Phocas. Casaubon reckons this writer one of the best of the later Greek historians. His history was published at Paris, in 1617, folio.] An edition of his epistles was given by Aldus.—One of the Greek fathers who flourished A. D. 1070. [Dupin observes that his Commentaries are very useful for the literal explanation of the Scriptures; and Dr. Lardner observes, that he quotes no forged writings or apocryphal books of the New Testament, many of which he excludes by his observation on John 1, 31-34, that Christ wrought no miracle in his infancy, or before the time of his public ministry.] His works were edited at Venice, 4 vols. 1754 to 1763.

THEORIUS, a surname of Apollo at Træzene where he had a very ancient temple. It signifies clear-sighted.

THEOXENIA, a festival celebrated in honour of all the gods in every city of Greece, but especially at Athens. Games were then observed, and the conqueror who obtained the prize received a large sum of money, or, according to others, a vest beautifully ornamented. The Dioscuri established a festival of the same name in honour of the gods who had visited them at one of their entertainments.

THEOXENIUS, a surname of Apollo.

THERA, one of the Sporades in the Ægean Sea, anciently called *Callista*, now *Santorin*. It was first inhabited by the Phœnicians, who were left there under Membliares by Cadmus, when he went in quest of his sister Europa. [Herodotus makes Membliares to have been a relation of Cadmus, but Pausanias represents him as a person of very mean

origin.] It was called Thera by Theras, the son of Autesion, who settled there with a colony from Lacedæmon. [A colony from this island afterwards founded Cyrene in Africa. Pliny (N. H. 1, 236,) makes this island to have arisen from the sea in the 4th year of the 135th Olympiad.] *Paus.* 3, c. 1.—*Herodot.* 4.—*Strab.* 8.—A town of Caria.

THERAMÈNES, an Athenian philosopher and general in the age of Alcibiades. His father's name was Agnon. He was one of the 30 tyrants of Athens, but he had no share in the cruelties and oppression which disgraced their administration. He was accused by Critias, one of his colleagues, because he opposed their views, and he was condemned to drink hemlock, though defended by his own innocence and the friendly intercession of the philosopher Socrates. He drank the poison with great composure, and poured some of it on the ground, with the sarcastical exclamation of, *This is to the health of Critias*. This happened about 404 years before the Christian era. Thersamenes, on account of the fickleness of his disposition, has been called *Cothurnus*, a part of the dress used both by men and women. *Cic. de Orat.* 3, c. 16.—*Plut. in Alcib. &c.*—*C. Nep.*

THERAPNE, or **TERPNE**, a town of Læconia, [south of Sparta,] and a short distance west of the Eurotas, where Apollo had a temple called Phœbeum. It received its name from Terpne, a daughter of Lelex. Castor and Pollux were born there, and on that account they are sometimes called *Therapnæi fratres*. [Helen is also called *Therapnæa virgo*, from this the place of her birth.] *Paus.* 3, c. 14.—*Ovid. Fast.* 5, v. 223.—*Sil.* 6, v. 303, l. 8, v. 414, l. 13, v. 43.—*Liv* 2, c. 16.—*Dionys. Hal.* 2, c. 49.—*Stat.* 7, *Theb.* v. 793.

THERAS, a son of Autesion of Lacedæmon, who conducted a colony to Calista, to which he gave the name of Thera. He received divine honours after death. *Paus.* 3, c. 1 and 15.

[**THERASIA**, a small rocky island in the Ægean, separated from the north-west coasts of Thera by a narrow channel. According to Pliny, it was detached from Thera by a convulsion of nature.]

THERMA, a town of Macedonia, afterwards called *Thessalonica*, in honour of the wife of Cassander, and now *Salonichi*. [nd. Thessalonica.] The bay in the neighbourhood of Therma is called *Thermæus*, or *Thermaicus Sinus*, and advances far into the country, so much that Pliny has named it *Macedonicus Sinus*, by way of eminence, to intimate its extent. *Strab.*—*Tacit. Ann.* 5, c. 10.—*Herodot.*

THERMÆ, (*baths*.) [This term is frequently used in connection with an adjective. Thus, *Thermæ Selinuntia* are the warm baths adjacent to the ancient Selinus, now *Sciaccia*.—*Thermæ Himerenses*, those adjacent to Himeræ on the northern coast of Sicily, now *Termini*, which has also become the modern name for the remains of the ancient city. So also in speaking of the warm baths construct-

ed at Rome by various emperors, we read of the *Thermæ* of Dioclesian, &c.]

THERMÖDON, now *Termah*, a famous river of Cappadocia, in the ancient country of the Amazons, falling into the Euxine Sea near Themiscyra. [*vid.* Themiscyra.] There was also a small river of the same name in Bœotia, near Tanagra, which was afterwards called *Hæmon*. *Strab.* 11.—*Herodot.* 9, c. 27.—*Mela*, 1, c. 19.—*Paus.* 1, c. 1, l. 9, c. 19.—*Plut.* in *Dem.*—*Virg. Æn.* 11, v. 659.—*Ovid Met.* 2, v. 249, &c.

THERMOPYLÆ, a small pass leading from Thessaly into Locris, and Phocis, Bœotia, Attica, and the southern parts of Greece. It has a large ridge of mountains on the west part of the chain of Mount Oeta, and the sea on the east, with deep and dangerous marshes, being in the narrowest part only 25 feet in breadth. Thermopylæ receives its name from the *hot springs* which are in the neighbourhood. It is celebrated for a battle which was fought there B. C. 480, on the 7th of August, between Xerxes and the Greeks, in which 300 Spartans resisted for three successive days repeatedly the attacks of the most brave and courageous of the Persian army, which, according to some historians, amounted to five millions. There was also another battle fought there between the Romans and Antiochus king of Syria. [*Herodotus* states that the total amount of the Grecian forces at Thermopylæ, prior to the battle, was 5,200; of whom 3,100 were Peloponnesians. According to Pausanias, the whole number was 11,200. Diodorus Siculus makes the entire Grecian strength 7,400, and the Peloponnesians, who were among these, 4,000 in number. Each of these writers estimates the Spartan forces at 300; while, according to the two former, the Tegeans amounted to 700, and, according to the latter, to 1,000. They all agree in stating the Thebans to have been 400 strong. On intelligence being received of the advance of the Persians in their rear, all the confederates were dismissed, except the Thespians and Thebans; the former insisted on staying, the latter were compelled by the Spartans to remain, being suspected of treachery. The Thebans went over to the Persians when they saw them victorious. The Thespians and the Spartans, except two, (*vid.* Leonidas,) gloriously perished. A good deal of uncertainty prevails, however, notwithstanding the explicit declaration of Herodotus, respecting the number of allies that remained with the Spartans after the rest were dismissed. Diodorus Siculus speaks only of the Thespians; Pausanias, however, says, that the people of Mycenæ sent 80 men to Thermopylæ, who had part in this glorious day; and in another place he states that all the allies retired before the battle, except the Thespians and people of Mycenæ. The *springs*, whence Thermopylæ received its ancient name, are about half way between *Bodonitza* and *Zeitoun*. They issue principally from two mouths at the foot of the

limestone precipices of Oeta. The temperature, in the month of December, was found to be 111° of Fahrenheit. Dr. Holland found it to be 103° or 104° at the mouth of the fissures. The water is very transparent, but deposits a calcareous concretion (carbonate of lime,) which adheres to reeds and sticks, like the waters of the Anio at Tivoli, and the sulphureous lake between that place and Rome. A large extent of surface is covered with this deposit. It is impregnated with carbonic acid, lime, muriate of soda, and sulphur. The ground about the springs yields a hollow sound like that within the crater of the Solfaterra near Naples. In some places, Dr. Clarke observed cracks and fissures filled with stagnant water, through which a gaseous fluid was rising in large bubbles to the surface, its fetid smell bespeaking it to be sulphurated hydrogen. The springs are very copious, and immediately form several rapid streams running into the sea, which is apparently about a mile from the pass. Baths were built here by Herodes Atticus. The defile or strait continues for some distance beyond the hot springs, and then the road, which is still paved in many places, bears off all at once across the plain to Zeitoun, distant three hours from Thermopylæ. Near the springs there are faint traces of a wall and circular tower, composed of a thick mass of small stones, and apparently not of high antiquity. The foot of the mountain, however, Mr. Dodwell says, is so covered with trees and impenetrable bushes as to hide any vestiges which may exist of early fortifications. Herodotus says, that the wall built by the Phocians as a protection against the inroads of the Thessalians, was near the spring, and that it was formerly occupied by gates. This wall was subsequently repaired by the Greeks at the time of the Persian invasion; was at a later period renewed and fortified by Antiochus, when defending himself against the Romans; and lastly, was restored by Justinian, when that monarch sought to secure the tottering empire by fortresses and walls: he is stated also to have constructed cisterns here, for the reception of rain-water. The question is whether this be the site of the ancient wall, as Dr. Holland and Mr. Dodwell suppose, or whether the spring referred to by Herodotus be not the fountain mentioned by Dr. Clarke, who describes the wall, not as traversing the marsh, but as extending along the mountainous chain of Oeta, from sea to sea. The cisterns built by Justinian would hardly be in the marshy plain, but must be looked for within the fortified pass. The topography, however, of this part, requires to be more distinctly elucidated. Out of six celebrated rivers which discharge themselves into the sea in the vicinity of Thermopylæ, only three can at present be identified with any degree of certainty: these are the Boagrius, the Asopus, and the Sperchius. The other three were the Melas, the Dyra, and the Phœnix. "We know from Strabo," remarks Mr. Dodwell, "that all this

coast has been greatly changed by the violent efforts of nature; and it is probable, that, since the time of the geographer, the features of the country have been undergoing a gradual but unremitting alteration. The marshes have gained considerably on the sea, while the rivers which discharge themselves into the Maliac Gulf, continually rolling great quantities of earth, have formed long, low projections to a considerable distance from their mouths. The intermediate pools are every day more choked with sand and mud, which, in process of time, will probably be converted into marshy ground, and afterwards into cultivated land. Even the Cenæum promontory may, in the course of ages, become united with the Thessalian shore.

—It is very probable, however, that a more accurate examination of the spot will show, that the accuracy of Herodotus and Strabo has been somewhat too hastily arraigned, and that the changes have been less considerable than the author represents. "It is certain," remarks Dr. Holland, "that, as far back as the time of Herodotus, a morass formed one of the boundaries of the pass, even in its narrowest part; and it appears from his account, that the Phocians had artificially increased this, by allowing the water from the hot springs to spread itself over the surface, with the view of rendering the passage yet more impracticable to their restless neighbours, the Thessalians. From the later description of Livy and Pausanias, it is probable, that, before their time, this swampy plain had extended itself, and become more nearly resembling its present state."—Formidable as this pass may seem, it has never opposed an effectual barrier to an invading army; the strength of these Gates of Greece being rendered vain by the other mountain routes which avoid them. "The Persians," says Procopius, "found only one path over the mountains: now, there are many, and large enough to admit a cart or chariot." A path was pointed out to Dr. Clarke, to the north of the hot springs, which is still used by the inhabitants in journeying to Salonâ. After following this path to a certain distance, another road branches from it towards the south-east, according to the route pursued by the Persians. Dr. Holland ascended Mount Oeta by "a route equally singular and interesting, but difficult, and not free from danger." When the Gauls under Brennus invaded Greece, the treacherous discovery made to him of a path through the mountains, compelled the Greeks to retreat, to prevent their being taken in rear. Antiochus was in like manner forced to retreat with precipitation, on seeing the heights above the pass occupied by Roman soldiers, who, under the command of M. Porcius Cato, had been sent round to seize these positions. In the reign of Justinian the army of the Huns advanced to Thermopylæ, and discovered the path over the mountains. When Bajazet entered Greece toward the close of the fourteenth century, there appears to have been

little need of these artifices: a Greek bishop is stated to have conducted the Mohammedan conquerors through the Pass, to enslave his country. During the present revolution, Thermopylæ has never opposed any serious barrier against the progress of the Turkish forces. The passes of Callidromus and Cnemis were disputed on one occasion with success by a body of armatoles under Odysseus: but they have since been repeatedly suffered to cross the ridges of Othrys and Oeta without opposition.] *Herodot.* 7, c. 176, &c.—*Strab.* 9.—*Liv.* 36, c. 15.—*Mela*, 2, c. 3.—*Plut. in Cat.* &c.—*Paus.* 7, c. 15.

THERMUS, a town of Ætolia, the capital of the country.

THERON, a tyrant of Agrigentum, who died 472 B. C. He was a native of Bœotia, and son of Ænesidamus, and he married Demarete, the daughter of Gelon of Sicily. *Herodot.* 7.—*Pind. Olymp.* 2.

TERSANDER, a son of Polynices and Argia. He accompanied the Greeks to the Trojan war, but he was killed in Mysia by Telephus, before the confederate army reached the enemy's country. *Virg. Æn.* 2, v. 261.—*Apollod.* 3, c. 7.—A son of Sisyphus, king of Coriath.

THERSILOCHUS, a leader of the Pæonians in the Trojan war, killed by Achilles. *Virg. Æn.* 6, v. 483.

THERSIPPUS, a son of Agrius, who drove Ceneus from the throne of Calydon.—An Athenian author, who died 954 B. C.

THERSITES, the most deformed and illiberal of the Greeks during the Trojan war. He was fond of ridiculing his fellow-soldiers, particularly Agamemnon, Achilles, and Ulysses. Achilles killed him with one blow of his fist, because he laughed at his mourning the death of Penthesilea. *Ovid. ex Pont.* 4, el. 13, v. 15.—*Apollod.* 1, c. 8.—*Homer. Il.* 2, v. 213, &c.

THERESEIDÆ, a patronymic given to the Athenians from Theseus, one of their kings. *Virg. G.* 2, v. 383.

THERESES, a poem written by Codrus, containing an account of the life and actions of Theseus, and now lost. *Juv.* 1, v. 2.

THERESEUS, king of Athens, and son of Ægeus, by Æthra, the daughter of Pittheus, was one of the most celebrated of the heroes of antiquity. He was educated at Trœzene in the house of Pittheus, and as he was not publicly acknowledged to be the son of the king of Athens, he passed for the son of Neptune. When he came to years of maturity, he was sent by his mother to his father, and a sword was given him by which he might make himself known to Ægeus in a private manner. [*vid. Ægeus.*] His journey to Athens was not 'across the sea as it was usual with travellers, but Theseus determined to signalize himself in going by land and encountering difficulties. The road which led from Trœzene to Athens was infested with robbers and wild beasts, and rendered impassable; but these obstacles were easily removed by the courageous son of Ægeus. He destroyed

Corynetes, Synnis, Sciron, Cercyon, Procustes, and the celebrated Phæa. At Athens, however, his reception was not cordial, Medea lived there with Ægeus, and as she knew that her influence would fall to the ground if Theseus was received into his father's house, she attempted to destroy him before his arrival was made public. Ægeus was himself to give this cup of poison to this unknown stranger at a feast, but the sight of his sword on the side of Theseus reminded him of his amours with Æthra. He knew him to be his son, and the people of Athens were glad to find that this illustrious stranger, who had cleared Attica from robbers and pirates, was the son of their monarch. The Pallantides, who expected to succeed their uncle Ægeus on the throne, as he apparently had no children, attempted to assassinate Theseus, but they fell a prey to their own barbarity, and were all put to death by the young prince. The bull of Marathon next engaged the attention of Theseus. The labour seemed arduous, but he caught the animal alive, and after he had led it through the streets of Athens, he sacrificed it to Minerva, or the god of Delphi. After this Theseus went to Crete among the seven chosen youths whom the Athenians yearly sent to be devoured by the Minotaur. The wish to deliver his country from so dreadful a tribute engaged him to undertake this expedition. He was successful by means of Ariadne, the daughter of Minos, who was enamoured of him, and after he had escaped from the labyrinth with a clue of thread, and killed the Minotaur, [*vid.* Minotaurus,] he sailed from Crete with the six boys and seven maidens, whom his victory had equally redeemed from death. In the island of Naxos, where he was driven by the winds, he had the meanness to abandon Ariadne, to whom he was indebted for his safety. The rejoicings which his return might have occasioned at Athens were interrupted by the death of Ægeus, who threw himself into the sea when he saw his son's ship return with black sails, which was the signal of ill success. [*vid.* Ægeus.] His ascension on his father's throne was universally applauded. B. C. 1235. The Athenians were governed with mildness, and Theseus made new regulations and enacted new laws. The number of the inhabitants of Athens was increased by the liberality of the monarch, religious worship was attended with more than usual solemnity, a court was instituted which had the care of all civil affairs, and Theseus made the government democratical, while he reserved for himself only the command of the armies. The fame which he had gained by his victories and policy made his alliance courted; but Pirithous, king of the Lapithæ, alone wished to gain his friendship, by meeting him in the field of battle. He invaded the territories of Attica, and when Theseus had marched out to meet him, the two enemies, struck at the sight of each other, rushed between their two armies to embrace one another in the most cordial and affectionate manner, and from that

time began the most sincere and admired friendship, which has become proverbial. Theseus was present at the nuptials of his friend, and was the most eager and courageous of the Lapithæ in the defence of Hippodamia and her female attendants against the brutal attempts of the Centaurs. When Pirithous had lost Hippodamia, he agreed with Theseus, whose wife Phædra was also dead, to carry away some of the daughters of the gods. Their first attempt was upon Helen, the daughter of Leda, and after they had obtained this beautiful prize, they cast lots, and she became the property of Theseus. The Athenian monarch intrusted her to the care of his mother Æthra, at Aphidnæ, till she was of nubile years, but the resentment of Castor and Pollux soon obliged him to restore her safe into their hands. Helen, before she reached Sparta, became mother of a daughter by Theseus; but this tradition, confirmed by some ancient mythologists, is confuted by others, who affirm that she was but nine years old when carried away by the two royal friends, and Ovid introduces her in one of his epistles, saying, *Excepto redii passa timore. nihil.* Some time after Theseus assisted his friend in procuring a wife, and they both descended into the infernal regions to carry away Proserpiæ. Pluto, apprized of their intentions, stopped them. Pirithous was placed on his father's wheel, and Theseus was tied to a huge stone, on which he had sat to rest himself. Virgil represents him in this eternal state of punishment, repeating to the shades in Tartarus the words of *Discite justitiam moniti, & non temere divos.* Apollodorus, however, and others declare, that he was not long detained in hell; when Hercules came to steal the dog Cerberus, he tore him away from the stone, but with such violence that his skin was left behind. The same assistance was given to Pirithous, and the two friends returned upon the earth by the favour of Hercules, and the consent of the infernal deities, not, however, without suffering the most excruciating torments. During the captivity of Theseus in the kingdom of Pluto, Mnestheus, one of the descendants of Erechtheus, ingratiated himself into the favour of the people of Athens, and obtained the crown in preference to the children of the absent monarch. At his return Theseus attempted to eject the usurper, but to no purpose. The Athenians had forgotten his many services, and he retired with great mortification to the court of Lycomedes, king of the island of Scyros. After paying him much attention, Lycomedes, either jealous of his fame, or bribed by the presents of Mnestheus, carried him to a high rock on pretence of showing him the extent of his dominions, and threw him down a deep precipice. Some suppose that Theseus inadvertently fell down this precipice, and that he was crushed to death without receiving any violence from Lycomedes. The children of Theseus, after the death of Mnestheus, recovered the Athenian throne, and that the

memory of their father might not be without the honours due to a hero, they brought his remains from Scyros, and gave them a magnificent burial. They also raised him statues and a temple, and festivals and games were publicly instituted to commemorate the actions of a hero who had rendered such services to the people of Athens. These festivals were still celebrated with original solemnity in the age of Pausanias and Plutarch about 1200 years after the death of Theseus. The historians disagree from the poets in their accounts about this hero, and they all suppose, that instead of attempting to carry away the wife of Pluto, the two friends wished to seduce a daughter of Aidoneus, king of the Molossi. This daughter, as they say, bore the name of Proserpine, and the dog which kept the gates of the place was called Cerberus; and hence perhaps arises the fiction of the poets. Pirithous was torn to pieces by the dog, Theseus was confined in prison, from whence he made his escape some time after, by the assistance of Hercules. Some authors place Theseus and his friend in the number of the Argonauts, but they were both detained, either in the infernal regions, or in the country of the Molossi, in the time of Jason's expedition to Colchis. *Plut. in vitâ.*—*Apollod.* 3.—*Hygin.* fab. 14 and 79.—*Paus.* 1, c. 2, &c.—*Ovid. Met.* 7, v. 433.—*Ib.* 412. *Fast.* 3, v. 473 and 491.—*Heroid.*—*Diod.* 1 and 4.—*Lucan.* 2, v. 612.—*Homer. Od.* 21, v. 293.—*Hesiod. in Scut. Herc.*—*Ælian. V. H.* 4, c. 5.—*Stat. Theb.* 5, v. 432.—*Propert.* 3.—*Laclant. ad Theb. Stat.*—*Philost. Icon.* 1.—*Flacc.* 2.—*Apollon.* 1.—*Virg. Æn.* 6, v. 617.—*Seneca. in Hippol.*—*Stat. Achill.* 1.

THESIDÆ, a name given to the people of Athens because they were governed by Theseus.

THESIDES, a patronymic applied to the children of Theseus, especially Hippolytus. *Ovid. Her.* 4, v. 65.

THESMOPHORA, a surname of Ceres, as lawgiver, in whose honour festivals were instituted called *Thesmophoria*. The Thesmophoria were instituted by Triptolemus, or, according to some, by Orpheus, or the daughters of Danaus. The greatest part of the Grecian cities, especially Athens, observed them with great solemnity. The worshippers were free-born women, whose husbands were obliged to defray the expenses of the festival. They were assisted by a priest called *εσφρα σφραγος*, because he carried a crown on his head. There were also certain virgins who officiated, and were maintained at the public expense. The free-born women were dressed in white robes to intimate their spotless innocence; they were charged to observe the strictest chastity during three or five days before the celebration, and during the four days of the solemnity, and on that account it was usual for them to strew their bed with *agnus castus*, *fleabane*, and all such herbs as were supposed to have the power of expelling all venereal propensities. They were also

charged not to eat pomegranates, or to wear garlands on their heads, as the whole was to be observed with the greatest signs of seriousness and gravity, without any display of wantonness or levity. It was, however, usual to jest at one another, as the goddess Ceres had been made to smile by a merry expression when she was sad and melancholy for the recent loss of her daughter Proserpine. Three days were required for the preparation, and upon the 11th of the month called Pyanepsion, the women went to Eleusis, carrying books on their heads, in which the laws which the goddess had invented were contained. On the 14th of the same month the festival began, on the 16th day a fast was observed, and the women sat on the ground in token of humiliation. It was usual during the festival to offer prayers to Ceres, Proserpine, Pluto, and Calligenia, whom some suppose to be the nurse or favourite maid of the goddess of corn, or perhaps one of her surnames. There were some sacrifices of a mysterious nature, and all persons whose offence was small were released from confinement. Such as were initiated at the festivals of Eleusis assisted at the Thesmophoria. The place of high-priest was hereditary in the family of Eumolpus. *Ovid. Met.* 10, v. 431.—*Fast.* 4, v. 619.—*Apollod.* 1, c. 4.—*Virg. Æn.* 4, v. 58.—*Sophoc. in Ædip. Col.*—*Clem. Alex.*

THESMOTHÉTÆ, a name given to the last six archons among the Athenians, because they took particular care to enforce the laws, and too see justice impartially administered. They were at that time nine in number.

THESPIÆ, now *Neocorio*, a town of Bœotia, at the foot of Mount Helicon, which received its name from Thespia, the daughter of Asopus, or from Thespius. *Plin.* 4, c. 7.—*Paus.* 9, c. 26.—*Strab.* 9.

THESPIADÆ, the sons of the Thespiades. (*vid.* Thespius.)

THESPIADES, a name given to the 50 daughters of Thespius. (*vid.* Thespius.)—*Diod.* 4.—*Seneca. in Herc. Æt.* 369.—Also a surname of the nine Muses, because they were held in great veneration in Thespia. *Flacc.* 2, v. 368.—*Ovid. Met.* 5, v. 310.

THESPIS, a Greek poet of Attica, supposed by some to be the inventor of tragedy, 536 years before Christ. His representations were very rustic and imperfect. He went from town to town upon a cart, on which was erected a temporary stage, where two actors, whose faces were daubed with lees of wine, entertained the audience with choral songs, &c. Solon was a great enemy to his dramatic representations. [The two actors in the time of Thespiis did *not* both entertain the audience with "choral songs." Tragedy at first was nothing more than a song in honour of Bacchus, accompanied by gesticulations and dancing. In process of time were introduced relations of some mythological story, by a second person, who relieved the singer: *this* improvement was made by Thespiis. Afterwards another actor was added, who kept up a dialogue with the other performer. the

singer introducing the Bacchic hymn between the different portions of the performance. This was the improvement of Æschylus. Sophocles added a third actor.] *Horat. Art. P.* 276.—*Diog.*

THESPIUS, a king of Thespia, in Bœotia, son of Erechtheus, according to some authors. He was desirous that his fifty daughters should have children by Hercules, and therefore when that hero was at his court he permitted him to enjoy their company. This, which, according to some, was effected in one night, passes for the 13th and most arduous of the labours of Hercules, as the two following lines from the *arcana arcanissima* indicate:

*Tertius hinc decimus labor est durissimus, unâ
Quinquaginta simul stupravit nocte puellas.*

All the daughters of Thespius brought male children into the world, and some of them twins, particularly Procris the eldest, and the youngest. Some suppose that one of the Thespiades refused to admit Hercules to her arms, for which the hero condemned her to pass all her life in continual celibacy, and to become the priestess of a temple he had at Thespia. The children of the Thespiades, called *Thespiadæ*, went to Sardinia, where they made a settlement with Iolaus, the friend of their father. Thespius is often confounded by ancient authors with Thestius, though the latter lived in a different place, and, as king of Pleuron, sent his sons to the hunting of the Calydonian boar. *Apollod.* 2, c. 4.—*Paus.* 9, c. 26 and 27.—*Plut.*

THESPRŌTIA, a country of Epirus, [south-east of Chaonia.] It is watered by the rivers Acheron and Cocytus, which the poets after Homer have called the streams of hell. The oracle of Dodona was in Thesprotia. *Homer. Od.* 14, v. 315.—*Strab.* 7, &c.—*Paus.* 1, c. 17.—*Lucan.* 3, v. 179.

THESŒLIA, a country of Greece, whose boundaries have been different at different periods. [Properly speaking, Thessaly was bounded on the north by the chain of Olympus, separating it from Macedonia; on the west by that of Pindus, dividing it from Epirus; on the south by that of Oeta, parting it from Phocis and Ætolia; and on the east by the Ægean Sea.] It was generally divided into four separate provinces, Thessaliotis, Pelasgiotis, Istiæotis, and Phthiotis, to which some add Magnesia. It has been severally called *Æmonia*, *Pelasgicum*, *Argos*, *Hellas*, *Argeia*, *Dryopis*, *Pelagias*, *Pyrrhæa*, *Æmathia*, &c. [*vid.* *Hellas* and *Hellenes*.] As the Pelasgi returned after the Trojan war and re-possessed themselves of Thessaly, the name *Hellas*, at first exclusively applied to this country, ceased subsequently to have any reference whatever to it.] The name of Thessalia is derived from Thessalus, one of its monarchs. Thessaly is famous for a deluge which happened there in the age of Deucalion. [*vid.* *Deucalion*.] Its mountains and cities are also celebrated, such as Olympus, Pelion, Ossa, Larissa, &c. The Argonauts were partly natives of Thessaly. The

inhabitants of the country passed for a treacherous nation, so that false money was Thessalian coin, and a perfidious action Thessalian deceit. Thessaly was governed by kings, till it became subject to the Macedonian monarchs. [Thessaly abounded with a variety of plants, some of which were medicinal, and others poisonous. The knowledge of their different properties and uses caused the Thessalians to pass for a nation of sorcerers. The Thessalians are said to have been the first who managed horses with the bit, and used them in battles. Their cavalry were universally esteemed. The land is said to have been so rich that the corn grew too fast if it were not cut, or sheep turned in to graze upon it. Thessaly is now sometimes called *Janna*, a name which it appears to have received from that of the river Ion, which flows into the Peneus.] *Lucan.* 6, v. 438, &c.—*Dionys.* 210.—*Curt.* 3, c. 2.—*Ælian.* *V. H.* 3, c. 1.—*Paus.* 4, c. 36, l. 10, c. 1.—*Mela*, 2, c. 3.—*Justin.* 7, c. 6.—*Diod.* 4.

THESALIOTIS, a part of Thessaly at the south of the river Peneus.

THESŒLONICA, [now *Saloniki*,] an ancient town of Macedonia, first called *Therma*, and afterwards Thessalonica, from the wife of Cassander. According to ancient writers it was once very powerful, and it still continues to be a place of note. [Thessalonica was situated at the north-eastern extremity of the Sinus Thermaicus, or Gulf of *Saloniki*. It was a powerful and flourishing city, and was the residence of Cicero during a portion of his exile. Thessalonica is well known also from the preaching and epistles of St. Paul. For an account of the dreadful massacre of the inhabitants, *vid.* *Theodosius*.] *Strab.* 7.—*Dionys.*—*Cic. in Pis.* c. 17.—*Liv.* 29, c. 17, l. 40, c. 4, l. 44, c. 10 and 45.—*Mela*, 2, c. 3.—A daughter of Philip, king of Macedonia, sister to Alexander the Great. She married Cassander, by whom she had a son called Antipater, who put her to death. *Paus.* 3, c. 7.

THESŒLUS, a son of Hercules and Caliope, daughter of Euryphilus. Thessaly received its name from him. *Apollod.* 2.—*Dictys. Cret.* 2.—A physician who invited Alexander to a feast at Babylon to give him poison.—A physician of Lydia in the age of Nero. He gained the favours of the great and opulent at Rome, by the meanness and servility of his behaviour. He treated all physicians with contempt, and thought himself superior to all his predecessors.—A son of Cimon, who accused Alcibiades because he imitated the mysteries of Ceres.

THESTE, a sister of Dionysus the elder, tyrant of Syracuse. She married Philoxenus, and was greatly esteemed by the Sicilians.

THESTIA, a town of Ætolia, between the Evenus and Achelous. *Polyb.* 5.

THESTIADÆ and **THESTIADÉS**. *vid.* *Thespiadæ* and *Thespiades*.

THESTIUS, a king of Pleuron, and a son of Parthaon, father to Toxeus, Plexippus, and Althæa.—A king of Thespia. (*vid.* *Thes-*

pius.)—The sons of Thestius, called *Thestidae*, were killed by Meleager at the chase of the Calydonian boar. *Apollod.* 1, c. 7.

THESTOR, a son of Idmon and Laotoe, father to Calchas. From him Calchas is often called *Thestorides*. *Ovid. Met.* 12, v. 19.—*Stat.* 1, *Ach.* v. 497.—*Apollon.* 1, v. 239.—*Homer. Il.* 1, v. 69.

THETIS, one of the sea-deities, daughter of Nereus and Doris, often confounded with Tethys, her grandmother. She was courted by Neptune and Jupiter; but when the gods were informed that the son she should bring forth must become greater than his father, their addresses were stopped, and Peleus, the son of Æacus, was permitted to solicit her hand. Thetis refused him, but the lover had the artifice to catch her when asleep, and by binding her strongly, he prevented her from escaping from his grasp, in assuming different forms. When Thetis found that she could not elude the vigilance of her lover, she consented to marry him, though much against her inclination. Their nuptials were celebrated on Mount Pelion, with great pomp; all the deities attended except the goddess of discord, who punished the negligence of Peleus, by throwing into the midst of the assembly a golden apple, to be given to the fairest of all the goddesses. (*vid. Discordia.*) Thetis became mother of several children by Peleus, but all these she destroyed by fire in attempting to see whether they were immortal. Achilles must have shared the same fate, if Peleus had not snatched him from her hand as she was going to repeat the cruel operation. She afterwards rendered him invulnerable by plunging him in the waters of the Styx, except that part of the heel by which she held him. As Thetis well knew the fate of her son, she attempted to remove him from the Trojan war by concealing him in the court of Lycomedes. This was useless, he went with the rest of the Greeks. The mother, still anxious for his preservation, prevailed upon Vulcan to make him a suit of armour; but when it was done, she refused the god the favours which she had promised him. When Achilles was killed by Paris, Thetis issued out of the sea with the Nereides to mourn his death, and after she had collected his ashes in a golden urn, she raised a monument to his memory, and instituted festivals in his honour. *Hesiod. Theog.* v. 244, &c.—*Apollod.* 1, c. 2 and 9, l. 3, c. 13.—*Hygin.* fab. 54.—*Homer. Il.* 1, &c. *Od.* 24, v. 55.—*Paus.* 5, c. 13, &c.—*Ovid. Met.* 11, fab. 7. l. 12, fab. 1, &c.

THEUTIS, or **TEUTHIS**, a prince of a town of the same name in Arcadia, who went to the Trojan War. He quarrelled with Agamemnon at Aulis, and when Minerva, under the form of Melas, son of Ops, attempted to pacify him, he struck the goddess and returned home. Some say that the goddess afterwards appeared to him and showed him the wound which he had given her in the thigh, and that he died soon after. *Paus.* 8, c. 28.

THIA, the mother of the sun, moon, and

Aurora, by Hyperion. (*vid. Thea.*) *Hesiod. Theog.* v. 371.

THIMBRON, a Lacedæmonian, chosen general to conduct a war against Persia. He was recalled, and afterwards re-appointed. He died B. C. 391. *Diod.* 17.

THIRMIDA, a town of Numidia, where Hiempsal was slain. *Sall. Jug.* 2.

THISBE, a beautiful woman of Babylon. (*vid. Pyramus.*)—A town of Bœotia, between two mountains. *Paus.* 9, c. 32.

THOAS, a king of Taurica Chersonesus, in the age of Orestes and Pylades. He would have immolated these two celebrated strangers on Diana's altars, according to the barbarous customs of the country, had they not been delivered by Iphigenia. (*vid. Iphigenia.*) According to some, Thoas was the son of Borysthænes. *Ovid. Pont.* 3, el. 2.—A king of Lemnos, son of Bacchus and Ariadne the daughter of Minos, and husband of Myrine. He had been made king of Lemnos by Rhadamantus. He was still alive when the Lemnian women conspired to kill all the males in the island, but his life was spared by his only daughter Hypsipyle, in whose favour he had resigned the crown. Hypsipyle obliged her father to depart secretly from Lemnos, to escape from the fury of the women, and he arrived safe in a neighbouring island, which some call Chios, though many suppose that Thoas was assassinated by the enraged females before he had left Lemnos. Some mythologists confound the king of Lemnos with that of Chersonesus, and suppose that they were one and the same man. According to their opinion, Thoas was very young when he retired from Lemnos, and after that he went to Taurica Chersonesus, where he settled. *Flacc.* 8, v. 208.—*Hygin.* fab. 74, 120.—*Ovid. in Ib.* 384.—*Heroid.* 6, v. 114.—*Stat. Theb.* 5, v. 262 and 486.—*Apollon. Rhod.* 1, v. 209 and 615.—*Apollod.* 1, c. 9, l. 3, c. 6.—*Eurip. in Iphig.*—An officer of Ætolia, who strongly opposed the views of the Romans, and favoured the interest of Antiochus, B. C. 193.

THOMYRIS, called also Tamyris, Tameris, Thamyris, and Tomyris, was queen of the Massagetæ. After her husband's death, she marched against Cyrus, who wished to invade her territories, cut his army to pieces, and killed him on the spot. The barbarous queen ordered the head of the fallen monarch to be cut off and thrown into a vessel full of human blood, with the insulting words of *satia te sanguine quem sitisti*. Her son had been conquered by Cyrus before she marched herself at the head of her armies. *Herodot.* 1, c. 205.—*Justin.* 1, c. 8.—*Tibull.* 4, el. 1, v. 143.

THORAX, a mountain near Magoesia in Ionia, where the grammarian Daphitas was suspended on a cross for his abusive language against kings and absolute princes, whence the proverb *cave a Thorace*. *Strab.* 14.—A Lacedæmonian officer who served under Lysander, and was put to death by the Ephorians. *Plut. in Lys.*

THORIA LEX, *agraria*, by Sp. Thorius, the tribune. It ordained that no person should pay any rent for the land which he possessed. It also made some regulations about grazing and pastures. *Cic. in Brut.*

THORNAX, a mountain of Argolis. It received its name from Thornax, a nymph who became mother of Buphagus by Japetus. The mountain was afterwards called *Coccygia*, because Jupiter changed himself there into a cuckoo. *Paus.* 3, c. 27.

THOTH, an Egyptian deity, the same as Mercury.

THRÆCE, a daughter of Titan.—A name of Thrace. [*vid.* Thracia.]

THRÆCES, the inhabitants of Thrace. [*vid.* Thracia.]

THRÆCIA, a large country of Europe, lying to the east of Macedonia. [It was a barbarous country in the interior, but had many Greek colonies on the coast. The geography of this country is far from being well ascertained. It was separated from Macedonia by the Strymon and the ridges of Mount Pangæus and Mount Rhodope on the west, from Moesia by Mount Hæmus on the north, on the east was the Euxine, and on the south was the Ægean Sea.] The Thracians were looked upon as a cruel and barbarous nation, they were naturally brave and warlike, addicted to drinking and venereal pleasures, and they sacrificed without the smallest humanity their enemies on the altars of their gods. Their government was originally monarchical, and divided among a number of independent princes. Thrace was barren as to its soil. It received its name from Thrax, the son of Mars, the chief deity of the country. The first inhabitants lived upon plunder, and on the milk and flesh of sheep. It forms now the province of Romania. *Herodot.* 4, c. 99, l. 5, c. 3.—*Strab.* 1, &c.—*Virg. Æn.* 3, &c.—*Mela*, 2, c. 2, &c.—*Paus.* 9, c. 29, &c.—*Ovid. Met.* 11, v. 92, l. 13, v. 565, &c.—*C. Nep. in Alc.* 11.

THRÆSÆA, or **THRÆSÆA PÆTUS**, [a Roman senator in the reign of Nero, distinguished for his integrity and patriotism. He was a native of Patavium, educated in Stoical tenets, and a great admirer of Cato of Utica, whose life he wrote. His contempt of the base adulation of the senate, and his open and manly animadversions on the enormities of the emperor, were the occasion of his being condemned to death. He died A. D. 66, in the 13th year of Nero's reign. Tacitus says that Nero endeavoured to extirpate virtue itself by the destruction of Pæta and Soranus.] *Juv.* 5, v. 36.—*Mart.* 1, ep. 19.—*Tacit.* A. 15, c. 16.

THRASYBŪLUS, a famous general of Athens who began the expulsion of the 30 tyrants of his country, though he was only assisted by 30 of his friends. His efforts were attended with success, B. C. 401, and the only reward he received for this patriotic action was a crown made with two twigs of an olive-branch; a proof of his own disinterestedness and of the virtues of his countrymen. The Athenians

employed a man whose abilities and humanity were so conspicuous, and Thrasybulus was sent with a powerful fleet to recover their lost power in the Ægean and on the coast of Asia. After he had gained many advantages, this great man was killed in his camp by the inhabitants of Aspendus, whom his soldiers had plundered without his knowledge, B. C. 391. *Diod.* 14.—*C. Nep. in vitâ.*—*Cic. Phil.*—*Val. Max.* 4, c. 1.—A tyrant of Miletus, B. C. 634.—A son of Gelon, banished from Syracuse, of which he was the tyrant, B. C. 466.

THRASYLLUS, a man of Attica, so disordered in his mind that he believed all the ships which entered the Piræus to be his own. He was cured by means of his brother, whom he liberally reproached for depriving him of that happy illusion of mind. *Ælian. V. H.* 4, c. 25.—[One of the Athenian commanders at the battle of Arginusæ, condemned to death with his colleagues, for omitting to collect and bury the dead after the action. *vid.* Arginusæ.]—A Greek Pythagorean philosopher and mathematician, who enjoyed the favours and the friendship of Augustus and Tiberius. *Suet. in Tib.*

THRASYMÆCHUS, a native of Carthage who became the pupil of Isocrates and of Plato. Though he was a public teacher at Athens, he starved for want of bread, and at last hung himself. *Juv.* 7, v. 204.

THRASYMÉNUS, a lake of Italy near Perugia, celebrated for a battle fought there between Annibal and the Romans under Flaminius, B. C. 217. No less than 15,000 Romans were left dead on the field of battle, and 10,000 taken prisoners, or, according to Livy, 6,000, or Polybius, 15,000. The loss of Annibal was about 1,500 men. About 10,000 Romans made their escape, all covered with wounds. This lake is now called the lake of *Perugia*. [“The lake,” says Eustace, “is a very noble expanse of water, about ten miles in length and about seven in breadth. Three little islands rise in it, the largest and the least about a mile from the northern shore, the other near the southern extremity. The banks of the lake ascend gradually, but in some places rapidly, from its margin.”] *Strab.* 5.—*Ovid. Fast.* 6, v. 765.—*Plut.*

THREICUS, of Thrace. Orpheus is called by way of eminence, *Threicus Sacerdos*. *Virg. Æn.* 6, v. 645.

THREISSA, an epithet applied to Harpalice, a native of Thrace. *Virg. Æn.* 1, v. 320.

THRIAMBUS, one of the surnames of Bacchus.

THRONIUM, a town of Phocis, where the Boagrius falls into the sea, in the Sinus Maliacus. [It was the chief town of the Locri Epicnemidii, and is now *Bodonitza*.] *Liv.* 36, c. 20.—*Strab.* 9.—*Plin.* 4, c. 7.—Another of Thesprotia.

THŪCŪDĪDES, a celebrated Greek historian born at Athens. His father's name was Olorus, and among his ancestors he reckoned

the great Miltiades. [He was born thirteen years after Herodotus, and forty years before the commencement of the Peloponnesian war. This date has been preserved for us by Pamphila, a female author of the age of Nero, and by Aulus Gellius in his *Noctes Atticæ*. Thucydides has been sometimes confounded with one of the antagonists of Pericles, who bore the same name, but was the son of Milesias. It is said also, that being present in early youth at the Olympic games, when Herodotus read his history, he was so touched by the applause which the latter received as to burst into tears. This little anecdote, however, so creditable to Thucydides, appears very apocryphal. It is related indeed by the anonymous author of his life, but no preceding writer makes any mention of it.] His youth was distinguished by an eager desire to excel in the vigorous exercises and gymnastic amusements which called the attention of his cotemporaries, and when he had reached the years of manhood, he appeared in the Athenian armies. During the Peloponnesian war he has commissioned by his countrymen to relieve Amphipolis; but the quick march of Brasidas, the Lacedæmonian general, defeated his operations, and Thucydides, unsuccessful in his expedition, was banished from Athens. This happened in the eighth year of this celebrated war. [It seems he had command of a fleet in this quarter. He saved, however, Elione, which was likewise threatened by the enemy. Being banished from Athens, he retired to Scapteyle in Thrace, where he possessed some mines in right of his wife. Here he remained twenty years, and began to write his history of the Peloponnesian war. He returned to Athens after it had been taken by Lysander. Pausanias says, however, that he was assassinated on the way; but he mistakes the date, for it appears from the history, that Thucydides survived the war.] This famous history is continued only to the 21st year of the war, and the remaining part of the time till the demolition of the walls of Athens, was described by the pen of Theopompus and Xenophon. [The history of Thucydides was interrupted by his death. The eighth and last book is imperfect and inferior to the rest, a circumstance which renders it probable that this portion of his work had not been revised by the historian previous to his death.] Thucydides wrote in the Attic dialect, as possessed of more vigour, purity, elegance, and energy. [Thucydides is regarded as the *canon*, or perfection, of Atticism. Dionysius of Halicarnassus has been unjustly severe on his style. A justification of the historian, in this respect, has been attempted by Poppo, one of the late editors of the work. Among the Latin writers, Sallust and Tacitus appear to have taken Thucydides for their model.] He spared neither time nor money to procure authentic materials; and the Athenians, as well as their enemies, furnished him with many valuable communications, which contributed to throw

great light on the different transactions of the war. The historian of Halicarnassus has been compared with the son of Olorus, but each has his peculiar excellence. Sweetness of style, grace, and elegance of expression, may be called the characteristics of the former, while Thucydides stands unequalled for the fire of his description, the conciseness, and at the same time, the strong and energetic matter of his narrative. [The conciseness of Thucydides, however, sometimes degenerates into obscurity, particularly in his harangues: nor does he seem to be very solicitous about the elegance of his style or the purity of his language, but more ambitious to communicate information than to please the ear. Wholly engaged with his subject he is not anxious about the choice of words, or their nice collocation, nor does he even sometimes regard the strict rules of grammar in the ardour of composition. These defects, which some ignorantly admire, are counterbalanced by the justness and dignity of his sentiments, the fidelity and accuracy of his details, and the judicious reflections he constantly makes upon every plan that was proposed and every measure that was pursued. His speeches may be considered as the philosophical part of his history, as they develop the causes of events, the interests, motives, views, and principles of all the states engaged in that ruinous war, and bring these important points more into view than the detached reflections of modern historians. In the narration of great events he has seldom been equalled. The plague of Athens, the siege of Platæa, the sedition at Corcyra, the defeat of the Athenians in Sicily, are painted in the most picturesque and forcible manner.] His relations are authentic, as he himself was interested in the events he mentions; his impartiality is indubitable, as he no where betrays the least resentment against his countrymen, and the factious partizans of Cleon, who had banished him from Athens. Many have blamed the historian for the injudicious distribution of his subject; and while, for the sake of accuracy, the whole is divided into summers and winters, the thread of the history is interrupted, the scene continually shifted; and the reader, unable to pursue events to the end, is transported from Persia to Peloponnesus, or from the walls of Syracuse to the coast of Corcyra. The animated harangues of Thucydides have been universally admired; he found a model in Herodotus, but he greatly surpassed the original. The history of Thucydides was so admired, that Demosthenes, to perfect himself as an orator, transcribed it eight different times, and read it with such attention that he could almost repeat it by heart. Thucydides died at Athens, where he had been recalled from his exile, in his 80th year, 391 years before Christ. The best editions of Thucydides are those of Duker, fol. Amst. 1731; of Glasgow, 12mo. 8 vols. 1759; of Hudson, fol. Oxon. 1696; and the 8vo. of Bipont. 1738, 6 vols. [To these may be added the improved edi-

tion of Duker, by Gottleber and Bayer, Lips. 1790-1804, 2 vols. 4to; and that of Haackius, Lips. 1819, 3 vols. 8vo.] *Cic. de Orat. &c.*—*Diod. 12.*—*Dionys. Hal. de Thuc.*—*Elian. V. H. 12, c. 50.*—*Quintil.*—A son of Milesias, in the age of Pericles. He was banished for his opposition to the measures of Pericles, &c.

THURISTO, one of the deities of the Germans *Tacit.*

THULE, an island in the most northern parts of the German ocean, to which, on account of its great distance to the north, the ancients gave the epithet of *ultima*. Its situation was never accurately ascertained, hence its present name is unknown by modern historians. Some suppose that it is the island now called Iceland, or part of Greenland, whilst others imagine it to be one of the Shetland Isles. [The Thule mentioned by Tacitus in his life of Agricola, and which that commander discovered in circumnavigating Britain, coincides with *Mainland*, one of the Shetland Isles. The Thule spoken of by Pytheas, the ancient Greek navigator, was different from this. The relation of Pytheas is rather romantic in some of its features; as, for example, when he states that its climate was neither earth, air, nor sea, but a chaotic confusion of these three elements: from other parts of his narrative, however, many have been led to suppose that his Thule was modern Iceland or Norway. Mannert declares himself in favour of the former; D'Anville opposes it. Ptolemy places the middle of this Thule in 63° of latitude, and says that at the time of the equinoxes the days were 24 hours, which could not have been true at the equinoxes, but must have referred to the solstices, and therefore this island is supposed to have been in 66° 30' lat. that is, under the polar circle. The Thule of which Procopius speaks, D'Anville makes to correspond with the modern canton of *Tylemar* in Norway. The details of Procopius, however, seem to agree rather with the accounts that have been given of the state of ancient Lapland. Some modern geographers think that by Thule the ancients mean merely Scandinavia, of which their knowledge was very limited.] *Stat. 3, Syl. 5, v. 20.*—*Strab. 1.*—*Mela, 3, c. 6.*—*Tacit. Agric. 10.*—*Plin. 2, c. 75, l. 4, c. 16.*—*Virg. G. 1, v. 30.*—*Juv. 15, v. 112.*

THURIE, II, or IUM, a town of Lucania, in Italy, built by a colony of Athenians on the ruins of Sybaris, B. C. 444. In the number of this Athenian colony were Lysias and Herodotus. [*vid. Sybaris.*] *Strab. 6.*—*Plin. 12, c. 4.*—*Mela, 2, c. 4.*—A town of Messenia. *Paus. 4, c. 31.*—*Strab. 8.*

THURINUS, a name given to Augustus when he was young, either because some of his progenitors were natives of Thurium, or because they had distinguished themselves there. *Sueton. Aug. 7.*

THUSCIA, a country of Italy, the same as Etruria. [*vid. Etruria.*]

THYÄDES, (*sing.* THYAS) a name of the

Bacchanals. They received it from *Thyas*, daughter of *Castalius* and mother of *Delphus* by Apollo. She was the first woman who was priestess of the god Bacchus. *Virg. Æn. 1, v. 302.*—*Paus. 10, c. 4.*

THYÄMIS, a river of Epirus falling into the Ionian Sea. [Cicero's friend Atticus had a country-seat here, called *Amaltheum*, near *Torone*.] *Paus. 1, c. 11.*—*Cic. 7, Att. 2.*

THYATIRA, [a city of Lydia, near the northern confines, situate on the small river *Lycus*, not far from its source. According to Pliny, its original name was *Pelopia*; and Strabo makes it to have been founded by a colony of Macedonians. It was enlarged by *Seleucus Nicator*, and was selected as a place of arms by *Andronicus*, who declared himself heir to the kingdom of *Pergamus* after the death of *Attalus*. *Thyatira*, according to Strabo, belonged originally to *Mysia*; from the time of Pliny, however, we find it ascribed to *Lydia*. Its ruins are now called *Ak-Hisar*, or the white castle. This was one of the churches mentioned in the Revelations.] *Liv. 37, c. 8 and 44.*

THYESTES, a son of *Pelops* and *Hippodamia*, and grandson of *Tantalus*, debauched *Ærope*, the wife of his brother *Atræus*, because he refused to take him as his colleague on the throne of *Argos*. This was no sooner known, than *Atræus* divorced *Ærope*, and banished *Thyestes* from his kingdom; but soon after, the more effectually to punish his infidelity, he expressed a wish to be reconciled to him, and recalled him to *Argos*. *Thyestes* was received by his brother at an elegant entertainment, but he was soon informed that he had been feeding upon the flesh of one of his own children. This *Atræus* took care to communicate to him by showing him the remains of his son's body. This action appeared so barbarous, that, according to the ancient mythologists, the sun changed his usual course not to be a spectator of so bloody a scene. *Thyestes* escaped from his brother and fled to *Epirus*. Some time after he met his daughter *Pelopeia* in a grove sacred to *Minerva*, and he offered her violence without knowing who she was. This incest, however, according to some, was intentionally committed by the father, as he had been told by an oracle, that the injuries he had received from *Atræus* would be avenged by a son born from himself and *Pelopeia*. The daughter, pregnant by her father, was seen by her uncle *Atræus* and married, and some time after she brought into the world a son, whom she exposed in the woods. The life of the child was preserved by goats; he was called *Ægysthus*, and presented to his mother, and educated in the family of *Atræus*. When grown to years of maturity, the mother gave her son *Ægysthus* a sword, which she had taken from her unknown ravisher in the grove of *Minerva*, with hopes of discovering who he was. Meantime *Atræus*, intent to punish his brother, sent *Agamemnon* and *Menelaus* to pursue him, and when at last they found him, he was dragged to *Argos*, and

thrown into a close prison. Ægypthus was sent to murder Thyestes, but the father recollected the sword which was raised to stab him, and a few questions convinced him that his assassin was his own son. Pelopeia was present at this discovery, and when she found that she had committed incest with her father, she asked Ægypthus to examine the sword, and immediately plunged it into her own breast. Ægypthus rushed from the prison to Atreus, with the bloody weapon, and murdered him near an altar, as he wished to offer thanks to the gods on the supposed death of Thyestes. At the death of Atreus, Thyestes was placed on his brother's throne by Ægypthus, from which he was soon after driven by Agamemnon and Menelaus. He retired from Argos, and was banished into the island of Cythera by Agamemnon, where he died. *Apollod.* 2, c. 4.—*Sophoc.* in *Ajax*.—*Hygin.* fab. 86, &c.—*Ovid.* in *Ib* 359.—*Lucan.* 1, v. 544, l. 7, v. 451.—*Senec.* in *Thyest.*

THYMBRA, a small town of Lydia, near Sardis, celebrated for a battle which was fought there between Cyrus and Cræsus, in which the latter was defeated. The troops of Cyrus amounted to 196,000 men, besides chariots, and those of Cræsus were twice as numerous.—A plain in Troas, through which a small river, called Thymbrius, falls in its course to the Scamander. Apollo had there a temple, and from thence he is called *Thymbraeus*. Achilles was killed there by Paris, according to some. *Strab.* 13.—*Stat.* 4. *Sylv.* 7, v. 22.—*Dictys. Cret.* 2, c. 52, l. 2, c. 1.

THYMBRÆUS, a surname of Apollo. *Virg.* *G.* 4, v. 323. *Æn.* 3, v. 85. (*vid.* Thymbra.) [THYMBRĪUM, a city of Phrygia, east of Ipsus, now *Tshaktlu*.]

THYMETES, a king of Athens, son of Oxinthus, the last of the descendants of Theseus, who reigned at Athens. He was deposed because he refused to accept a challenge sent by Xanthus, king of Bœotia, and was succeeded by a Messenian B. C. 1128, who repaired the honour of Athens by fighting the Bœotian king. *Paus.* 2, c. 18.—A Trojan prince whose wife and son were put to death by order of Priam. It was to revenge the king's cruelty that he persuaded his countrymen to bring the wooden horse within their city. He was son of Laomedon, according to some. *Virg. Æn.* 2, v. 32.—*Dictys. Cret.* 4, c. 4.

THYNI, or BITHYNI, a people of Bithynia; hence the word *Thyna merx* applied to their commodities. [They were of Thracian origin. *vid.* Bithynia.] *Horat.* 3, od. 7, v. 3.—*Plin.* 4, c. 11.

THYŌNE, a name given to Semele after she had been present d with immortality by her son Bacchus. *Apollod.* 3, c. 5.

THYŌNEUS, a surname of Bacchus from his mother Semele, who was called *Thyone*. [Some derive the name from *θυω*, *furere*.] *Apollod.* 3, c. 5.—*Horat.* 1, od. 17, v. 23.—*Ovid. Met.* 4, v. 13.

THYRE, a town of the Messenians, famous for a battle fought there between the Argives and the Lacedæmonians. *Herodot.* 1, c. 82.—*Stat. Theb.* 4, v. 48.

THYRĒA, an island on the coast of Peloponnesus, near Hermione. *Herodot.* 6, c. 76.

THYRSAGĒTĒ, a people of Sarmatia, who live upon hunting. [Herodotus makes the Tanais rise in their territory.] *Plin.* 4, c. 12.

THYRSUS, a river of Sardinia, now *Oristagni*.

TIBERIAS, a town of Galilee, built by Herod, near a lake of the same name, and called after Tiberius. [The lake was previously called by the name of Gennesareth, from a pleasant district called Gennesar, at the northern extremity of the lake. Tiberias is often mentioned by the Jewish writers, because, after the taking of Jerusalem, there was at Tiberias a succession of Hebrew judges and doctors, till the fourth century. Epiphanius says that a Hebrew translation of St. John and the Acts of the Apostles was kept in this city.] *Plin.* 5, c. 16.—*Joseph.* *A.* 18, c. 3.

TIBERĪNUS, son of Capetas, and king of Alba, was drowned in the river Albula, which on that account assumed the name of *Tiberis*, of which he became the protecting god. *Liv.* 1, c. 3.—*Cic. de Nat. D.* 2, c. 20.—*Varro de L. L.* 4, c. 5, &c.—*Ovid. Fast.* 2, v. 389, l. 4, v. 47.

TIBĒRIS, Tyberis, Tiber, or Tibris, a river of Italy, on whose banks the city of Rome was built. It was originally called *Albula*, from the whiteness of its waters, and afterwards Tiberis, when Tiberinus, king of Alba, had been drowned there. [It is probable that *Albula* was the Latin name of the river, and Tiberis or Tibris the Tuscan one. Varro informs us that a prince of the Veientes, named *Dehebris*, gave his name to the stream, and that out of this grew in time the appellations Tiberis and Tibris. It is often called by the Greeks *Thymbriis*, (*ὁ Θουμβρις*).] It was also named *Tyrrhænus*, because it watered Etruria, and *Lydius* because the inhabitants of the neighbourhood were supposed to be of Lydian origin. [*vid.* Etruria.] The Tiber rises in the Appenines, and falls into the Tyrrhene Sea 16 miles below Rome, after dividing Latium from Etruria. [*vid.* Ostia.] *Ovid. Fast.* 4, v. 47, 329, &c. l. 5, v. 641, in *Ib.* 514.—*Lucan.* 1, v. 381, &c.—*Varro de L. L.* 4, c. 5.—*Virg. Æn.* 7, v. 30.—*Horat.* 1, Od. 2, v. 13.—*Mela*, 2, c. 4.—*Liv.* 1, c. 3.

TIBĒRIUS, Claudius Drusus Nero, a Roman emperor after the death of Augustus, descended from the family of the Claudii. In his early years he commanded popularity by entertaining the populace with magnificent shows and fights of gladiators, and he gained some applause in the funeral oration which he pronounced over his father, though only nine years old. His first appearance in the Roman armies was under Augustus, in the war against the Cantabri, and afterwards in the capacity of general he obtained victories in different parts of the empire, and was re-

warded with a triumph. Yet, in the midst of his glory, Tiberius fell under the displeasure of Augustus, and retired to Rhodes, where he continued for seven years as an exile, till, by the influence of his mother Livia with the emperor, he was recalled. His return to Rome was the more glorious; he had the command of the Roman armies in Illyricum, Pannonia, and Dalmatia, and seemed to divide the sovereign power with Augustus. At the death of this celebrated emperor, Tiberius, who had been adopted, assumed the reins of government; and while with dissimulation and affected modesty he wished to decline the dangerous office, he found time to try the fidelity of his friends, and to make the greatest part of the Romans believe that he was invested with the purple, not from his own choice, but by the recommendation of Augustus, and the urgent entreaties of the Roman senate. The beginning of his reign seemed to promise tranquillity to the world; Tiberius was a watchful guardian of the public peace, he was the friend of justice, and never assumed the sounding titles which must disgust a free nation; but he was satisfied to say of himself that he was the master of his slaves, the general of his soldiers, and the father of the citizens of Rome. That seeming moderation, however, which was but the fruit of the deepest policy, soon disappeared, and Tiberius was viewed in his real character. His ingratitude to his mother Livia, to whose intrigues he was indebted for the purple, his cruelty to his wife Julia, and his tyrannical oppression and murder of many noble senators, rendered him odious to the people, and suspected even by his most intimate favourites. The armies mutinied in Pannonia and Germany, but the tumults were silenced by the prudence of the generals and the fidelity of the officers, and the factious demagogues were abandoned to their condign punishment. This acted as a check upon Tiberius in Rome; he knew from thence, as his successors experienced, that his power was precarious, and his very existence in perpetual danger. He continued as he had begun, to pay the greatest deference to the senate; all libels against him he disregarded, and observed that in a free city, the thoughts and the tongue of every man should be free. The taxes were gradually lessened, and luxury restrained by the salutary regulations, as well as by the prevailing example and frugality of the emperor. While Rome exhibited a scene of peace and public tranquillity, the Barbarians were severally defeated on the borders of the empire, and Tiberius gained new honours by the activity and valour of Germanicus and his other faithful lieutenants. Yet the triumphs of Germanicus were beheld with jealousy. Tiberius dreaded his power, he was envious of his popularity, and the death of that celebrated general in Antioch was, as some suppose, accelerated by poison, and the secret resentment of the emperor. Not only his relations and friends, but the great and opulent were sacrificed to

his ambition, cruelty, and avarice; and there was scarce in Rome one single family that did not reproach Tiberius for the loss of a brother, a father, or a husband. He at last retired to the island of Caprea, on the coast of Campania, where he buried himself in unlawful pleasures. The care of the empire was intrusted to favourites, among whom Sejanus for a while shone with uncommon splendour. In this solitary retreat the emperor proposed rewards to such as invented new pleasures, or could produce fresh luxuries. He forgot his age as well as his dignity, and disgraced himself by the most unnatural vices and enormous indulgences which can draw a blush, even upon the countenance of the most debauched and abandoned. While the emperor was lost to himself and to the world the provinces were harassed on every side by the Barbarians, and Tiberius found himself insulted by those enemies whom hitherto he had seen fall prostrate at his feet with every mark of submissive adulation. At last, grown weak and helpless through infirmities, he thought of his approaching dissolution; and as he well knew that Rome could not exist without a head, he nominated as his successor Caius Caligula. Many might inquire, why a youth naturally so vicious and abandoned as Caius was chosen to be the master of an extensive empire; but Tiberius wished his own cruelties to be forgotten in the barbarities which might be displayed in the reign of his successor, whose natural propensities he had well defined, in saying of Caligula that he bred a serpent for the Roman people, and a Phaeton for the rest of the empire. Tiberius died at Misenum, the 16th of March, A. D. 37, in the 78th year of his age, after a reign of 22 years, six months, and 26 days. Caligula was accused of having hastened his end by suffocating him. The joy was universal when his death was known; and the people of Rome, in the midst of sorrow, had a moment to rejoice, heedless of the calamities which awaited them in the succeeding reigns. The body of Tiberius was conveyed to Rome, and burnt with great solemnity. A funeral oration was pronounced by Caligula, who seemed to forget his benefactor while he expatiated on the praises of Augustus, Germanicus, and his own. The character of Tiberius has been examined with particular attention by historians, and his reign is the subject of the most perfect and elegant of all the compositions of Tacitus. When a private man, Tiberius was universally esteemed; when he had no superior, he was proud, arrogant, jealous, and revengeful. If he found his military operations conducted by a warlike general, he affected moderation and virtue; but when he got rid of the powerful influence of a favourite, he was tyrannical and dissolute. If, as some observe, he had lived in the times of the Roman republic, he might have been as conspicuous as his great ancestors; but the sovereign power lodged in his hands rendered him vicious and oppressive. Yet, though he encouraged informers and favoured flatter-

ry, he blushed at the mean servilities of the senate, and derided the adulation of his courtiers, who approached him, he said, as if they approached a savage elephant. He was a patron of learning, he was an eloquent and ready speaker, and dedicated some part of his time to study. He wrote a lyric poem, entitled, A complaint on the death of Lucius Cæsar, as also some Greek pieces in imitation of some of his favourite authors. He avoided all improper expressions, and all foreign words he totally wished to banish from the Latin tongue. As instances of his humanity, it has been recorded that he was uncommonly liberal to the people of Asia Minor, whose habitations had been destroyed by a violent earthquake, A. D. 17. One of his officers wished him to increase the taxes, *No. said Tiberius, a good shepherd must shear, not slay his sheep.* The senators wished to call the month of November, in which he was born, by his name, in imitation of J. Cæsar and Augustus, in the months of July and August; but this he refused, saying, *What will you do, conscript fathers, if you have thirteen Cæsars?* Like the rest of the emperors, he received divine honours after death, and even during his life. It has been wittily observed by Seneca, that he never was intoxicated but once all his life, for he continued in a perpetual state of intoxication from the time he gave himself to drink till the last moment of his life. *Sueton. in vitâ, &c.—Tacit. Ann. 6, &c.—Dion. Cass.*—A friend of Julius Cæsar, whom he accompanied in the war of Alexandria. Tiberius forgot the favours he had received from his friend; and when he was assassinated, he wished all his murderers to be publicly rewarded.—One of the Gracchi. [*vid. Gracchus.*]—Sempronius, a son of Drusus and Livia, the sister of Germanicus, put to death by Caligula.—A son of Brutus, put to death by his father, because he had conspired with other young noblemen to restore Tarquin to his throne.—A Thracian made emperor of Rome in the latter ages of the empire.

TIBISCUS, now *Teisse*, a river of Dacia, with a town of the same name, now *Temeswar*. It falls into the Danube.

TIBRIS. [*vid. Tiberis.*]

TIBŪLA, a town of Sardinia, now *Lango Sardo*.

TIBULLUS, Aulus Albius, a Roman knight celebrated for his poetical compositions. [There exists some doubt respecting the period of his birth. Domitius Marsus, a contemporary poet, states expressly in an epigram which has come down to us, that Tibullus died at an early age, a short time after Virgil. It would seem, however, from other circumstances, that there is a strong probability of the poet's having attained the age of at least forty years.] He followed Messala Corvinus into the island of Corcyra, but he was soon dissatisfied with the toils of war; and, [having suffered severely by illness,] returned to Rome, where he gave himself up to literary ease, and to all the effeminate indo-

lence of an Italian climate. His first composition was to celebrate the virtues of his friend Messala, but his more favourite study was writing love-verses in praise of his mistresses Delia and Plautia, of Nemesis and Neæra, and in these elegant effusions he showed himself the most correct of the Roman poets. As he had espoused the cause of Brutus, he lost his possessions when the soldiers of the triumvirate were rewarded with lands; but he might have recovered them if he had condescended, like Virgil, to make his court to Augustus. [He seems to have been distinguished by no tokens of liberality from Augustus, or Mecænas, nor does he mention their names in his poems.] Four books of elegies are the only remaining pieces of his composition. They are uncommonly elegant and beautiful, and possessed of so much grace and purity of sentiment, that the writer is deservedly ranked as the prince of elegiac poets. [The principal subjects of his poems are love and a rural life. "With his description of a passion which is illicit, he has blended," observes a writer, "more touches of a pure, and what may be termed a conjugal, affection than almost any other Roman poet. His language is a true example of what the Latins called *terse*, or neat and polished. He is easy and natural, with scarcely any mixture of learned allusion or figure."] Tibullus was intimate with the literary men of his age. Ovid has written a beautiful elegy on the death of his friend. The poems of Tibullus are generally published with those of Propertius and Catullus, of which the best editions are, that of Vulpinus, Patavii, 1737, 1749, 1755; that of Barbou, 12mo. Paris, 1754; and that by Heyne, 8vo. Lips. 1776. *Ovid. 3, Am. el. 9.—Trist. 2, v. 447.—Horat. 1, ep. 4, l. 1, od. 33, v. 1.—Quintil. 10, c. 1.*

TIBUR, an ancient town of the Sabines, about 18 miles north of Rome, built, as some say, by Tiburnus, the son of Amphiarus. [*vid. Catillus.*] It was watered by the Anio, and Hercules was the chief deity of the place; from which circumstance it has been called *Herculei muri*. In the neighbourhood, the Romans, on account of the salubrity of the air, had their several villas where they retired; and there also Horace had his favourite country-seat, though some place it nine miles higher. [Tibur is now called *Tivoli*. At this palace is the great cascade of the Anio.] *Strab. 5.—Cic. 2, Orat. 65.—Suet. Cal. 21.—Virg. Æn. 7, v. 630.—Horat. 3, od. 4, &c.—Ovid. Fast. 6, v. 61, &c.*

TIBURTUS, the founder of Tibur, which is often called *Tiburta mænia*. He was one of the sons of Amphiarus. *Virg. Æn. 7, v. 670.*

TICHIS, now *Tech*, a river of Spain, falling into the Mediterranean.

TICIDA, a Roman poet a few years before the age of Cicero, who wrote epigrams, and praised his mistress Metella under the fictitious name of Perilla. *Ovid. Trist. 2, v. 433.*

TICINUS, [now the *Tesino*, a river of Gallia Cisalpina, rising in the Lepontine Alps,

near the sources of the Rhodanus, and falling into the Po near Ticinum. It traversed in its course the Lacus Verbanus, or *Lago Maggiore*. At the mouth of this river the Romans under Cornelius Scipio, the father of Scipio Africanus the elder, were defeated by Hannibal.] *Ital.* 4, v. 81.

TIFATA, a mountain of Campania, near Capua. *Stat. Sylo.* 4.

TIFERNUM, a name common to three towns of Italy. One of them for distinction's sake, is called *Metaurense*, near the Metaurus in Umbria; the other *Tiberinum*, on the Tiber; and the third, *Samniticum*, in the country of the Sabines. *Liv.* 10, c. 14.—*Plin. sec.* 4, ep. 1.

TIFERNUS, a mountain and river in the country of the Samnites. *Plin.* 3, c. 11.—*Liv.* 10, c. 30.—*Mela.* 3, c. 4.

TIGELLINUS, a Roman celebrated for his intrigues and perfidy in the court of Nero. He was appointed judge at the trial of the conspirators who had leagued against Nero, for which he was liberally rewarded with triumphal honours. He afterwards betrayed the emperor, and was ordered to destroy himself, 68 A. D. *Tacit. Hist.* 1, c. 72.—*Plut.*—*Juv.* 1.

TIGELLIUS, a native of Sardinia, who became the favourite of J. Cæsar, of Cleopatra, and Augustus, by his mimicry and facetiousness. He was celebrated for the melody of his voice, yet he was of a mean and ungenerous disposition, and of unpleasing manners, as *Horace*, 1 *Sat.* 2, v. 3, and *seq.* insinuates.

TIGRANES, a king of Armenia, who made himself master of Assyria and Cappadocia. He married Cleopatra, the daughter of Mithridates, and, by the advice of his father-in-law, he declared war against the Romans. He despised these distant enemies, and even ordered the head of the messenger to be cut off who first told him that the Roman general was boldly advancing towards his capital. His pride, however, was soon abated, and though he ordered the Roman consul Lucullus to be brought alive into his presence, he fled with precipitation from his capital, and was soon after defeated near Mount Taurus. This totally disheartened him, he refused to receive Mithridates into his palace, and even set a price upon his head. His mean submission to Pompey, the successor of Lucullus in Asia, and a bribe of 60,000 talents, ensured him on his throne, and he received a garrison in his capital, and continued at peace with the Romans. His second son of the same name revolted against him, and attempted to dethrone him with the assistance of the king of Parthia, whose daughter he had married. This did not succeed, and the son had recourse to the Romans, by whom he was put in possession of Sophene, while the father remained quiet on the throne of Armenia. The son was afterwards sent in chains to Rome for his insolence to Pompey. *Cic. pro Man.*—*Val. Max.* 5, c. 1.—*Pat. c.* 2, c. 33 and 37.—*Justin.* 40, c. 1 and 2.—*Plut. in Luc. Pomp. &c.*—A

king of Armenia in the reign of Tiberius. He was put to death. *Tacit.* 6, *Ann.* c. 40.—One of the royal family of the Cappadocians, chosen by Tiberius to ascend the throne of Armenia.—A man appointed king of Armenia by Nero. *Tacit. A.* 14, c. 26.

TIGRANOCERTA, now *Sered*, the capital of Armenia, built by Tigranes during the Mithridatic war. [It was situate to the east of the Tigris, on the river Nicephorius, and, according to Tacitus, stood on a hill nearly surrounded by the latter river. It was a large, rich, and powerful city.] Lucullus, during the Mithridatic war, took it with difficulty, and found in it immense riches, and no less than 8000 talents in ready money. *Tacit. Ann.* 15, c. 4.—*Plin.* 6, c. 9.

TIGRIS, [a large river of Asia, rising in the mountains of Armenia Major, in the district of Sophene, and falling into the Euphrates. A rising ground prevents it from proceeding to the Euphrates in the early part of its course. A deep ravine in the mountains above Amida, or *Diarbekir*, opens a passage for it, and it takes its speedy course across a territory which is very unequal, and has a powerful declivity. Its extreme rapidity, the natural effect of local circumstances, has procured for it the name of *Tigr* in the Median language, *Diglito* in Arabic, and *Hiddekel* in Hebrew; all which terms denote the flight of an arrow. Besides this branch, which is best known to the moderns, Pliny has described to us in detail another, which issues from a chain of mountains, now the mountains of *Kurdistan*, to the west of the *Arsissa Palus*, or *Lake of Van*. It passes by the lake *Arethusa*. Its course being checked by a part of Mount Taurus, it falls into a subterranean cavern called *Zoroander*, and appears again at the bottom of the mountain. The identity of its waters is shown by the reappearance of light bodies at its issue, that have been thrown into it above the place where it enters the mountains. It passes also by the lake *Thospitis*, near *Arzanene*, or *Erzen*, buries itself again in subterranean caverns, and re-appears at the distance of 25 miles below, near *Nymphæum*. This branch joins the western Tigris. As the Tigris and Euphrates approach, the intermediate land loses its elevation, and is occupied by meadows and morasses. Several artificial communications, perhaps two or three which are natural, form a prelude to the approaching junction of the rivers, which finally takes place near the modern *Koma*. The river formed by their junction was called *Pasitigris*, now *Shat-el-Arab*, or the river of Arabia. It has three principal mouths, besides a small outlet: these occupy a space of 36 miles. For farther particulars *vid.* Euphrates. The Tigris, though a far less noble stream than the Euphrates, is one of the most celebrated rivers in history, and many famous cities, at various periods, have decorated its banks; among these may be mentioned *Nineveh*, *Seleucia*, *Ctesiphon*, and, in modern times, *Bagdad*, *Mousul*, *Di-*

arbekir. The length of the Tigris is 800 miles.] *Plin.* 6, c. 27.—*Justin.* 42, c. 3.—*Lucan.* 3, v. 256.

TIGURINI, a warlike people among the Helvetii, now forming the modern cantons of *Switz, Zurich, Schaffhausen,* and *St. Gall.* Their capital was Tigurum. *Cæs. Bell. G.*

TILAVEMPTUS, a river of Italy falling into the Adriatic, at the west of Aquileia.

TILIUM, a town of Sardinia, now *Argentara.*

TIMACUS, [now the *Timok*, a river of *Mœsia* falling into the Danube.]

TIMÆA, the wife of Agis, king of Sparta, was debauched by Alcibiades by whom she had a son. The child was rejected in the succession to the throne, though Agis, on his death-bed, declared him to be legitimate. *Plut. in Ag.*

TIMÆUS, a friend of Alexander, who came to his assistance when he was alone surrounded by the *Oxydracæ.* He was killed in the encounter. *Curt.* 9, c. 5.—An historian of Sicily, who flourished about 262 B. C. and died in the 96th year of his age. His father's name was *Andromachus.* He was banished from Sicily by *Agathocles.* His general history of Sicily, and that of the wars of *Pyrhus,* were in general esteem, and his authority was great, except when he treated of *Agathocles.* All his compositions are lost. *Plut. in Nic.—Cic. de Orat.—Diod.* 5.—*C. Nep.*—A writer who published some treatises concerning ancient philosophers. *Diog. in Emp.*—A Pythagorean philosopher, born at *Locris.* He followed the doctrines of the founder of the metempsychosis, but in some parts of his system of the world he differed from him. He wrote a treatise on the nature and the soul of the world, in the *Doric dialect,* still extant. *Plato. in Tim.—Plut.*—A sophist, who wrote a book called *Lexicon vocum Platoniarum.* [It was edited with great ability by *Ruhnken,* *Lugd. Bat.* 1754, 8vo.]

TIMAGÈNES, a Greek historian of *Alexandria,* 54 B. C. brought to Rome by *Gabinus,* and sold as a slave to the son of *Sylla.* His great abilities procured him his liberty, and gained the favours of the great, and of *Augustus.* The emperor discarded him for his impertinence; and *Timagenes,* to revenge himself on his patron, burnt the interesting history which he had composed of his reign. *Plut.—Horat.* 1, ep. 19, v. 15.—*Quintil.*—A man who wrote an account of the life of *Alexander.* *Curt.* 9, c. 5

TIMAGÓRAS, an Athenian, capably punished for paying homage to *Darius,* according to the Persian manner of kneeling on the ground, when he was sent to *Persia* as ambassador. *Val. Max.* 6, c. 3.—*Suidas.*—Another. (*vid. Meles.*)

TIMANDRIDES, a Spartan, celebrated for his virtues. *Ælian.* V. H 14, c. 32.

TIMANTHES, a painter of *Sicyon,* in the reign of *Philip,* the father of *Alexander the Great.* In his celebrated painting of *Iphigenia* going to be immolated, he represented all

the attendants overwhelmed with grief; but his superior genius, by covering the face of *Agamemnon,* left to the conception of the imagination the deep sorrows of the father. He obtained a prize for which the celebrated *Parrhasius* was a competitor. This was in painting an *Ajax* with all the fury which his disappointment could occasion, when deprived of the arms of *Achilles.* [In his sleeping *Cyclops,* exhibited in a small tablet, he introduced *Satyrs* measuring his thumb with a *thyrsus,* in order to give an idea of the magnitude of the principal figure.] *Cic. de Orat.—Val. Max.* 8, c. 11.—*Ælian.* V. H. 9, c. 11.—An athlete of *Cleone,* who burnt himself when he perceived that his strength began to fail. *Paus.* 6, c. 8.

TIMARCHUS, a philosopher of *Alexandria,* intimate with *Lamprocles,* the disciple of *Socrates.* *Diog.*

TIMASITHEUS, a commander of the *Liparean pirates,* who obliged them to spare some *Romans* taken by them, when going to make an offering of the spoils of *Veii* to the god of *Delphi.* The *Roman senate* rewarded him very liberally, and 137 years after, when the *Carthaginians* were dispossessed of *Lipara,* the same generosity was nobly extended to his descendants in the island. *Diod.* 14.—*Plut. in Cam.*

TIMAVUS, a broad river of Italy, [north-east of *Aquileia,*] rising from a mountain, and after running a short space, falling into the *Adriatic Sea.* There are at the mouth of the *Timavus* small islands with hot springs of water. *Mela,* 2, c. 4.—*Virg. Ecl.* 8, v. 6. *JEn.* 1, v. 44 and 248.—*Strab.* 5.—*Plin.* 2, c. 103.

TIMOCLEA, a *Theban lady,* sister to *Theagenes,* who was killed at *Cheronæa.* One of *Alexander's* soldiers offered her violence, after which she led her ravisher to a well, and while he believed that immense treasures were concealed there, *Timoclea* threw him into it. *Alexander* commended her virtue, and forbade his soldiers to hurt the *Theban females.* *Plut. in Alex.*

TIMÓCLES, two Greek poets of *Athens,* who wrote some theatrical pieces, the one 6, and the other 11, some verses of which are extant. *Athen.* 6.

TIMOCRATES, a Greek philosopher of uncommon austerity.

TIMOCREON, a comic poet of *Rhodes,* who obtained poetical, as well as gymnastic prizes at *Olympia.* He lived about 476 years before *Christ,* distinguished for his veracity and his resentment against *Simonides* and *Themistocles.* The following epitaph was written on his grave:

*Multa bibens, & multa vorans, mala denique
dicens*

Multis, hic jaceo Timocreon Rhodius.

TIMOLEÓN, a celebrated *Corinthian,* son of *Timodemus* and *Demariste.* He was such an enemy to tyranny, that he did not hesitate to kill his own brother *Timophanes* when he attempted, against his representations, to

make himself absolute in Corinth. This was viewed with pleasure by the friends of liberty; but the mother of Timoleon conceived the most inveterate aversion for her son, and for ever banished him from her sight. This proved painful to Timoleon; a settled melancholy dwelt upon his mind, and he refused to accept of any offices in the state. When the Syracusans, oppressed with the tyranny of Dionysius the younger, and of the Carthaginians, had solicited the assistance of the Corinthians, all looked upon Timoleon as a proper deliverer, but all applications would have been disregarded, if one of the magistrates had not awakened in him the sense of natural liberty. *Timoleon*, says he, *if you accept of the command of this expedition, we will believe that you have killed a tyrant; but if not, we cannot but call you your brother's murderer.* This had due effect, and Timoleon sailed for Syracuse in ten ships, accompanied by about 1000 men. The Carthaginians attempted to oppose him, but Timoleon eluded their vigilance. Ictas, who had the possession of the city, was defeated, and Dionysius, who despaired of success, gave himself up into the hands of the Corinthian general. This success gained Timoleon adherents in Sicily; many cities which hitherto had looked upon him as an impostor, claimed his protection, and when he was at last master of Syracuse by the total overthrow of Ictas and of the Carthaginians, he razed the citadel which had been the seat of tyranny, and erected on the spot a common hall. Syracuse was almost destitute of inhabitants, and at the solicitation of Timoleon, a Corinthian colony was sent to Sicily; the lands were equally divided among the citizens, and the houses were sold for a thousand talents, which were appropriated to the use of the state, and deposited in the treasury. When Syracuse was thus delivered from tyranny, the conqueror extended his benevolence to the other states of Sicily, and all the petty tyrants were reduced, and banished from the island. A code of salutary laws was framed for the Syracusans; and the armies of Carthage, which had attempted again to raise commotions in Sicily, were defeated, and peace was at last re-established. The gratitude of the Sicilians was shown every where to their deliverer. Timoleon was received with repeated applause in the public assemblies, and though a private man, unconnected with the government, he continued to enjoy his former influence at Syracuse; his advice was consulted on matters of importance, and his authority respected. He ridiculed the accusations of malevolence, and when some informers had charged him with oppression, he rebuked the Syracusans who were going to put the accusers to immediate death. A remarkable instance of his providential escape from the dagger of an assassin has been recorded by one of his biographers. As he was going to offer a sacrifice to the gods after a victory, two assassins, sent by the enemy, approached his person in disguise. The arm of one of the assassins was

already lifted up, when he was suddenly stabbed by an unknown person, who made his escape from the camp. The other assassin, struck at the fall of his companion, fell before Timoleon, and confessed in the presence of the army, the conspiracy that had been formed against his life. The unknown assassin was mean time pursued, and when he was found, he declared, that he had committed no crime in avenging the death of a beloved father, whom the man he had stabbed had murdered in the town of Leontini. Inquiries were made, and his confessions were found to be true. Timoleon died at Syracuse about 37 years before the Christian era. His body received an honourable burial in a public place called from him *Timoleonterum*; but the tears of a grateful nation were more convincing proofs of the public regret than the institution of festivals, and games yearly to be observed on the day of his death. *C. Nep. & Plut. in vitâ. — Polyæn. 5, c. 3. — Diod. 16.*

TIMOMACHUS, a painter of Byzantium, in the age of Sylla and Marius. His painting of Medea murdering her children, and his Ajax, were purchased for 80 talents by J. Cæsar, and deposited in the temple of Venus at Rome. *Plin. 35, c. 11.*

TIMON, a native of Athens, called *Misanthrope*, for his unconquerable aversion to mankind and all society. He was fond of Apemantus, another Athenian, whose character was similar to his own, and he said that he had some partiality for Alcibiades, because he was one day to be his country's ruin. Once he went into the public assembly, and told his countrymen that he had a fig-tree on which many had ended their life with a halter, and that as he was going to cut it down to raise a building on the spot, he advised all such as were inclined to destroy themselves, to hasten and go and hang themselves in his garden. *Plut. in Alc. &c. — Lucian. in Tim. — Paus. 6, c. 12.*—A Greek poet, son of Timarchus, in the age of Ptolemy Philadelphus. He wrote several dramatic pieces, all now lost, and died in the 90th year of his age.—[A disciple of Pyrrho, who flourished in the time of Ptolemy Philadelphus, and lived to the age of 90 years. He first professed philosophy at Chalcedon, and afterwards at Athens, where he remained till his death. He took little pains to invite disciples to his school, and seems to have treated the opinions and disputes of the philosophers with contempt; for he wrote a poem, called *Silli*, in which he inveighs with bitter sarcasm against the whole body. He was addicted to intemperance. With him terminated the succession of the public professors in the school of Pyrrho. The remaining fragments of his poem have been collected by H. Stephens in his "Poesis Philosophica."] *Diog. — Athen. 6 and 13.*

TIMOPHĀNES, a Corinthian, brother to Timoleon. He attempted to make himself tyrant of his country, by means of the mercenary soldiers with whom he had fought against the Argives and Cleomenes. Timoleon wish-

ed to convince him of the impropriety of his measures, and when he found him unmoved, he caused him to be assassinated. *Plut. & C. Nep. in Tim.*

TIMOTHEUS, a poet and musician of Miletus, son of Thersander or Philopolis. He was received with hisses the first time he exhibited as musician in the assembly of the people, and further applications would have been totally abandoned, had not Euripides discovered his abilities, and encouraged him to follow a profession in which he afterwards gained so much applause. He received the immense sum of 1000 pieces of gold from the Ephesians, because he had composed a poem in honour of Diana. He died about the 90th year of his age, two years before the birth of Alexander the Great. [According to Pausanias he perfected the cithara, by the addition of four new strings to the seven which it had before. Suidas, however, states that it had nine before, and that Timotheus only added two.] There was also another musician of Bœotia in the age of Alexander, often confounded with the musician of Miletus. He was a great favourite of the conqueror of Darius. [This is the famous flute-player whose performance animated the prince so powerfully that he seized his arms, and who was employed by him, together with the other great musicians of his time, in the celebration of his nuptials.] *Cic. de Leg. 2, c. 15.—Paus. 3, c. 12.—Plut. de music. de fort. &c.—An Athenian general, son of Conon. He signalized himself by his valour and magnanimity, and showed that he was not inferior to his great father in military prudence. He seized Corcyra, and obtained several victories over the Thebans, but his ill success in one of his expeditions disgusted the Athenians, and Timotheus, like the rest of his noble predecessors, was fined a large sum of money. He retired to Chalcis, where he died. He was so disinterested, that he never appropriated any of the plunder to his own use, but after one of his expeditions, he filled the treasury of Athens with 1200 talents. Some of the ancients, to intimate his continual success, have represented him sleeping by the side of Fortune, while the goddess drove cities into his net. He was intimate with Plato, at whose table he learned temperance and moderation. *Athen. 10, c. 3.—Paus. 1, c. 29.—Plut. in Syll. &c.—Ælian. V. H. 2, c. 10 and 18, l. 3, c. 16.—C. Nep.**

TINGIS, now *Tingier*, a maritime town of Africa in Mauritania, built by the giant Antæus. Sertorius took it, and as the tomb of the founder was near the place, he caused it to be opened, and found in it a skeleton six cubits long. This increased the veneration of the people for their founder. [Some editions of Plutarch read ἕξκοινα (60) instead of ἕξ (6). The latter, however, is decidedly the true reading. Plutarch copies here, according to Strabo, the fable of Gabinius respecting the stature of Antæus.] *Plut. in Sert.—Mela, 1, c. 5.—Plin. 5, c. 1.—Sil. 3, v.*

TINIA, a river of Umbria, now *Topino*, falling into the Clitumnus. *Strab. 5.—Sil. 3, v. 454.*

TIPHYS, the pilot of the ship of the Argonauts, was son of Hagnius, or, according to some, of Phorbas. He died before the Argonauts reached Colchis, at the court of Lycus in the Propontis, and Erginus was chosen in his place. *Orph.—Apollod. 1, c. 9.—Apollon.—Val. Flacc.—Paus. 9, c. 32.—Hygin. fab. 14 and 18.*

TIRÆSIAS, a celebrated prophet of Thebes, son of Everus and Chariclo. He lived to a great age, which some authors have called as long as seven generations of men, others six, and others nine, during the time that Polydorus, Labdacus, Laius, Œdipus, and his sons, sat on the throne of Thebes. It is said that in his youth he found two serpents in the act of copulation on Mount Cyllene, and that when he had struck them with a stick to separate them, he found himself suddenly changed into a girl. Seven years after he found again some serpents together in the same manner, and he recovered his original sex by striking them a second time with his wand. When he was a woman, Tiresias, had married, and it was from those reasons, according to some of the ancients, that Jupiter and Juno referred to his decision a dispute in which the deities wished to know which of the sexes received greater pleasure from the connubial state. Tiresias, who could speak from actual experience, decided in favour of Jupiter, and declared, that the pleasure which the female received, was ten times greater than that of the male. Juno, who supported a different opinion, and gave the superiority to the male sex, punished Tiresias by depriving him of his eye-sight. But this dreadful loss was in some measure repaired by the humanity of Jupiter, who bestowed upon him the gift of prophecy, and permitted him to live seven times more than the rest of men. These causes of the blindness of Tiresias, which are supported by the authority of Ovid, Hyginus, and others, are contradicted by Apollodorus, Callimachus, Propertius, &c. who declare that this was inflicted upon him as a punishment because he had seen Minerva bathing in the fountain Hippocrene, on Mount Helicon. Chariclo, who accompanied Minerva, complained of the severity with which her son was treated; but the goddess, who well knew that this was the irrevocable punishment inflicted by Saturn on such mortals as fix their eyes upon a goddess without her consent, alleviated the misfortunes of Tiresias, by making him acquainted with futurity, and giving him a staff which could conduct his steps with as much safety as if he had the use of his eye-sight. During his lifetime Tiresias was an infallible oracle to all Greece. The generals, during the Theban war, consulted him, and found his predictions verified. He drew his prophecies sometimes from the flight or the language of birds, in which he was assisted by his daughter Manto, and sometimes he

drew the manes from the infernal regions to know futurity, with mystical ceremonies. He at last died, after drinking the waters of a cold fountain which froze his blood. He was buried with great pomp by the Thebans on Mount Tilphussus, and honoured as a god. His oracle at Orchomenos was in universal esteem. Homer represents Ulysses as going to the infernal regions to consult Tiresias concerning his return to Ithaca. *Apollod.* 3, c. 6.—*Theocrit.* *Id.* 24, v. 70.—*Stat. Theb.* 2, v. 96.—*Hygin.* *fab.* 75.—*Æschyl.* *sep. ant. Theb.*—*Sophocl.* *in Ædip. tyr.*—*Pindar.* *Nem.* 1.—*Diod.* 4.—*Homer.* *Od.* 11.—*Plut.* *in Symp.* &c.—*Paus.* 9, c. 33.

TIRIDA, a town of Thrace where Diomedes lived. *Plin.* 4, c. 11.

TIRIDĀTES, [a monarch of Parthia, raised to the throne after Phraates had been expelled for his cruelty and oppression. Tiridates, however, upon learning that Phraates was marching against him with a numerous army of Scythians, fled with the infant son of Phraates to Augustus. Augustus restored his son to Phraates, but refused to deliver up Tiridates.] *Horat.* 1, *Od.* 26.—A king of Armenia, in the reign of Nero.—A son of Phraates, &c.

TIRO, Tullius, a freed-man of Cicero, greatly esteemed by his master for his learning and good qualities. It is said that he invented short hand-writing among the Romans. He wrote the life of Cicero, and other treatises now lost. *Cic. ad Att.* &c.

TIRYNTHIA, a name given to Alcmena, because she lived at Tirynthus. *Ovid. Met.* 6.

TIRYNTHUS, a town of Argolis in the Peloponnesus, founded by Tiryns, son of Argos. Hercules generally resided there, whence he is called *Tirynthius heros*. [Mr Gell, in his Itinerary, corrects an error of D'Anville with regard to this place. We shall give his own words: "A mistake occurs in the map of D'Anville on the subject of Tiryns, and a place named by him *Vathia*, but of which nothing can be understood. It is possible that *Vathi*, or the profound valley, may be a name sometimes used for the valley of *Barbitas*, and that the valley named by D'Anville *Claustra*, may be the outlet of that valley called *Kleisoura*, which had a corresponding signification. The city of Tiryns is also placed in D'Anville's map in two different positions, once by its Greek name, and again as Tirynthus." *Gell's Itinerary*, p. 169.] *Paus.* 2, c. 16, 15 and 49.—*Virg. Æn.* 7, v. 662.—*Sil.* 8, v. 217.

TISAMĒNES, or **TISAMĒNUS,** a son of Orestes and Hermione, the daughter of Menelaus, who succeeded on the throne of Argos and Lacedæmon. The Heraclidæ entered his kingdom in the third year of his reign, and obliged him to retire with his family into Achaia. He was some time after killed in a battle against the Ionians, near Helice. *Apollod.* 2, c. 7.—*Paus.* 3, c. 1, l. 7, c. 1.—A king of Thebes, son of Thersander, and grandson of Polynices. The furies who continually persecuted the house of Ædipus,

permitted him to live in tranquillity, but they tormented his son and successor Autesion, and obliged him to retire to Doris. *Paus.* 3, c. 5, l. 9, c. 6.

TISANDRUS, one of the Greeks concealed with Ulysses in the wooden horse. Some suppose him to be the same as Thersander, the son of Polydorus. *Virg. Æn.* 2, v. 261.

[**TISDRUS.** *vid.* **TYSARUS**]

TISIPHONE, one of the Furies, daughter of Nox and Acheron, who was the minister of divine vengeance upon mankind, who visited them with plagues and diseases, and punished the wicked in Tartarus. She was represented with a whip in her hand, serpents hung from her head and were wreathed round her arms instead of bracelets. By Juno's direction she attempted to prevent the landing of Io in Egypt, but the god of the Nile repelled her, and obliged her to retire to hell. *Stat. Theb.* 1, v. 59.—*Virg. G.* 3, v. 552. *Æn.* 6, v. 555.—*Horat.* 1, *Sat.* 3, v. 34.

TISSA, now *Randazzo*, a town of Sicily. *Sil.* 14, v. 268.—*Cic. Verr.* 3, c. 38.

TISSAMĒNUS. [*vid.* **Tisamenus.**]

TISSAPHERNES, a satrap of Persia, commander of the forces of Artaxerxes, at the battle of Cunaxa, against Cyrus. It was as a recompence for his great services, especially after the battle, that he obtained the daughter of Artaxerxes in marriage, and all the provinces of which Cyrus was governor. His popularity did not long continue, and the king ordered him to be put to death when he had been conquered by Agesilaus, 395 B. C. *C. Nep.*

TITĒA, the mother of the Titans. She is supposed to be the same as Thea, Rhea, Terra, &c.

TITAN, or **TITĀNUS,** a son of Cœlus and Terra, brother to Saturn and Hyperion. [*vid.* the end of the article **Titanes.**] He was the eldest of the children of Cœlus; but he gave his brother Saturn the kingdom of the world, provided he raised no male children. When the birth of Jupiter was concealed, Titan made war against Saturn, and with the assistance of his brothers, the Titans, he imprisoned him till he was replaced on his throne by his son Jupiter. This tradition is recorded by Lactantius, a Christian writer, who took it from the dramatic compositions of Ennius, now lost. None of the ancient mythologists, such as Apollodorus, Hesiod, Hyginus, &c. have made mention of Titan. Titan is a name applied to Saturn by Orpheus and Lucian; to the sun by Virgil and Ovid; and to Prometheus by Juvenal. *Ovid. Met.* 1, v. 10.—*Juv.* 4, v. 35.—*Diod.* 5.—*Paus.* 2, c. 11.—*Orpheus. Hymn.* 13.—*Virg. Æn.* 4, v. 119

TITĀNA, a town of Sicyonia in Peloponnesus. Titanus reigned there.

TITĀNES, a name given to the sons of Cœlus and Terra. [*vid.* the end of this article.] They were 45 in number, according to the Egyptians. Apollodorus mentions 13, Hyginus 6, and Hesiod 20, among whom are the

Titanides. The most known of the Titans are Saturn, Hyperion, Oceanus, Japetus, Cottus, and Briareus, to whom some add Typhæus, Mimas, Porphyryon, Rheetus, and Enceladus, who are by other mythologists reckoned among the giants. They were all of a gigantic stature, and with proportionable strength. They were treated with great cruelty by Cœlus, and confined in the bowels of the earth, till their mother pitied their misfortunes, and armed them against their father. Saturn, with a scythe cut off the genitals of his father, as he was going to unite himself to Terra, and threw them into the sea, and from the froth sprang a new deity, called Venus; as also Aleto, Tisiphone, and Megæra, according to Apollodorus. When Saturn succeeded his father, he married Rhea; but he devoured all his male children, as he had been informed by an oracle that he should be dethroned by them as a punishment for his cruelty to his father. The wars of the Titans against the gods are very celebrated in mythology. They are often confounded with that of the giants; but it is to be observed that the war of the Titans was against Saturn, and that of the giants against Jupiter. [Pezron, in his "Antiquity of the Celtæ," makes that people to be the same with the Titans, and their princes the same with the giants in Scripture. According to him the Titans were the descendants of Gomer, the son of Japhet. He adds, that the word Titan is perfect Celtic, and he derives it from *tit*, "earth," and *den* or *ten*, "man;" and hence he says the reason of the Greek appellation of γηγενες, or "earth born," which was applied to them. The Titans, according to Bryant, were those Cuthites, or sons of Chus, called giants, who built the tower of Babel, and were afterwards dispersed. Many other explanations of this ancient fable might be given, but all equally wild and improbable.] *Hesiod. Theog.* 135. &c.—*Apollod.* 1, c. 1.—*Æschyl. in Prom.*—*Callim. in Del.* 17.—*Diod.* 1.—*Hjgin. pref. fab.*

TITANIA, a patronymic applied to Pyrrha, as grand-daughter of Titan, and likewise to Diana. *Ovid. Met.* 1, v. 395, l. 2, &c.

TITANIDES, the daughters of Cœlus and Terra, reduced in number to six, according to Orpheus. The most celebrated were Tethys, Themis, Dione, Thea, Mnemosynè, Ops, Cybele, Vesta, Phœbe, and Rhea. *Hesiod. Theog.* 135, &c.—*Apollod.* 1, c. 1.

TITARÆSUS, a river of Thessaly, called also Eurotas, flowing into the Peneus, but without mingling its thick and turbid waters with the transparent stream. From the unwholesomeness of its water, it was considered as deriving its source from the Styx. *Lucan.* 6, v. 376.—*Homer. Il.* 2, en. 258.—*Strab.* 8.—*Paus.* 8, c. 18.

TITHENIDIA, a festival of Sparta, in which nurses, τειθαι, conveyed male infants intrusted to their charge to the temple of Diana, where they sacrificed young pigs. During the time of their solemnity, they generally danced and exposed themselves in ridiculous

postures; there were also some entertainments given near the temple, where tents were erected. Each had a separate portion allotted him, together with a small loaf, a piece of new cheese, part of the entrails of the victims, and figs, beans, and green vetches instead of sweet-meats.

TITHONUS, a son of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. He was so beautiful that Aurora became enamoured of him, and carried him away. He had by her Memnon and Æmation. He begged of Aurora to be immortal, and the goddess granted it; but as he had forgotten to ask the vigour, youth, and beauty, which he then enjoyed, he soon grew old, infirm, and decrepid; and as life became insupportable to him, he prayed Aurora to remove him from the world. As he could not die, the goddess changed him into a cicada, or grasshopper. [Tithonus, according to some of the ancient writers, was the founder of Susa; others ascribe its erection to Memnon. *vid. Memnonium.*] *Apollod.* 3, c. 5.—*Virg. G.* 1, v. 447.—*Æn.* 4, v. 585, l. 8, v. 384.—*Hesiod. Theog.* 984.—*Diod.* 1.—*Ovid. Fast.* 1, v. 461, l. 9, v. 403.—*Horat.* 1. *Od.* 27, l. 2. *Od.* 16.

TITH-REA, [a city situate on Mount Parnassus in Phocis. (*vid. Parnassus*). Delphi and Tithorea on different sides of the mountain, were the halting-places of those passing over Parnassus, at the distance of 90 stadia from each other; being situate as the towns of Aoste in Piedmont, and Martinach in the Vallais, are with regard to Mount St. Bernard. The whole district on the southern side was the Delphic; while all the country on the northern side received its name from Tithorea. The olives of this city were so highly esteemed, that they were conveyed as presents to the Roman emperors: they still maintain their ancient reputation, being sent as an acceptable offering to the pashas and other grandees of Turkey. It is now called *Velitza* or (*Belutza*.)] *Herodot.* 3, c. 32.

TITHRAUSTES, a Persian satrap, B. C. 395, ordered to murder Tissaphernes by Artaxerxes. He succeeded to the offices which the slaughtered favourite enjoyed. He was defeated by the Athenians under Cimon.—An officer in the Persian court, &c. The name was common to some of the superior officers of state in the court of Artaxerxes. *Plut.—C. Nep. in Dat. & Conon.*

TITIA LEX *de magistratibus*, by P. Titius, the tribune, A. U. C. 710. It ordained that the triumvirate of magistrates should be invested with consular power to preside over the republic for five years. The persons chosen were Octavianus, Antony, and Lepidus.—Another, *de provinciis*, which required that the provincial questors, like the consuls and prætors, should receive their provinces by lot.

TITIANA FLAVIA, the wife of the emperor Pertinax, disgraced herself by her debaucheries and incontinence. After the murder

of her husband she was reduced to poverty, and spent the rest of her life in an obscure retreat.

TITIANUS, Attil, a noble Roman put to death A. D. 156, by the senate for aspiring to the purple. He was the only one proscribed during the reign of Antoninus Pius.

TITII, priests of Apollo at Rome, who observed the flight of doves and drew omens from it. *Varro de L. L. 4, c. 15.—Lucan. 1, v. 602.*

TITINIUS, a friend of Cassius, who killed himself.—One of the slaves who revolted at Capua. He betrayed his trust to the Roman generals.

TITUS PROCULUS, a tribune of the people who enacted the Titian law.—One of Pompey's murderers.—Septimius, a poet in the Augustan age, who distinguished himself by his lyric and tragic compositions, now lost. *Ho. at. 1, ep. 3, v. 9.*

TITORMUS, a shepherd of Ætolia, called another *Hercules*, on account of his prodigious strength. He was stronger than his contemporary, Milo of Crotona, as he could lift on his shoulders a stone which the Crotonian moved but with difficulty. *Ælian. V. H. 12, c. 22.—Herodot. 6, c. 127.*

TITUS VESPASIANUS, son of Vespasian and Flavia Domitilla, became known by his valour in the Roman armies, particularly at the siege of Jerusalem. In the 79th year of the Christian era, he was invested with the imperial purple, and the Roman people had every reason to expect in him the barbarities of a Tiberius and the debaucheries of a Nero. While in the house of Vespasian, Titus had been distinguished for his extravagance and incontinence, his attendants were the most abandoned and dissolute, and it seemed that he wished to be superior to the rest of the world in the gratification of every impure desire, and in every unnatural vice. From such a private character, which still might be curbed by the authority and example of a father, what could be expected but tyranny and oppression? Yet Titus became a model of virtue, and in an age and office in which others wish to gratify all their appetites, the emperor abandoned his usual profligacy, he forgot his debaucheries, and Berenice, whom he had loved with uncommon ardour, even to render himself despised by the Roman people, was dismissed from his presence. When raised to the throne, he thought himself bound to be the father of his people, the guardian of virtue, and the patron of liberty; and Titus is, perhaps, the only monarch who, when invested with uncontrollable power, bade adieu to those vices, those luxuries, and indulgencies, which, as a private man, he never ceased to gratify. He was moderate in his entertainments, and though he often refused the donations which were due to sovereignty, no emperor was ever more generous and magnificent than Titus. All informers were banished from his presence, and even severely punished. A reform was made in the judicial proceedings, and trials were no longer per-

mitted to be postponed for years. The public edifices were repaired, and baths were erected for the convenience of the people. Spectacles were exhibited, and the Roman populace were gratified with the sight of a naval combat in the ancient naumachia, and the sudden appearance of 5000 wild beasts brought into the circus for their amusement. To do good to his subjects was the ambition of Titus, and it was at the recollection that he had done no service, or granted no favour one day, that he exclaimed in the memorable words of *My friends, I have lost a day!* A continual wish to be benevolent and kind made him popular; and it will not be wondered, that he who could say that he had rather die himself than be the cause of the destruction of one of his subjects, was called the love and delight of mankind. Two of the senators conspired against his life, but the emperor disregarded their attempts, he made them his friends by kindness, and like another Nerva, presented them with a sword, to destroy him. During his reign, Rome was three days on fire, the towns of Campania were destroyed by an eruption of Vesuvius, and the empire was visited by a pestilence which carried away an infinite number of inhabitants. In this time of public calamity, the emperor's benevolence and philanthropy were conspicuous. Titus comforted the afflicted as a father, he alleviated their distresses by his liberal bounties, and, as if they were but one family, he exerted himself for the good and preservation of the whole. The Romans, however, had not long to enjoy the favours of a magnificent prince. Titus was taken ill, and as he retired into the country of the Sabines to his father's house, his indisposition was increased by a burning fever. He lifted his eyes to heaven, and with modest submission complained of the severity of fate which removed him from the world when young, where he had been employed in making a grateful people happy. He died the 13th of September, A. D. 81, in the 41st year of his age, after a reign of two years, two months, and 20 days. The news of his death was received with lamentations; Rome was filled with tears, and all looked upon themselves as deprived of the most benevolent of fathers. After him Domitian ascended the throne, not without incurring the suspicion of having hastened his brother's end, by ordering him to be placed, during his agony, in a tub full of snow, where he expired. Domitian has also been accused of raising commotion, and of making attempts to dethrone his brother; but Titus disregarded them, and forgave the offender. Some authors have reflected with severity upon the cruelties which Titus exercised against the Jews, but though certainly a disgrace to the benevolent features of his character, we must consider him as an instrument in the hands of Providence, exerted for the punishment of a wicked and infatuated people. *Joseph. B. J. 7, c. 16, &c.—Suetonius.—Dio. &c.*

TITUS TATIUS, a king of the Sabines. [*vid. Tattius.*]—**LIVIVS**, a celebrated historian. [*vid. Livius.*]—A son of Junius Brutus, put to death by order of his father for conspiring to restore the Tarquins.

TITYRUS, a shepherd introduced in Virgil's eclogues, &c.—A large mountain of Crete.

TITYUS, a celebrated giant, son of Terra, or, according to others, of Jupiter, by Elara, the daughter of Orchomenos. He was of such a prodigious size, that his mother died in travail after Jupiter had drawn her from the bowels of the earth, where she had been concealed during her pregnancy to avoid the anger of Juno. Tityus attempted to offer violence to Latona, but the goddess delivered herself from his importunities, by calling to her assistance her children, who killed the giant with their arrows. He was placed in hell, where a serpent continually devoured his liver; or, according to others, where vultures perpetually fed upon his entrails, which grew again as soon as devoured. It is said that Tityus covered nine acres when stretched on the ground. He had a small chapel with an altar in the island of Eubœa. *Apollod.* 1, c. 4.—*Pind. Pyth.* 4.—*Homer. Od.* 1, v. 325, l. 11, v. 575.—*Apollon. Rh.* 1, v. 182, &c.—*Virg. Æn.* 6, v. 595.—*Horat.* 3, od. 4, v. 77.—*Hugon. fab.* 55.—*Ovid. Met.* 4, v. 457.—*Tibull.* 1, el. 3, v. 75.

TLÉPÔLĒMUS, a son of Hercules and Astyocheia, born at Argos. He left his native country after the accidental murder of Lycymnius, and retired to Rhodes, by order of the oracle, where he was chosen king as being one of the sons of Hercules. He went to the Trojan war with nine ships, and was killed by Sarpedon. There were some festivals established at Rhodes in his honour, called *Tlepoletmia*, in which men and boys contended. The victors were rewarded with poplar crowns. *Homer. Il.*—*Apollod.* 2, c. 7.—*Diod.* 5.—*Hygin. fab.* 97.

TMARUS, a mountain of Thesprotia, called *Tomarus* by Pliny.

TMOIUS, a king of Lydia, who married Omphale, and was son of Sipyllus and Chthonia. He offered violence to a young nymph called Ariphe, at the foot of Diana's altar, for which impiety he was afterwards killed by a bull. The mountain on which he was buried bore his name. *Apollod.* 2, c. 6.—*Ovid. Met.* 11, fab. 4.—*Hygin. fab.* 191.—A town of Asia Minor, destroyed by an earthquake.—A mountain of Lydia, now [*Bour-dag*, or the cold mountain,] on which the river Pactolus rises. [*vid. Taurus.*] The air was so wholesome near Tmolus, that the inhabitants generally were remarkable for their longevity. The neighbouring country was very fertile, and produced plenty of vines, saffron, and odoriferous flowers. *Strab.* 13, &c.—*Herodot.* 1, c. 84, &c.—*Ovid. Met.* 2, &c.—*Sil.* 7, v. 210.—*Virg. G.* 1, v. 56, l. 2, v. 98.

TOGATA, an epithet applied to a certain part of Gaul where the inhabitants are dis-

tinguished by the peculiarity of their dress. [They wore the Roman toga. *vid. Gallia.*]

TOLENUS, a river of Latium, now *Salto*, falling into the Velinus. *Ovid. Fast.* 6, v. 561.

TOLETUM, now *Toledo*, a town of Spain on the Tagus. [It belonged to the Carpetani. According to Sylva, and other Spanish historians, this city was founded by a considerable body of Jews, who, on their emancipation from captivity 540 years before the vulgar era, established themselves here, and called the place Toledoth or Toledath, that is, "mother of the people." This is all a mere fable. Cæsar made this city a place of arms, and Augustus rendered it one of the seats of justice in Spain. Modern *Toledo* was formerly celebrated for the exquisite temper of its sword-blades, for which, according to some of the ancient writers, Toletum was also famous.]

TOIΣTOBOI, a people of Galatia in Asia, descended from the Boii of Gaul. [*vid. Teetosages.*] *Plin.* 5, c. 32.—*Liv.* 58, c. 15 and 16.

TOLŒSA, now *Toulouse*, the capital of Languedoc, a town of Gallia Narbonensis, which became a Roman colony under Augustus, and was afterwards celebrated for the cultivation of the sciences. [The situation of Tolosa was very favourable for trade, and under the Romans it became the centre of the traffic which was carried on between the Mediterranean and Atlantic coasts of this part of Gaul.] Minerva had here a rich temple, which Cæpio the consul plundered, and as he was never after fortunate, the words *aurum Tolosanum* became proverbial. [Cæpio is said to have plundered 15,000 talents. This wealth seems to have belonged for the most part to private individuals, who had placed it in the temple for safe keeping.] *Cæs. bell. G.*—*Mela*, 2, c. 5.—*Cic. de Nat. D.* 3, c. 20.

TOLUMNUS, a king of Veni, killed by Cor. Cossus, after he had ordered the ambassadors of Rome to be assassinated. *Liv.* 4, c. 19.

TOLUS, a man whose head was found in digging for the foundation of the capitol, in the reign of Tarquin, whence the Romans concluded that their city should become the head or mistress of the world.

TOMARUS. [*vid. Tmarus.*]

TOMOS, or **TOMIS**, a town situate on the western shores of the Euxine Sea, about 36 miles from the mouth of the Danube. The word is derived from *τεμνω*, *seco*, because Medea, as it is said, *cut to pieces* the body of her brother Absyrtus there. [The name more probably was one of Celtic origin. Tomi is still called *Tomesivar*, though sometimes otherwise styled *Baba*.] It is celebrated as being the place where Ovid was banished by Augustus. Tomos was the capital of lower Mœsia, founded by a Milesian colony, B. C. 633. *Strab.* 7.—*Apollod.* 1, c. 9.—*Mela*, 2, c. 2.—*Ovid. ex Pont.* 4, el. 4, v. 59.—*Trist.* 3, el. 9, v. 33, &c.

TOMYRIS. [*vid. Thomyris.*]

TONEA, a solemnity observed at Samos. It was usual to carry Juno's statue to the seashore, and to offer cakes before it, and afterwards to replace it again in the temple. This was in commemoration of the theft of the Tyrrhenians, who attempted to carry away the statue of the goddess, but were detained in the harbour by an invisible force.

TOPAZOS, an island in the Arabian Gulf, anciently called *Ophiodes*, from the quantity of serpents that were there. The valuable stone called topaz was found there. [The topaz of the Romans was the modern Chrysolite, a stone which has always an admixture of green with the yellow. This probably proceeds from particles of copper dissolved in an acid, and taken up with those of the lead into the matter of the gem at the time of its original concretion.] *Plin.* 6, c. 20.

TORONE, a town of Macedonia, [near the southern extremity of the promontory of Sithonia; and giving name to the Sinus Toronaicus, or *Gulf of Cassandria*.] *Liv.* 31, c. 45.—Of Epirus, [below the river Thyamis, and opposite to Corcyra. Its more correct name was Toryne,] which signifies in Greek, *a ladle*, (*τρογγυνη*.) It was seized upon by Augustus, previous to the battle of Actium. Cleopatra, to remove the distress which the loss of this place occasioned to Antony, asked him with an air of pleasantry, if it was so dreadful a thing that Cæsar was got into the ladle. *Plut. in Ant.*

TORQUATA, one of the vestal virgins, daughter of C. Silanus. She was a vestal for 64 years. *Tacit.* 3, *An.* c. 69.

TORQUATUS, a surname of Titus Manlius. [*vid.* Manlius.]

TORUS, a mountain of Sicily near Agrigentum.

TORYNE. [*vid.* Torone.]

TOXARIDIA, a festival at Athens, in honour of Toxaris, a Scythian hero who died there.

Q. TRABEA, a comic poet at Rome in the age of Regulus. Some fragments of his poetry remain. *Cic. in Tusc.* 4, c. 31. *Fin.* 2, c. 4.

TRACHÆLUS, M. Galerius, a consul in the reign of Nero, celebrated for his eloquence as an orator, and for a majestic and commanding aspect. *Quintil.*—*Tacit.*

[**TRACHIS** or **TRACHINIA**, called also *Thracinia Heraclea*, a district and town of Thessaly on the Sinus Maliacus, north of the Asopus. It was the scene of the tragedy of Sophocles, on the death of Hercules, who burnt himself on a funeral-pile raised on the neighbouring Mount Oeta. The modern *Zeiton* is supposed to correspond with the ancient Trachinia. The Sinus Maliacus is now the Gulf of *Zeiton*.] *Strab.* 9.—*Apollod.* 2, c. 7.—*Ovid. Met.* 11, v. 269.

TRACHONITIS, a part of Judea, on the other side of the Jordan, [on the northern confines of Palestine. Its name is derived from the Greek *τραχυς*, rough, and has reference to its being a rugged and stony country.] *Plin.* 5, c. 14.

TRAGURUM, a town of Dalmatia on the sea.

TRAJANOPOLIS, a town of Thrace, [on the Hebrus, below its confluence with the Zerna.]—A name given to Selinus of Cilicia, where Trajan died.

TRAJANUS, M. Ulpius Crinitus, a Roman emperor, born at Italica in Spain. His great virtues, and his private as well as public character, and his services to the empire, both as an officer, a governor, and a consul, recommended him to the notice of Nerva, who solemnly adopted him as his son, invested him during his lifetime with the imperial purple, and gave him the name of Cæsar and of Germanicus. A little time after Nerva died, and the election of Trajan to the vacant throne was confirmed by the unanimous rejoicings of the people, and the free concurrence of the armies on the confines of Germany and the banks of the Danube. The noble and independent behaviour of Trajan evinced the propriety and goodness of Nerva's choice, and the attachment of the legions; and the new emperor seemed calculated to ensure peace and domestic tranquillity to the extensive empire of Rome. All the actions of Trajan showed a good and benevolent prince, whose virtues truly merited the encomiums which the pen of an elegant and courteous panegyrist has paid. The Barbarians continued quiet, and the hostilities which they generally displayed at the election of a new emperor, whose military abilities they distrusted, were now few. Trajan, however, could not behold with satisfaction and unconcern, the insolence of the Dacians, who claimed from the Roman people a tribute which the cowardice of Domitian had offered. The sudden appearance of the emperor on the frontiers awed the Barbarians to peace; but Decebalus, their warlike monarch, soon began hostilities by violating the treaty. The emperor entered the enemy's country, by throwing a bridge across the rapid streams of the Danube, and a battle was fought, in which the slaughter was so great, that in the Roman camp linen was wanted to dress the wounds of the soldiers. Trajan obtained the victory, and Decebalus, despairing of success, destroyed himself, and Dacia became a province of Rome. That the ardour of the Roman soldiers in defeating their enemies might not cool, an expedition was undertaken into the east, and Parthia threatened with immediate war. Trajan passed through the submissive kingdom of Armenia, and by his well-directed operations made himself master of the provinces of Assyria and Mesopotamia. He extended his conquests in the east, he obtained victories over unknown nations, and when on the extremities of India, he lamented that he possessed not the vigour and youth of an Alexander, that he might add unexplored provinces and kingdoms to the Roman empire. These successes in different parts of the world gained applause, and the senators were profuse in the honours they decreed to the conqueror. This, however, was but the blaze of transient glory. Trajan had no sooner signified

his intentions of returning to Italy than the conquered Barbarians appeared again in arms, and the Roman empire did not acquire one single acre of territory from the conquests of her sovereign in the east. The return of the emperor towards Rome was hastened by indisposition; he stopped in Cilicia, and in the town of Selinus, which afterwards was called Trajanopolis, he was seized with a flux, and a few days after expired, in the beginning of August, A. D. 117, after a reign of 19 years, six months, and 15 days, in the 64th year of his age. He was succeeded on the throne by Adrian, whom the empress Plotina introduced to the Roman armies as the adopted son of her husband. The ashes of Trajan were carried to Rome, and deposited under the stately column which he had erected a few years before. Under this emperor the Romans enjoyed tranquillity, and for a moment supposed that their prosperity was complete under a good and virtuous sovereign. Trajan was fond of popularity, and he merited it. The sounding titles of *Optimus*, and the father of his country, were not unworthily bestowed upon a prince who was equal to the greatest generals of antiquity, and who, to indicate his affability, and his wish to listen to the just complaints of his subjects, distinguished his palace by the inscription of the *public palace*. Like other emperors, he did not receive with an air of unconcern the homage of his friends, but rose from his seat and went cordially to salute them. He refused the statues which the flattery of favourites wished to erect to him, and he ridiculed the follies of an enlightened nation, that could pay adoration to cold inanimate pieces of marble. His public entry into Rome gained him the hearts of the people; he appeared on foot, and showed himself an enemy to parade and ostentatious equipage. When in his camp, he exposed himself to the fatigues of war like the meanest soldier, and crossed the most barren deserts and extensive plains on foot, and in his dress and food displayed all the simplicity which once gained the approbation of the Romans in their countryman Fabricius. All the oldest soldiers he knew by their own names, he conversed with them with great familiarity, and never retired to his tent before he had visited the camp, and by a personal attendance convinced himself of the vigilance and the security of his army. As a friend, he was not less distinguished than as a general. He had a select number of intimates, whom he visited with freedom and openness, and at whose tables he partook many a moderate repast without form or ceremony. His confidence, however, in the good intentions of others, was, perhaps, carried to excess. His favourite Sura had once been accused of attempts upon his life, but Trajan disregarded the informer, and as he was that same day invited to the house of the supposed conspirator, he went thither early. To try farther the sincerity of Sura, he ordered himself to be shaved by his barber, to

have a medicinal application made to his eyes by the hand of his surgeon, and to bathe together with him. The public works of Trajan are also celebrated; he opened free and easy communications between the cities of his provinces, he planted many colonies, and furnished Rome with all the corn and provisions which could prevent a famine in the time of calamity. It was in his reign that the architect Apollodorus built that celebrated column which is still to be seen at Rome, under the name of Trajan's column. It was erected in the middle of Trajan's forum, and dedicated to him by the senate and people to commemorate his Dacian victories. Its height, including the statue, is 132 feet. His persecutions of the Christians were stopped by the interference of the humane Pliny, but he was unusually severe upon the Jews, who had barbarously murdered 200,000 of his subjects, and even fed upon the flesh of the dead. His vices have been obscurely seen through a reign of continued splendour and popularity, yet he is accused of incontinence and many unnatural indulgencies. He was too much addicted to drinking, and his wish to be styled lord has been censured by those who admired the moderation and the modest claims of an Augustus. *Plin. paneg. &c.—Dio. Cass.—Eutrop.—Ammian.—Spartian.—Joseph. bell. J.—Victor.*—The father of the emperor, who likewise bore the name of Trajan, was honoured with the consulship and a triumph, and the rank of a patrician by the emperor Vespasian.—A general of the emperor Valens.—A son of the emperor Decius.

TRAJECTUS RHENI, now *Utrecht*, the capital of one of the provinces of Holland.

TRALLES, a town of Lydia, now *Sultanhisar*. [Tralles was anciently a strongly fortified city. It lay a short distance north of Magnesia ad Mæandrum, and is mentioned in Xenophon's *Anabasis*.] *Juv. 3, v. 70.—Liv. 37, c. 45.*—A people of Illyricum.

TRANSTIBERINA, a part of the city of Rome on the side of the Tiber. Mount Vatican was in that part of the city. *Mart. 1, ep. 109.*

TRAPÆZUS, a city of Pontus, built by the people of Sinope. [Its ancient name was derived from the square form in which the city was laid out, resembling a table, (*τραπέζα*.) Trapezus is celebrated for the hospitable reception which its inhabitants gave to the 10,000 Greeks on their retreat, this being the first Greek colony which the latter had reached after the battle of Cunaxa. It fell subsequently into the hands of the Romans, but was taken from them by the Scythians or Tartars in the reign of Valerian. The Greek emperors became afterwards masters of it. A separate dynasty was here established, commencing with Alexias Comnenes in 1204, which ended with the capture of the city by Mahomet 2d in 1462. The princes who reigned in this city are the Greek emperors of whom so much mention is made in romances and so little in history: they must not be confounded with the imperial line at

Constantinople. Trapezus is now called *Trebisond*, or, as the Turks pronounce it, *Terabezoun.*] *Tacit. H. 3, c. 47.—Plin. 6, c. 4.*—A town of Arcadia near the Alpheus. It received its name from a son of Lycaon. *Apollod. 3, c. 8.*

TRASIMĒNUS. (*vid.* Thrasymenus.)

TREBA, a town of the Æqui, [north-east of Abagnia. It stood near the sources of the Abo.] *Plin. 3, c. 12.*

C. TREBATIUS TESTAS, a man banished by Julius Cæsar for following the interest of Pompey, and recalled by the eloquence of Cicero. He was afterwards reconciled to Cæsar. Trebatius was not less distinguished for his learning than for his integrity, his military experience, and knowledge of law. He wrote nine books on religious ceremonies, and treatises on civil law; and the verses that he composed proved him a poet of no inferior consequence. *Horat. 2, Sat. 1, v. 4.*

TREBELLIANUS, C. ANNIUS, a pirate who proclaimed himself emperor of Rome A. D. 264. He was defeated and slain in Isauria, by the lieutenants of Gallienus.

TREBELLIANUS RUFUS, a prætor appointed governor of the children of king Cotys by Tiberius. —A Roman who numbered the inhabitants of Gaul. He was made governor of Britain. *Tacit. A. 6, c. 39.*

TREBELLIVS POLLIO, a Latin historian, who wrote an account of the lives of the emperors. The beginning of this history is lost; part of the reign of Valerian, and the life of the two Gallieni, with the 30 tyrants, are the only fragments remaining. He flourished A. D. 305.

TREBIA, [a river of Gallia Cisalpina, which ran from south to north, commencing in Liguria, south of the valley inhabited by the Friniates, and falling into the Po near Placentia. At the mouth of this river Annibal obtained a victory over the Romans, and defeated them with the loss of 20,000 men. Both the consuls, Scipio and Sempronius were present at the fight. This victory was preceded by that at the Ticinus, and followed by those of Thrasymenus and Cannæ. The early defeat of the Roman cavalry at the Trebia occasioned the loss of the day.] *Sil. 4, v. 486.—Lucan. 2, v. 46.—Liv. 21, c. 54 and 56.—of Campania. Id. 23, c. 14.—of Umbria. Plin. 3, c. 14.*

TREBŌNIA LEX, *de provinciis*, by L. Trebonius, the tribune, A. U. C. 698. [It assigned provinces to the consuls for 5 years; Spain to Pompey; Syria and the Parthian war to Crassus; and prolonging for a time the command in Gaul, which had been bestowed on Cæsar by the Vatinian law. Cato, for opposing this law, was led to prison. According to Dio, however, he was only dragged from the assembly.] *Dio. Cass. 39.*—Another, by L. Trebonius, the tribune, A. U. C. 305, which confirmed the election of the tribunes in the hands of the Roman people. *Liv. 3 and 5.*

TREBŌNIUS, Caius, one of Cæsar's friends, made, through his interest, prætor and consul.

He was afterwards one of his benefactor's murderers. He was killed by Dolabella at Smyrna. *Cæs. bell. 5, c. 17.—Cic. in Phil. 11, c. 2.—Patere. 56 and 69.—Liv. 119.—Dio. 47.—Horat. 1, Sat. 4, v. 114.*—Gurucianus, a governor of Africa, who put to death the proconsul Clodius Macer, by Galba's orders. *Tacit. H. 1, c. 7.*—A tribune who proposed a law at Rome, and imprisoned Cato because he opposed it.—A man caught in adultery, and severely punished in the age of Horace.

TREBŪLA, a town of the Sabines, celebrated for cheese. The inhabitants were called Trebulani. *Cic. in Agr. 2, c. 25.—Liv. 72.—Plin. 3, c. 5 and 12.—Martial. 5, ep. 73.*—Another in Campania. *Liv. 23, c. 39.*

TRES TABERNÆ, a place on the Appian Road, where travellers took refreshment. *Cic. A. 1, ep. 13, l. 2, ep. 10 and 11.*

TREVĒRI, [a nation of Gallia Belgica, between the Mosella or *Moselle*, and Silva Arduenna. Their chief city, Augusta Trevoorum, called afterwards from its inhabitants, Treviri, now *Treves*, stands on the east bank of the Moselle.] *Mela, 3, c. 2.*

C. TRIARIUS, an orator commended by Cicero.—A friend of Pompey. He had for some time the care of the war in Asia against Mithridates, whom he defeated, and by whom he was afterwards beaten. He was killed in the civil wars of Pompey and Cæsar. *Cæs. Bell. Civ. 3, c. 5.*

TRIBALLI, a people of Thrace; or, according to some, of Lower Mœsia. They were conquered by Philip, the father of Alexander; and some ages after, they maintained a long war against the Roman emperors. *Plin.*

TRIBOCI, a people of Alsace in Gaul. *Tacit. in Gem. 23.*

TRIBŪLIUM, a town of Dalmatia.

TRIBUNI PLEBIS, magistrates at Rome, created in the year U. C. 261, when the people, after a quarrel with the senators, had retired to Mons Sacer. The two first were C. Licinius, and L. Albius. [These created three colleagues. In the year 283, they were first elected at the Comitia Tributa, and in A. U. C. 297, ten tribunes were created, two out of each class, which number continued ever after. The name of Tribunes was given to them, according to Varro, because they were first chosen from the tribunes of the soldiers.] Their office was annual, and as the first had been created on the 10th of December, that day was ever after chosen for the election. Their power, though at first small, and granted by the patricians to appease the momentary seditions of the populace, soon became formidable, and the senators repented too late of having consented to elect magistrates, who not only preserved the rights of the people, but could summon assemblies, propose laws, stop the consultations of the senate, and even abolish their decrees by the word *Veto*. Their approbation was also necessary to confirm the *senatus*

consulta, and this was done by affixing the letter T under it. If any irregularity happened in the state, their power was almost absolute; they criticized the conduct of all the public magistrates, and even dragged a consul to prison if the measures he pursued were hostile to the peace of Rome. The dictator alone was their superior; but when that magistrate was elected, the office of tribune was not, like that of all other inferior magistrates, abolished while he continued at the head of the state. [It was one of the peculiar privileges connected with the office of tribune that their persons should be held sacred, (*sacrosancti*); and any one, therefore, who hurt a tribune in word or deed, was held accursed, and his goods were confiscated. Under the sanction of this law they carried their power to an extravagant height. By the Iclian law also it was forbidden, under the severest penalties, to interrupt a tribune while speaking, and no one was allowed to speak in the assemblies summoned by them without their permission.] The marks by which they were distinguished from other magistrates were not very conspicuous. They wore no particular dress, only a beadle, called *viator*, marched before them. [At first they were not allowed seats in the senate, but sat on benches without, and the decrees of that body were brought to them for their approval or rejection; they were soon, however, admitted within.] Yet great as their power might appear, they received a heavy wound from their number, and as their consultations and resolutions were of no effect if they were not all unanimous, the senate often took advantage of their avarice, and by gaining one of them by bribes, they, as it were, suspended the authority of the rest. The office of tribune of the people, though at first deemed mean and servile, was afterwards one of the first steps that led to more honourable employments; and as no patrician was permitted to canvass for the tribuneship, we find many that descended among the plebeians to exercise that important office. [As no patrician could be made tribune without being first adopted in a plebeian family, we find Clodius, the enemy of Cicero, submitting to this form, for the purpose of exercising the whole power of the Tribunitian office against the orator. No one, moreover, could be made tribune or plebeian *ædile*, whose father had borne a curule office and was alive, nor whose father was a captive.] From the power with which they were at last invested by the activity, the intrigues, and continual applications of those who were in office, they became almost absolute in the state, and it has been properly observed, that they caused far greater troubles than those which they were at first created to silence. Sylla, when raised to the dictatorship, gave a fatal blow to the authority of the tribunes, and by one of his decrees, they were no longer permitted to harangue and inflame the people; they could make no laws; no appeal lay to their tribunals, and such as had been tribunes were not

permitted to solicit for the other offices of the state. This disgrace, however, was but momentary; at the death of the tyrant the tribunes recovered their privileges by means of Cotta and Pompey the Great. [In the consulship of the former, they obtained the right of enjoying other offices, and in the consulship of Pompey and Crassus, all their former powers, a thing which Cæsar strenuously promoted. The tribunes henceforth were employed by the leading men as the tools of their ambition. Backed by a hired mob, they determined every thing by force; they made and abrogated laws at pleasure, and in fine threw the whole state into utter confusion. Julius Cæsar, who had been the principal cause of their excesses, and had made the violation of their power a pretext for taking up arms, having at last become absolute, reduced the tribunitian power to a mere name, and deprived the tribunes of their office at pleasure. Augustus got the tribunitian power conferred upon himself by a decree of the senate. This power gave him the right of holding the senate, of assembling the people, and of being appealed to in all cases. It also rendered his person sacred and inviolable, so that it became a capital crime to injure him in word or deed; which, under the succeeding emperors, served as a pretext for cutting off numbers of the chief men of the state. Hence this among other powers used to be conferred on the emperors in the beginning of their reign, or upon other solemn occasions; and hence also the years of their government were called the years of their tribunitian power, which are often found marked on ancient coins, computed most generally from the commencement of their reign.] Under Constantine the tribuneship was totally abolished. The tribunes were never permitted to remain all night in the country, nor to be above one whole day out of town, except at the *Feria Latina*, when they went with other magistrates to offer sacrifices upon a mountain near Alba. Their houses were always open, and they received every complaint, and were ever ready to redress the wrongs of their constituents. Their authority was not extended beyond the walls of the city. [When, however, they were sent by the senate and people, they might, in any part of the empire, seize even a proconsul at the head of his army and bring him to Rome.]—There were also other officers who bore the name of tribunes, such as the *tribuni militum* or *militares*, who commanded a division of the legions, [ten centuries, or about 1000 men. They commanded each in turn, usually a month about.] They were empowered to decide all quarrels that might arise in the army, they took care of the camp, and gave the watch-word. There were only three at first chosen by Romulus, but the number was at last increased to six in every legion. After the expulsion of the Tarquins, they were chosen by the consuls, but afterwards the right of electing them was divided between the people and the consul. [The people, after

A. U. C. 393, usually appointed six annually, out of twenty-four. Afterwards the manner of choosing them varied. By the Atinian law the people claimed to themselves the right of choosing sixteen for four legions, or sixteen out of twenty-four, that is, two thirds of the whole. Those chosen by the people were called *Comitati*, by the consuls *Rutili* or *Rufuli*. Sometimes the people created the whole. In dangerous conjunctures, however, the choice was for the most part left entirely to the consuls. Under the emperors they were chosen chiefly from among the senators and equites. The former were called *lati-clavii*, and the latter *angusticlavii*, from their peculiar dress. They wore a golden ring, and were in office no longer than six months.] There were also some officers, called *tribuni militum consulari potestate*, elected instead of consuls, A. U. C. 310. They were only three originally, but the number was afterwards increased to six, or more, according to the will and pleasure of the people and the emergencies of the state. Part of them were plebeians, and the rest of patrician families. When they had subsisted for about 70 years, not without interruption, the office was totally abolished, as the plebeians were admitted to share the consulship, and the consuls continued at the head of the state till the end of the commonwealth.—The *tribuni cohortium pratorianarum* were intrusted with the person of the emperor, which they guarded and protected.—The *tribuni ærarii* were officers chosen from among the people, who kept the money which was to be applied to defray the expenses of the army. The richest persons were always chosen, as much money was requisite for the pay of the soldiers. They were greatly distinguished in the state, and they shared with the senators and Roman knights the privileges of judging. They were abolished by Julius Cæsar, but Augustus re-established them, and created 200 more, to decide causes of smaller importance.—The *tribuni celerum* had the command of the guard which Romulus chose for the safety of his person. They were 100 in number, distinguished for their probity, their opulence, and their nobility.—The *tribuni voluptatum* were commissioned to take care of the amusements which were prepared for the people, and that nothing might be wanting in the exhibitions. This office was also honourable.

TRICALI, a fortified place at the south of Sicily, between Selinus and Agrigentum. *Sil.* 14. v. 271.

TRICASSES, a people of *Champagne* in Gaul.

TRICÆ a town of *Thessaly*, [south-east of *Gomphi*, near the junction of the *Lethæus* and *Peneus*. The modern *Tricalis* is thought to correspond with it. *Venus* was worshipped in this city, and the inhabitants offered her a sacrifice of swine.] *Æsculapius* had here also a temple. *Liv.* 32, c. 13.—*Herodotus*. II.—*Plin.* 4, c. 8.

TRICLARIA, a yearly festival celebrated by the inhabitants of three cities in *Ionia*, to appease the anger of *Diana Triclaris*, whose temple had been defiled by the adulterous commerce of *Menalippus* and *Cometho*. It was usual to sacrifice a boy and a girl, but this barbarous custom was abolished by *Eurypilus*. The three cities were *Aroe*, *Messatis*, and *Authea*, whose united labours had erected a temple of the goddess. *Paus.* 7, 19

TRICORII, a people of *Gaul*, now *Dauphine*. *Liv.* 21, c. 31.

TRICRÆNA, a place of *Arcadia*, where, according to some, *Mercury* was born. *Paus.* 8, c. 16.

TRIDENTUM, [now *Trent*, a city of *Rhætia*, on the river *Athesis* or *Adige*, and a short distance from the northern confines of *Venetia*. It was built by the *Cenomani*, who were dispossessed by the *Romans*. Some authors affirm that the name *Tridentum* is derived from *Neptune's* sceptre or trident, to which god they say the city was once consecrated; this opinion took its rise from an ancient marble being found there on which was *Neptune* holding a trident. Others derive the name from three rivers that fall into the *Adige* near the city; while others again ascribe the name to the circumstance of there being three high rocks in the neighbourhood which appear like three teeth, (*tres dentes*.) *Trent* is famous in modern history for the council of ecclesiastics which sat there for the purpose of regulating the affairs of the church. It was assembled by *Paul 3d* in 1545, and continued by 25 sessions till the year 1563 under *Julius 3d* and *Pius 4th*.]

TRITERICA, festivals in honour of *Bacchus* celebrated every three years. *Virg.* *Æn.* 4, v. 302.

TRIFOLIUS, a mountain of *Campania*, famous for wine. *Mart.* 13, ep. 104. *Plin.* 14, c. 7.

TRIGEMINA, one of the *Roman gates*, so called because the three *Horatii* went through against the *Curiatii*. *Liv.* 4, c. 16, l. 35, c. 41, l. 40, c. 51.

TRINACRIA, or **TRINACRIS**, one of the ancient names of *Sicily*, [from its three promontories, (*τρεις ακραι*.) *vid.* *Sicilia*.] *Virg.* *Æn.* 3, v. 384, &c.

TRINOXANTES, a people of *Britain* in modern *Essex* and *Middlesex*. *Tacit. Ann.* 14, c. 31.—*Cæs. G.* 5, c. 20.

TRIOPAS, or **TRIOPS**, a son of *Neptune* by *Canace*, the daughter of *Eolus*. He was father of *Iphimedia* and of *Erisichthon*, who is called on that account *Triopeius*, and his daughter *Triopeis*. *Ovid. Met.* 8, v. 754.—*Apollod.* 1, c. 7.

TRIPHYLIA, one of the ancient names of *Elis*. [It took its name, according to *Strabo*, from the union of three different tribes, (*τρεις φυλαι*), the *Epei*, or original inhabitants, the *Minyæ* who migrated thither, and the *Elei*.] *Liv.* 28, c. 8.—A mountain where *Jupiter* had a temple in the island *Panchaia*, whence he is called *Triphylus*.

TRIOPIUM, [a city of Caria, founded by Triopas, son of Erisichthon, and situate near the promontory of Triopium, at the extremity of Doris. On the promontory, which took its name from the city, was a temple of Apollo, known under the name of the Triopæan temple. The Dorians here celebrated games in honour of Apollo; here also was held a general assembly of the Dorians in Asia, upon the model of that of Thermopylæ. *vid.* Doris.]

TRIPŌLIS, [now *Tarobolus*, a city of Syria, on the sea-coast below Aradus. The Greek name of this place, Tripolis, denoting three cities, (τρεῖς πόλεις,) is explained by Scylax. He states that the cities of Tyrus, Sidon, and Aradus, sent each a colony to this place, who at first inhabited three separate cities, but in process of time became united into one. Diodorus Siculus, however, gives a somewhat different account. According to him, the three cities above mentioned, which were the parent-states of all the other Phœnician cities, wishing to establish some place of general assembly, sent each a colony hither and founded this city. It had a good harbour and extensive commerce. Now, however, the sand has so accumulated that the city is separated from the sea by a small triangular plain half a league in breadth, at the point of which is the village where the vessels land their goods. The commerce of the place consists almost entirely of coarse silks.]—

[A region of Africa, on the coast of the Mediterranean, between the two Syrtes. It received this name from its containing three principal cities. Leptis Magna, Oea, and Sabrata. The second of these is the modern city of *Tripoli*.]—[A city of Pontus, on the coast, at the mouth of the river Tripolis, and north-east of Cerasus; now *Triboli*.]—[A city of Lydia, on the western bank of the Mæander, north-west of Hierapolis, and near the confluence of the Mæander and Cludrus. Ptolemy and Stephanus ascribe it to Caria, Pliny and Hierocles to Lydia. Mannert considers it to have been a Phrygian city.]

TRIPOLITIS, a surname given to Azorus, the principal city of Pelagonia in Thessaly.]

TRIPŌLĒMUS, [*vid.* the end of this article,] a son of Oceanus and Terra, or, according to some, of Trochilus, a priest of Argos. According to the more received opinion he was son of Celeus, king of Attica, by Neræa, whom some have called Metanira, Cothonea, Hyona, Melania, or Polymnia. He was born at Eleusis in Attica, and was cured in his youth of a severe illness by the care of Ceres, who had been invited into the house of Celeus by the monarch's children, as she travelled over the country in quest of her daughter. To repay the kindness of Celeus, the goddess took particular notice of his son. She fed him with her own milk, and placed him on burning coals during the night, to destroy whatever particles of mortality he had received from his parents. The mother was astonished at the uncommon growth of her son, and she had the curiosity to watch Ceres.

She disturbed the goddess by a sudden cry, when Triptolemus was laid on the burning ashes, and as Ceres was therefore unable to make him immortal, she taught him agriculture, and rendered him serviceable to mankind by instructing him how to sow corn and make bread. She also gave him her chariot, which was drawn by two dragons, and in this celestial vehicle he travelled all over the earth and distributed corn to all the inhabitants of the world. In Scythia the favourite of Ceres nearly lost his life; but Lynceus, the king of the country, who had conspired to murder him, was changed into a lynx. At his return to Eleusis, Triptolemus restored Ceres her chariot, and established the Eleusinian festivals and mysteries in honour of the deity. He reigned for some time, and after death received divine honours. Some suppose that he accompanied Bacchus in his Indian expedition. [There seems to be an allusion in the name Triptolemus (derived probably from τρεῖς and πῶλος) to an improvement introduced in early agriculture by *treble ploughing*.] *Diod.*—*Hygin.* fab. 147.—*Paus.* 2, c. 14, l. 3, c. 4.—*Justin.* 2, c. 6.—*Apollod.* 1, c. 5.—*Callim.* in *Cer.* 22.—*Ovid.* *Met.* 5, v. 646.—*Fast.* 4, v. 501.—*Trist.* 3, el. 3, v. 1.

TRIAQUĒTRA, a name given to Sicily by the Latins, from its triangular form. *Lucret.* 1, v. 78.

TRISMEGISTUS, a famous Egyptian. [*vid.* Mercurius.]

TRITEA, a daughter of the river Triton, mother of Menalippus, by Mars.—A town in Achaia, [south-west of Ægium.] built by her son, bore her name. *Paus.* 7, c. 22.

TRITOGĒNIA, a surname of Pallas. [*vid.* Tritonis.] *Hesiod.*—*Festus.* de *V. sig.*

TRITON, a sea-deity, son of Neptune by Amphitrite, or, according to some, by Celeno, or Salacia. [*vid.* Tritonis.] He was very powerful among the sea-deities, and could calm the ocean and abate storms at pleasure. He is generally represented as blowing a shell; his body above the waist is like that of a man, and below a dolphin. Some represent him with the fore feet of a horse. Many of the sea-deities are called Tritons, but the name is generally applied to those only who are half men and half fishes. *Apollod.* 1, c. 4.—*Hesiod.* *Theog.* v. 930.—*Ovid.* *Met.* 1, v. 333.—*Cic.* de *Nat. D.* 1, c. 28.—*Virg.* *Æn.* 1, v. 143, l. 6, v. 173.—*Paus.* 9, c. 20.—A river of Africa, falling into the lake Tritonis, [now the *Gabs*. *vid.* Tritonis.]—One of the names of the Nile.—A small river of Bœotia, or Thessaly.]

TRITŌNIS, a lake and river of Africa, [inland from the Syrtis Minor,] near which Minerva had a temple, whence she is sur-named *Tritonis*, or *Tritonia*. [Minerva is said to have been called Tritonia because she first revealed herself in the vicinity of this lake. This, however, is a mere fable. The true etymology of the term Tritonia is from a Cretan word, Τριτω, signifying *the head*, and hence the epithets, *Tritonia* in Latin,

and *Τριτονια* in Greek, have reference to her having sprung from the head of Jupiter. Near the *Tritonis Palus* was the *Libya Palus*. Modern travellers speak of a long and narrow lake in this quarter, divided in two by a ford; D'Anville considers these to be the *Tritonis* and *Libya Paludes*. The modern name of the former is *Faroun*, and of the latter, *el-Loudeah*.] *Herodot.* 4, c. 178.—*Paus.* 9, c. 33.—*Virg. Æn.* 2, v. 171.—*Mela*, 1, c. 7. Athens is also called *Tritonis*, because dedicated to *Minerva*. *Ovid. Met.* 5.

TRIVIA, a surname given to *Diana*, because she presided over all places where three roads met. At the new moon the Athenians offered her sacrifices, and a sumptuous entertainment, which was generally distributed among the poor. *Virg. Æn.* 6, v. 13, l. 7, v. 774.—*Ovid. Met.* 2, v. 416.—*Fast.* 1, v. 389.

TRIVĒ ANTRUM, a place in the valley of *Aricia*, where the nymph *Egeria* resided. *Mart.* 6, ep. 47.

TRIVĒ LUCUS, a place of *Campania*, in the bay of *Cumæ*. *Virg. Æn.* 6, v. 13.

TRIUMVIRI, *reipublica constituendæ*, were three magistrates appointed equally to govern the Roman state with absolute power. These officers gave a fatal blow to the expiring independence of the Roman people, and became celebrated for their different pursuits, their ambition, and their various fortunes. The first triumvirate, B. C. 60, was in the hands of *J. Cæsar*, *Pompey*, and *Crassus*, who, at the expiration of their office, kindled a civil war: The second and last triumvirate, B. C. 43, was under *Augustus*, *M. Antony*, and *Lepidus*, and through them the Romans totally lost their liberty. *Augustus* disagreed with his colleagues, and after he had defeated them he made himself absolute in Rome. The triumvirate was in full force at Rome for the space of about 12 years. There were also officers that were called *triumviri capitales*, created A. U. C. 464. They took cognizance of murders and robberies, and every thing in which slaves were concerned. Criminals under sentence of death were intrusted to their care, and they had them executed according to the commands of the prætors.—The *triumviri nocturni* watched over the safety of Rome in the night-time, and in case of fire were ever ready to give orders, and to take the most effectual measures to extinguish it.—The *triumviri agrarii* had the care of colonies that were sent to settle in different parts of the empire. They made a fair division of the lands among the citizens, and exercised over the new colony all the power which was placed in the hands of the consuls at Rome.—The *triumviri monetales* were masters of the mint, and had the care of the coin; hence their office was generally intimated with the following letters often seen on ancient coins and medals; **TRIVIR. A. A. A. F. F. i. e.** *Triumviri auro, argento, ære, flando, feriendo*. Some suppose that they were created only in the age of *Cicero*, as those who were employed before them were

called *Denariorum flandorum curatores*.—The *triumviri valetudinis* were chosen when Rome was visited by a plague or some pestiferous distemper, and they took particular care of the temples of health and virtue.—The *triumviri senatus legendi*, were appointed to name those that were most worthy to be made senators from among the plebeians. They were first chosen in the age of *Augustus*, as before, this privilege belonged to the kings, and afterwards devolved upon the consuls and the censors, A. U. C. 310.—The *triumviri mensuræ* were chosen in the second Punic war, to take care of the coin and prices of exchange.

TRIUMVIRORUM INSULA, [an island in the small river *Rhenus*, one of the tributaries of the *Po*,] where the triumvirs *Antony*, *Lepidus*, and *Augustus*, met to divide the Roman empire after the battle of *Mutina*. *Dio.* 46, c. 55.—*Appian. Cic.* 4.

TROÆDES, the inhabitants of *Troas*.

TROAS, [a district on the *Ægean* coast of *Mysia* in *Asia Minor*, extending as far south as the promontory of *Lectum*, now cape *Baba*, of which *Troy* was the capital.] When *Troas* is taken for the whole kingdom of *Priam*, it may be said to contain *Mysia* and *Phrygia Minor*; but if only applied to that part of the country where *Troy* was situate, its extent is confined within very narrow limits. [This is an incorrect remark. The kingdom of *Priam*, if we form our ideas of it from the poems of *Homer*, must have been of very limited extent. *Strabo*, indeed through partiality for his favourite poet, seeks to enlarge the limits of *Priam's* kingdom, and makes it to have comprehended the country on the coast of the *Propontis* as far as the river *Æsepus*, near *Cyzicum*. *Homer*, however, names many expressly as allies of the *Trojans* whom *Strabo* would wish to consider as the subjects of *Priam*. The northern part of *Troas* was termed *Dardania*, from *Dardanus*, a city founded by *Dardanus*, one of the ancestors of *Priam*. The *Trojans* were very probably of *Thracian* origin.] (*vid.* *Troja*.)

TROCHOIS, a lake in the island of *Delos*, near which *Apollo* and *Diana* were born.

TROCMI, a people of *Galatia*, [on the side of *Cappadocia*.] *Liv.* 38, c. 16.

TROEZENE, [now *Damala*,] a town of *Argolis*, in *Peloponnesus*, near the *Saronic* *Sinus*, which received its name from *Troezen*, the son of *Pelops*, who reigned there for some time. It is often called *Theseis*, because *Theseus* was born there; and *Posidonia*, because *Neptune* was worshipped there. [“This place, observes *Mr. Gell*, in speaking of *Troezen* “now represented by a mean village of only 45 habitations, was anciently of considerable extent, the longest side of the city having been at least one mile in length. It was probably, like most of the Grecian cities, of a form approaching to a triangle, having a wall on the plain, from the extremities of which other fortifications ran up the mountain to the *Acropolis*, on a craggy and de-

tached summit, now very prettily spotted with wild olives." *Stat Theb.* 4, v. 31.—*Paus.* 2, c. 50.—*Plut. in Thest.*—*Ovid Met.* 8, v. 566, l. 15, v. 296.—Another town at the south of the Peloponnesus.

TROGILÆ, three small islands near Samos.

TROGILUM, a part of Mount Mycale, projecting into the sea. *Strab.* 14.

TROGLOÏTÆ, a people of Æthiopia, [on the coast of the Sinus Arabicus,] who dwell in caves (*τρωγλοῖν specus, δρυμ subeo.*) They were all shepherds, and had their wives in common. *Strab.* 1.—*Mela*, 1, c. 4 and 8.—*Plin.* 5, c. 8, l. 37, c. 10.

TROGUS POMPEÏUS, a Latin historian, B. C. 41, born in Gaul. His father was one of the friends and adherents of J. Cæsar, and his ancestors had obtained privileges and honours from the most illustrious of the Romans. Trogus wrote an universal history of all the most important events that had happened from the beginning of the world to the age of Augustus, divided into 44 books. This history, which was greatly admired for its purity and elegance, was epitomized by Justin, and is still extant. Some suppose that the epitome is the cause that the original of Trogus is lost. [The title of his history was; "*Historiæ Philippicæ et totius mundi originis et terræ situs.*" He chose this title either in imitation of Theopompus of Chios, who had so named his History of Philip, father of Alexander, and whom Trogus had selected as his model; or else because of these 44 Books into which his work was divided; 35 (namely, from the 7th to the 41st) contained a history of Macedon, and of the kingdoms formed by the successors of Alexander. The history of these was his principal object; he found means, however, to attach to it, as an introduction, or else in the form of episodes, that of other nations: so that he actually wrote a general history comprising a space of 2155 years, from the time of Ninus down to the 748th year of Rome. The work is cited by Priscian as late as the commencement of the sixth century. Pliny frequently quotes from Trogus; and Charisius, a grammarian of the 5th century, informs us that he wrote a work on animals.] *Justin.* 47, c. 5.—*Aug de Civ. D.* 4, c. 6.

TROJA, a city, the capital of Troas, or, according to others, a country of which Ilium was the capital. [*vid.* the end of this article.] It was built on a small eminence, [a short distance above the confluence of the Simois and Scamander, between these two rivers, and about three miles from the shore.] Dardanus, the first king of the country, built it, and called it *Dardania*, and from Tros, one of his successors, it was called *Troja*, and from Ilus, *Ihon*. Neptune is also said to have built, or more properly repaired, its walls, in the age of king Laomedon. This city has been celebrated by the poems of Homer and Virgil; and of all the wars which have been carried on among the ancients, that of Troy is the most famous. The Trojan war was undertaken

by the Greeks to recover Helen, whom Paris, the son of Priam, king of Troy, had carried away from the house of Menelaus. All Greece united to avenge the cause of Menelaus, and every prince furnished a certain number of ships and soldiers. According to Euripides, Virgil, and Lycophron, the armament of the Greeks amounted to 1000 ships. Homer mentions them as being 1185, and Thucydides supposed that they were 1200 in number. The number of men which these ships carried is unknown: yet as the largest contained about 120 men each, and the smallest 50, it may be supposed that no less than 100,000 men were engaged in this celebrated expedition. Agamemnon was chosen general of all these forces; but the princes and kings of Greece were admitted among his counsellors, and by them all the operations of the war were directed. [The Grecian camp is supposed to have been between the promontories of Rhæteum and Sigæum.] The most celebrated of the Grecian princes that distinguished themselves in this war, were Achilles, Ajax, Menelaus, Ulysses, Diomedes, Protesilaus, Patroclus, Agamemnon, Nestor, Neoptolemus, &c. The Grecian army was opposed by a more numerous force. The king of Troy received assistance from the neighbouring princes in Asia Minor, and reckoned among his most active generals, Rhesus, king of Thrace, and Memnon, who entered the field with 20,000 Assyrians and Æthiopians. Many of the adjacent cities were reduced and plundered before the Greeks approached the walls; but when the siege was begun, the enemies on both sides gave proofs of valour and intrepidity. The army of the Greeks, however, was visited by a plague, and the operations were not less retarded by the quarrel of Agamemnon and Achilles. The loss was great on both sides; the most valiant of the Trojans, and particularly of the sons of Priam, were slain in the field; and indeed so great was the slaughter, that the rivers of the country are represented as filled with dead bodies and suits of armour. After the siege had been carried on for ten years, some of the Trojans, among whom were Æneas and Antenor, betrayed the city into the hands of the enemy, and Troy was reduced to ashes. The poets, however, support, that the Greeks made themselves masters of the place by artifice. They secretly filled a large wooden horse with armed men, and led away their army from the plains, as if to return home. The Trojans brought the wooden horse into their city, and in the night, the Greeks that were confined within the sides of the animal rushed out and had opened the gates to their companions, who had returned from the place of their concealment. The greatest part of the inhabitants were put to the sword, and the others carried away by the conquerors. This happened, according to the Arundelian marbles, about 1184 years before the Christian era, in the 3530th year of the Julian period, on the night between

the 11th and 12th of June, 408 years before the first olympiad. [Troy was more than once rebuilt, generally in a situation nearer the sea than the ancient city is supposed to have occupied. It appears to have been reduced to a mere village in the time of Alexander the Great, and was remarkable for nothing but a temple of Minerva, which that prince visited after the battle of Granicus. After the death of Alexander, Antigonus, one of his generals, founded a city in this quarter, which he called Antigonica-Troas; on the fall of Antigonus it came into the possession of Lysimachus, who changed the name to Alexandria-Troas, which it afterwards retained. It is now called *Eski Stamboul*. It was greatly reduced in power when the Romans entered Asia. As they, however, pretended to be the genuine offspring of the ancient Trojans, no cost or pains were spared to restore it to its former splendour.] It is said that J. Cæsar, who wished to pass for one of the descendants of Æneas, and consequently to be related to the Trojans, intended to make it the capital of the Roman empire, and to transport there the senate and the Roman people. The same apprehensions were entertained in the reign of Augustus, and, according to some, an ode of Horace, *Justum & tenacem propositi virum* was written purposely to dissuade the emperor from putting into execution so wild a project. (*vid. Paris, Æneas, Antenor, Agamemnon, Ilium, Lamædon, Menalaus, &c.*) [The controversy respecting the position of ancient Troy is an endless one; and it is no wonder if, amid the opposite and contradictory statements of scholars, some writers, like Bryant, for example, should be led to maintain that no such place as Troy ever existed. The reader who wishes to see what has been most recently written on this interesting subject is referred to the Travels of Clarke, and of Hobhouse, and also to the Treatise of Maclaren, published in London, 1822. This latter writer starts a theory which brings us back nearly to the spot fixed upon by D'Anville before the present controversies began. The splendid work of Mr. Gell, "Topography of Troy," may also be consulted; but it must be observed that he fails entirely in locating the modern village of *Bounabarchi* on the site of Homer's Troy. Though the great natural features of Troas, such as the promontories, rivers, and mountains, remain, the lapse of more than 3000 years has effaced all those traces of ancient Troy which could alone afford the scholar a safe guide to his favourite object of classical research, the ancient city of Priam. The true cause of the Trojan war appears to have been this: Troy originally belonged to Tantalus, who would seem to have received it from his ancestors. Tantalus was driven out by the family of the Dardanidæ, the last of which line was Priam. Agamemnon and Menalaus therefore, of the race of Tantalus through his son Pelops, sought merely to recover their lost inheritance. The story respecting the suitors, the

marriage, and the rape, of Helen, is a mere fable. Helen *never was in Troy*. Agamemnon compelled the attendance of the other Greeks on the expedition which he undertook, from his being at the head of the Achæan race. *vid. remarks under the articles Græcia, Iones, and Helena.*] *Virg. Æn.*—*Homer.*—*Ovid.*—*Diod. &c.*

TRÖJĀNI and TRÖJUGENÆ, the inhabitants of Troy.

TRÖJĀNI LUDI, games instituted by Æneas, or his son Ascanius, to commemorate the death of Anchises, and celebrated in the circus of Rome. Boys of the best families, dressed in a neat manner, and accoutred with suitable arms and weapons, were permitted to enter the list. Sylla exhibited them in his dictatorship, and under Augustus they were observed with unusual pomp and solemnity. A mock-fight on horse-back, or sometimes on foot, was exhibited. The leader of the party was called *princeps juvenutis*, and was generally the son of a senator, or the heir apparent to the empire. *Virg. Æn.* 5, v. 602.—*Sueton. in Cas. & in Aug.*—*Plut. in Syll.*

TRÖLUS, a son of Priam and Hecuba, killed by Achilles during the Trojan war. *Apolod.* 3, c. 12.—*Horat.* 2, od. 9, v. 16.—*Virg. Æn.* 1, v. 474.

TRÖPÆA, a town of the Brutii.—A stone monument on the Pyrenees, erected by Pompey.—Drusi, a town of Germany where Drusus died and Tiberius was saluted emperor by the army.

TROPHONIUS, a celebrated architect, son of Erginus, king of Orchomenos, in Bœotia. He built Apollo's temple at Delphi, with the assistance of his brother Agamedes, and when he demanded of the god a reward for his trouble, he was told by the priestess to wait eight days, and to live during that time with all cheerfulness and pleasure. When the days were passed, Trophonius and his brother were found dead in their bed. According to Pausanias, however, he was swallowed up alive in the earth: and when, afterwards, the country was visited by a great drought, the Bœotians were directed to apply to Trophonius for relief, and to seek him at Lebæa, where he gave oracles in a cave. They discovered this cave by means of a swarm of bees, and Trophonius told them how to ease their misfortunes. From that time Trophonius was honoured as a god, he passed for the son of Apollo, a chapel and a statue were erected to him, and sacrifices were offered to his divinity when consulted to give oracles. The cave of Trophonius became one of the most celebrated oracles of Greece. Many ceremonies were required, and the suppliant was obliged to make particular sacrifices, to anoint his body with oil, and to bathe in the waters of certain rivers. He was to be clothed in a linen robe, and with a cake of honey in his hand, he was directed to descend into the cave by a narrow entrance, from whence he returned backwards after he had received an answer. He was always pale and dejected at his return, and thence it became prover-

bial to say of a melancholy man, that he had consulted the oracle of Trophonius. There were annually exhibited games in honour of Trophonius at Lebadea. *Paus.* 9, c. 37, &c.—*Cic. Tusc.* 1, c. 47.—*Plut.*—*Plin.* 34, c. 7.—*Ælian.* V. H. 3, c. 45.

TROS, a son of Erichonius, king of Troy, who married Callirhoe, the daughter of the Scamander, by whom he had Ilus, Assaracus, and Ganymedes. He made war against Tantalus, king of Phrygia, whom he accused of having stolen away the youngest of his sons. The capital of Phrygia was called Troja from him, and the country itself Troas. *Virg.* 3, G. v. 36.—*Homer.* *Il.* 20, v. 219.—*Apollod.* 3, c. 12.

TROSSULUM, a town of Etruria, which gave the name of *Trossuli* to the Roman knights who had taken it without the assistance of foot soldiers. *Plin.* 32, c. 2.—*Senec.* ep. 86 and 87.—*Pers.* 1, v. 82.

TRUENTUM, or TRUENTINUM, a river of Picenum, falling into the Adriatic. There is also a town of the same name in the neighbourhood. *Sil.* 8, v. 434.—*Mela.* 2.—*Plin.* 3, c. 13.

TRYPHIODORUS, a Greek poet and grammarian of Egypt, in the 5th century. [Tryphi-dorus wrote a poem under the title of *Marathoniacæ*, (*Μαραθωνιακῆ*); another styled *καθ' ἰπποδρωμιαν*; a *Lipogrammatic Odyssey*; and a poem on the destruction of Troy, styled *Ἰλίου ἀλωσις*. The last is the only one of his productions which has reached us. It is in 681 verses, and appears rather to be the argument of some larger poem, which the poet had perhaps intended at one time to write. The Lipogrammatic Odyssey had this name given to it from a peculiar piece of affectation by which it was marked. The poet, according to some, interdicted himself, in each of its 24 books, the use of a particular letter of the Alphabet. Eustathius, however, states that the letter Σ was banished from the entire poem. The best edition of the poem on the destruction of Troy is perhaps that of Wernicke, Lips. 1819, 8vo.]

TRYPHON, a tyrant of Apamea in Syria, put to death by Antiochus. *Justin.* 36, c. 1.—A surname of one of the Ptolemies. *Ælian.* V. H. 14, c. 31.—A grammarian of Alexandria, in the age of Augustus.

TUBERO, Q. Ælius, a Roman consul, son-in-law of Paulus the conqueror of Perseus. He is celebrated for his poverty, in which he seemed to glory as well as the rest of his family. Sixteen of the Tuberos, with their wives and children, lived in a small house, and maintained themselves with the produce of a little field, which they cultivated with their own hands. The first piece of silver plate that entered the house of Tubero was a small cup which his father-in-law presented to him, after he had conquered the king of Macedonia.

TURBUR, two towns of Africa, called Major and Minor. [The first was situate directly to the south of Tunis, and appears to be now *Tubernok*; the latter was south-west

of Carthage, on the Bagradas, and is said to retain the ancient name.]

TUCCA, PLAUTIUS, a friend of Horace and Virgil. He was, with Varus and Plotius, ordered by Augustus, as some report, to revise the *Æneid* of Virgil, which remained uncorrected on account of the premature death of the poet. *Horat.* 1, Sat. 5. v. 40. Sat. 10, v. 84.

TUDER, or TUDERTIA, an ancient town of Umbria. The inhabitants were called *Tudertes*. *Sil.* 4, v. 222.

TUISTO, a deity of the Germans, son of Terra, and the founder of the nation. *Tacit. de Germ.* 2.

TULINGI, a people of Germany between the Rhine and the Danube. *Cæs.* 1, c. 5, B. G.

TULLIA, a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud after she had murdered her first husband Aruns, and consented to see Tullius assassinated that Tarquin might be raised to the throne. It is said that she ordered her chariot to be driven over the body of her aged father, which had been thrown all mangled and bloody in one of the streets of Rome. She was afterwards banished from Rome with her husband. *Ovid. in Ib.* 36.—Another daughter of Servius Tullius, who married Tarquin the Proud. She was murdered by her own husband, that he might marry her ambitious sister of the same name.—A daughter of Cicero. [*vid.* Tullioli.]

TULLIA LEX, *de senatu*, by M. Tullius Cicero, A. U. C. 689, enacted that those who had a *libera legatio* granted them by the senate, should hold it no more than one year. Such senators as had a *libera legatio* travelled through the provinces of the empire without any expense, as if they were employed in the affairs of the state.—Another, *de ambitu*, by the same, the same year. It forbade any person, two years before he canvassed for an office, to exhibit a show of gladiators, unless that case had devolved upon him by will. Senators guilty of the crime of *ambitus* were punished with the *aque & ignis interdictio* for ten years, and the penalty inflicted on the commons was more severe than that of the *Calpurnian law*.

TULLIANUM, a subterranean prison in Rome, built by Servius Tullius, and added to the other called *Robur*, where criminals were confined. [It is more correct to say that Servius Tullius enlarged the prison built by Ancus Martius; hence the term *Tullianum* was applied to that part of it below ground which was built by Servius. This dungeon now serves as a subterranean chapel to a small church built on the spot, called *San Pietro in Carcere*, in commemoration of St. Peter who is supposed to have been confined there.] *Sallust. in B. Catil.*

TULLIOLA, or TULLIA, a daughter of Cicero by Terentia. She married Caius Piso, and afterwards Furius Crassipes, and lastly P. Corn. Dolabella. With this last hus-

band she had every reason to be dissatisfied. Dolabella was turbulent, and consequently the cause of much grief to Tullia and her father. Tullia died in childhood, about 44 years before Christ. Cicero was so inconsolable on this occasion, that some have accused him of an unnatural partiality for his daughter. According to a ridiculous story which some of the moderns report, in the age of pope Paul 3d, a monument was discovered on the Appian road, with the superscription of *Tulliola filia mee*. The body of a woman was found in it, which was reduced to ashes as soon as touched; there was also a lamp burning, which was extinguished as soon as the air gained admission there, and which was supposed to have been lighted above 1500 years. *Cic.—Plut. in Cic.*

TULLIUS CIMBER, the son of a freed-man, rose to great honours, and followed the interest of Pompey. He was reconciled to J. Cæsar, whom he murdered with Brutus. *Plut.*—Cicero, a celebrated orator. (*vid. Cicero.*)—The son of the orator Cicero. (*vid. Cicero.*)—A friend of Otho.—One of the kings of Rome. (*vid. Servius.*)

TULLUS HOSTILIUS, the third king of Rome, after the death of Numa. He was of a warlike and active disposition, and signalized himself by his expedition against the people of Alba, whom he conquered, and whose city he destroyed, after the famous battle of the Horatii and Curiatii. He afterwards carried his arms against the Latins and the neighbouring states with success, and enforced reverence for majesty among his subjects. He died with all his family about 640 years before the Christian era, after a reign of 32 years. The manner of his death is not precisely known. Some suppose that he was killed by lightning, while he was performing some magical ceremonies in his own house; or, according to the more probable accounts of others, he was murdered by Ancus Martius, who set fire to the palace, to make it believed that the impiety of Tullus had been punished by heaven. *Flor.* 1, c. 3.—*Dionys. Hal.* 3, c. 1.—*Virg. Æn.* 6, v. 814.—*Liv.* 1, c. 22.—*Plut.*—A consul, A. U. C. 686. *Horat.* 3, od. 8, v. 12.

TUNETUM, or **TUNES**, [a celebrated city of Africa, south-west of, and near to Carthage. Upon the destruction of the city, it became a great and powerful city. It was founded about 1250 or 1300 B. C. as appears from Herodotus and the Parian Chronicle.] In the vicinity of this place Regulus was defeated and taken prisoner by Xanthippus. *Liv.* 30, c. 9.

TUNCRI, a name given to some of the Germans, supposed to live on the banks of the *Maese*, whose chief city, called *Atuatuca*, is now *Tongerren*.—The river of the country is now the *Spaw*. *Tacit. de Germ.* 2.

C. TURANIUS, a Latin tragic poet in the age of Augustus. *Ovid. ex. Pont.* 4, el. 16, v. 29.

TURBO, a gladiator, mentioned *Horat.* 2,

Sat. 3, v. 310. He was of a small stature, but uncommonly courageous.

TURDETANI, [a people of Bætica in Spain, in the south-eastern part. They extended along the coast, from the Anas to the Bastuli Poeni, and their territory was famed for its beauty and fertility, and by some of the ancient writers was considered the most favoured spot on the whole earth. Here, too, Strabo locates the Elysian fields of Homer. This district, besides being very productive, was enabled to carry on an extensive and lucrative commerce with the nations of the interior, by means of the Bætis, which traversed it.] *Liv.* 21, c. 6, l. 28, c. 39, l. 34, c. 17.

[TURDŪLI, a people of Bætica in Spain, situate to the north, and north-east of the Turdetani.]

TURIA, a river of Spain, falling into the Mediterranean, now *Guadalquivar*. [It passes by Valencia.]

TURICUM, a town of Gaul, now *Zurich* in Switzerland.

TURNUS, a king of the Rutuli, son of Daunus and Venilia. He made war against Æneas, and attempted to drive him away from Italy, that he might not marry the daughter of Latinus, who had been previously engaged to him. His efforts were attended with no success, though supported with great courage and a numerous army. He was conquered, and at last killed in a single combat by Æneas. He is represented as a man of uncommon strength. *Virg. Æn.* 7, v. 56, &c.—*Tibull.* 2, el. 5, v. 49.—*Ovid. Fast.* 4, v. 379. *Met.* 14, v. 451.

TURŌNES, a people of Gaul, [on the banks of the Ligeris, about 140 miles from the sea,] whose capital, Cæsarodunum, is the modern *Tours*.

TURPIO. *vid. Ambivius.*

[TURRIS HANNIBALIS, a small place on the coast of Africa, below Thapsus. From this Annibal took his departure for Asia when he was banished by his factious and ungrateful countrymen from Carthage. It is now *Mahdia*.]—[Stratonis, the previous name of Cæsarea, on the coast of Palestine. *vid. Cæsarea.*]

TURUNTUS, a river of Sarmatia, supposed to be the *Divina* or *Duna*.

TUSCANIA and **TUSCIA**, a large country at the west of Rome, the same as Etruria. (*vid. Etruria.*)

TUSCI, the inhabitants of Etruria.—The villa of Pliny the younger, near the sources of the Tiber. *Plin. ep.* 5 and 6.

TUSCULANUM, a country-house of Cicero, near Tusculum, where, among other books, the orator composed his *questiones* concerning the contempt of death, &c. in five books. *Cic. Tusc.* 1, c. 4. *Att.* 15, ep. 2. *Div.* 2, c. 1.

TUSCŪLUM, a town of Latium on the declivity of a hill, about 12 miles from Rome, founded by Telegonus the son of Ulysses and Circe. [Its name rather proves it to have been of Etrurian origin.] It is now called *Frascati*, and is famous for the magnificent

villas in its neighbourhood. *Cic. ad Attic.—Strab. 5.—Horat. 3, Od. 23, v. 8, &c.*

TUSCUS, belonging to Etruria. The Tiber is called *Tuscus amnis*, from its situation *Virg. Æn. 10, v. 199.*

TUSCUS VICUS, a small village near Rome. It received this name from the Etrurians of Porsenna's army that settled there. *Liv. 2, c. 14.*

TUSCUM MARE, a part of the Mediterranean on the coast of Etruria. [*vid. Tyrrhenum.*]

TUTA, a queen of Illyricum, &c. [*vid. Teuta.*]

TUTIA, a vestal virgin accused of incontinence. She proved herself to be innocent by carrying water from the Tiber to the temple of Vesta in a sieve, after a solemn invocation to the goddess. *Liv. 20.*—A small river six miles from Rome, where Annibal pitched his camp when he retreated from the city. *Iv. 26, c. 11.*

TUTICUM, a town of the Hirpini.

TYANA, a town at the foot of Mount Taurus in Cappadocia, where Apollonius was born; whence he is called *Tyaneus*. *Ovid. Met. 8, v. 719.—Strab. 12.*

TYANITIS, [a district in the southern part of Cappadocia, near Cilicia, the capital of which was Tyana.]

TYBRIS. [*vid. Tiberis.*]

TYCHE, a part of the town of Syracuse. [It contained a temple of Fortune (*Τυχη*), whence the name.] *Cic. in Verr. 4, c. 53.*

TYCHIUS, a celebrated artist of Hyle in Bœotia, who made Hector's shield, which was covered with the hides of seven oxen. *Ovid. Fast. 3, v. 823.—Strab. 9.—Homer. Il. 7, v. 220.*

TYDEUS, a son of Æneus, king of Calydon and Peribœa. He fled from his country after the accidental murder of one of his friends, and found a safe asylum in the court of Adrastus, king of Argos, whose daughter Deiphyle he married. When Adrastus wished to replace his son-in-law Polynices on the throne of Thebes, Tydeus undertook to go and declare war against Eteocles, who usurped the crown. The reception he met provoked his resentment; he challenged Eteocles and his officers to single combat, and defeated them. On his return to Argos, he slew 50 of the Thebans who had conspired against his life, and laid in ambush to surprise him; and only one of the number was permitted to return to Thebes to bear the tidings of the fate of his companions. He was one of the seven chiefs of the army of Adrastus, and during the Theban war he behaved with great courage. Many of the enemies expired under his blows, till he was at last wounded by Melanippus. Though the blow was fatal, Tydeus had the strength to dart at his enemy, and to bring him to the ground before he was carried away from the fight by his companions. At his own request, the dead body of Melanippus was brought to him, and after he had ordered the head to be cut off, he began to tear out the brains with his

teeth. The savage barbarity of Tydeus displeased Minerva, who was coming to bring him relief, and to make him immortal, and the goddess left him to his fate and suffered him to die. He was buried at Argos, where his monument was still to be seen in the age of Pausanias. He was father to Diomedes. Some suppose that the cause of his flight to Argos was the murder of the son of Melus, or, according to others, of Alcathous, his father's brother, or perhaps his own brother Olenius. *Homer. Il. 4, v. 365, 387.—Apollod. 1, c. 8, l. 3, c. 6.—Æschyl. Sept. ante Theb.—Paus. 9, c. 18.—Diod. 2.—Eudip. in Sup.—Virg. Æn. 6, v. 479.—Ovid. in Ib. 350, &c.*

TYDIDES, a patronymic of Diomedes, as son of Tydeus. *Virg. Æn. 1, v. 101.—Horat. 1, Od. 15, v. 28.*

TYLOS, [an island in the Sinus Persicus, on the Arabian coast, the pearl fishery on whose coasts has rendered it famous in antiquity; and the same circumstance still contributes to its renown under the name of *Bahram*, which in Arabic signifies two seas.]

TYMÖLUS, a mountain. *Ovid. Met. 6, v. 15.* [*vid. Tmolus.*]

TYMPHÆI, a people between Epirus and Thessaly.

TYNDÁRIDÆ, a patronymic of the children of Tyndarus, as Castor, Pollux, and Helen, &c. *Ovid. Met. 8.*

TYNDÁRIS, a patronymic of Helen, daughter of Tyndarus. *Virg. Æn. 2, v. 569.*—A town of Sicily near Pelorus, founded by a Messenian colony. *Strab. 6.—Plin. 2, c. 91.—Sil. 14, v. 209.*—Horace gave this name to one of his mistresses as best expressive of all female accomplishments. *1, Od. 17, v. 10.*—A name given to Cassandra. *Ovid. A. A. 2, v. 408.*—A town of Colchis on the Pasis. *Plin.*

TYNDÁRUS, son of Œbalus and Gorgophone, or, according to some, of Perieres. He was king of Lacedæmon, and married the celebrated Leda, who bore him Timandra, Philonoe, &c. and also became mother of Pollux and Helen by Jupiter. [*vid. Leda, Castor, Pollux, Clytemnestra, &c.*]

TYPHÆUS, or TYPHON, a famous giant, son of Tartarus and Terra, who had a hundred heads like those of a serpent or a dragon. Flames of devouring fire were darted from his mouth and from his eyes, and he uttered horrid yells, like the dissonant shrieks of different animals. He was no sooner born, than, to avenge the death of his brothers, the giants, he made war against heaven, and so frightened the gods that they fled away and assumed different shapes. Jupiter became a ram, Mercury an ibis, Apollo a crow, Juno a cow, Bacchus a goat, Diana a cat, Venus a fish, &c. The father of the gods at last resumed courage, and put Typhæus to flight with his thunderbolts, and crushed him under Mount Ætna, in the island of Sicily, or, according to some, under the island Inarime. Typhæus became father of Geryon, Cerberus, and Orthos, by his union with Echidna.

Hygin. fab. 152 and 196.—*Ovid. Met.* 5, v. 325.—*Æschyl. sept. ante Theb.*—*Hesiod. Theog.* 820.—*Homer. Hym.*—*Herodot.* 2, c. 156.—*Virg. Æn.* 9, v. 716.

TYPHON, a giant whom Juno produced by striking the earth. Some of the poets make him the same as the famous Typhæus. [*vid. Typhæus.*]—A brother of Osiris, who married Nephtys. He laid snares for his brother during his expedition, and murdered him at his return. The death of Osiris was avenged by his son Orus, and Typhon was put to death. [*vid. Osiris.*] He was reckoned among the Egyptians to be the cause of every evil, and on that account generally represented as a wolf and a crocodile. *Plut. in Is. & Os.*—*Diod.* 1.

TYRANNION, a grammarian of Pontus, intimate with Cicero. His original name was Theophrastus, and he received that of Tyrannion, from his austerity to his pupils. He was taken by Lucullus, and restored to his liberty by Muræna. He opened a school in the house of Cicero, and enjoyed his friendship. He was extremely fond of books, and collected a library of about 30,000 volumes. To his care and industry the world is indebted for the preservation of Aristotle's works. [*vid. however, Aristoteles.*]—There was also one of his disciples, called Diocles, who bore his name. He was a native of Phœnicia, and was made prisoner in the war of Augustus and Antony. He was bought by Dymes, one of the emperor's favourites, and afterwards by Terentia, who gave him his liberty. He wrote 68 different volumes, in one of which he proved that the Latin tongue was derived from the Greek, and another in which Homer's poems were corrected, &c.

TYRAS, or **TYRA**, a river of European Sarmatia, falling into the Euxine Sea between the Danube and the Borysthenes, now called the *Niester*. *Ovid. Pont.* 4, el. 10, v. 50.

TYRO, a beautiful nymph, daughter of Salmonæus, king of Elis, and Alcideice. She was treated with great severity by her mother-in-law Sidero, and at last removed from her father's house by her uncle Cretheus. She became enamoured of the Enipeus; and as she often walked on the banks of the river, Neptune assumed the shape of her favourite lover and gained her affections. She had two sons, Pelias and Neleus, by Neptune, whom she exposed, to conceal her incontinence from the world. The children were preserved by shepherds, and when they had arrived to years of maturity, they avenged their mother's injuries by assassinating the cruel Sidero. Some time after her amour with Neptune, Tyro married her uncle Cretheus, by whom she had Amythaon, Pheres, and Eson. Tyro is often called *Salmonis*, from her father. *Homer. Od.* 11, v. 234.—*Pyndar. Pyth.* 4.—*Apollod.* 1, c. 9.—*Diod.* 4.—*Propert.* 1, el. 13, v. 20, l. 2, el. 30, v. 51, l. 3, el. 19, v. 13.—*Ovid. Am.* 3, el. 6, v. 43.—*Ælian. V. H.* 12, c. 42.

TYROS, a city of Phœnicia. [*vid. Tyrus.*]

TYRRHEIDÆ, a patronymic given to the sons of Tyrrheus, who kept the flocks of Latinius. *Virg. Æn.* 7, v. 484.

TYRRHËNI, the inhabitants of Etruria. [*vid. Etruria.*]

TYRRHËNUM MARE, that part of the Mediterranean which lies on the coast of Etruria. It is also called *Inferum*, as being at the bottom or south of Italy.

TYRRHËNUS, a son of Atys, king of Lydia, who came to Italy, where part of the country was called after him. *Strab.* 5.—*Tacit. Ann.* 4, c. 55.—*Paterc.* 1, c. 1.

TYRRHËUS, a shepherd of king Latinus, whose stag, being killed by the companions of Ascanius, was the first cause of war between Æneas and the inhabitants of Latium. Hence the word *Tyrrheides*. *Virg. Æn.* 7, v. 485.

TYRSIS, a place in the Balearides, supposed to be the palace of Saturn.

TYRTÆUS, a Greek elegiac poet, born in Attica, son of Archimbrotus. [*vid. the end of this article.*] In the second Messenian war, the Lacedæmonians were directed by the oracle to apply to the Athenians for a general, if they wished to finish their expedition with success, and they were contemptuously presented with Tyrtæus. The poet, though ridiculed for his many deformities, and his ignorance of military affairs, animated the Lacedæmonians with martial songs, just as they wished to raise the siege of Ithome, and inspired them with so much courage that they defeated the Messenians. For his services, he was made a citizen of Lacedæmon, and treated with great attention. Of the compositions of Tyrtæus, nothing is extant but the fragments of four or five elegies. He flourished about 684 B. C. [The native country of Tyrtæus is a point not well ascertained. The common opinion is in favour of his having been an Athenian; but Suidas says that he was a Lacedæmonian or Milesian. Some have endeavoured to reconcile these opposite statements, by supposing that he was a Milesian by birth, but had obtained a domicil at Athens. Belonging to a Dorian family, and regarding the Spartans as his kindred race, he joined them when involved in a dangerous war. The account given of him above wears the garb of mere fable. The deformity of his person had no foundation whatever in truth. His lameness is only a satirical allusion to his frequent use of the pentameter verse. The best editions of the remains of Tyrtæus are, that of Klotzius, Altenb. 1767, and that of Brunck, in his *Analecta.*] *Justin.* 2, c. 5.—*Strab.* 8.—*Aristot. Polit.* 5, c. 7.—*Horat. de Art.* p. 402.—*Ælian. V. H.* 12, c. 50.—*Paus.* 4, c. 6, &c.

TYRUS, or **TYROS**, a very ancient city of Phœnicia, built by the Sidonians, on a small island at the south of Sidon, about 200 stadia from the shore, and now called *Sar*. [Tyre is called in the Old Testament *Zor*; by the inhabitants it was termed *Sor*. The Roman traders altered this to *Sar*, and *Sarra*, whence the epithet *Sarranus* in Virgil.] Tyre, though

originally a colony of Sidon, in process of time far surpassed the parent state. There were, properly speaking, two places of that name, the old Tyros, called *Palatytros*, on the sea-shore, and the other in the island. It was about 19 miles in circumference, including *Palatytros*, but without it about four miles. Tyre was destroyed by the princes of Assyria, and afterwards rebuilt. [The new city was not built on the site of the old one, but on a small island contiguous to the shore. It is more than probable that it existed previous to the destruction of the ancient city, and formed a part of it, but was enlarged after the ruin of the old.] It maintained its independence, [or rather yielded only a nominal subjection to the Persian power,] till the age of Alexander, who took it with much difficulty, and only after he had joined the island to the continent by a mole, after a siege of seven months, on the 20th of August, B. C. 332. The Tyrians were naturally industrious, their city was the emporium of commerce; and they were deemed the inventors of scarlet and purple colours. They founded many cities in different parts of the world, such as,

Carthage Gades, Leptis, Utica, &c. which on that account are often distinguished by the epithet *Tyria*. [The extensive commerce of Tyre is well known. The Phœnician merchants visited all the shores of the Mediterranean, and even extended their adventurous course to the modern Scilly Isles and the Baltic. Their inland trade also put them in possession of the rich commodities of Egypt, Arabia, India, and the whole of Asia.] The buildings of Tyre were very splendid and magnificent; the walls were 150 feet high, with a proportionable breadth. Hercules was the chief deity of the place. It had two large and capacious harbours, and a powerful fleet; and was built, according to some writers, about 2760 years before the Christian era. *Strab.* 10.—*Herodot.* 2, c. 44.—*Mela.* 1, c. 12.—*Curt.* 4, c. 4.—*Virg. Æn.* 1, v. 6, 339. &c.—*Ovid. Fast.* 1, &c.—*Met.* 5 and 10.—*Lucan.* 3, &c.—A nymph, mother of Venus, according to some.

[*TYSDRUS*, a city of Africa Propria, not far from the coast, below *Turris Hannibalis*. It is supposed to coincide as to position with the modern *el-Jem*.]

VA

VACATIONE, (*lex de*) was enacted concerning the exemption from military service, and contained this very remarkable clause, *nisi bellum Gallicum exoriatur*, in which case the priests themselves were not exempted from service. This can intimate how apprehensive the Romans were of the Gauls, by whom their city had once been taken.

VACCA, a town of Numidia, [on the river *Rubicatus*, south-west of Carthage. It is now *Veja*. Vacca was a place of great note in the Jugurthine war.] *Sallust. Jug.*

VACCÆI, a people at the north of Spain, [occupying, according to *Manuert*, what is now the greater part of *Valladolid*, *Leon*, *Palencia*, and the province of *Toro*.] *Liv.* 21, c. 5, l. 35, c. 7, l. 46, c. 47.

VACŪNA, a goddess at Rome, who presided over repose and leisure, as the word indicates (*vocare*.) Her festivals were observed in the month of December. *Ovid. Fast.* 6, v. 307.—*Horat.* 1, ep. 10, v. 49.

VADIMŌNIS LACUS, now *Bossano*, a lake of Etruria, whose waters were sulphureous. The Etrurians were defeated there by the Romans, and the Goths by *Dolabella*. *Liv.* 9, c. 39.—*Flor.* 1, c. 13.—*Plin.* 8, ep. 20.

VAGEDRŪSA, a river of Sicily, between the towns of *Camarina* and *Gela*. *Sil.* 14, v. 229.

VAGĒNI, or **VAGIENNI**, a people of Liguria, at the sources of the *Po*, whose capital was called *Augusta Vagiennorum*. *Sil.* 2, v. 606.

VAHĀLIS, a river of modern Holland, now called the *Waal*. [*vid. Rhenus*.] *Tacit. Ann.* 2, c. 6.

VALA, C. Numonius, a friend of Horace, to whom the poet addressed 1 ep. 15.

VALENS, Flavius, a son of Gratian, born

VA

in Pannonia. His brother *Valentinian* took him as his colleague on the throne, and appointed him over the eastern part of the Roman empire. The bold measures and the threats of the rebel *Procopius*, frightened the new emperor; and if his friends had not intervened, he would have willingly resigned all his pretensions to the empire, which his brother had intrusted to his care. By perseverance, however, Valens was enabled to destroy his rival, and to distinguish himself in his wars against the northern Barbarians. But his lenity to these savage intruders proved fatal to the Roman power; and by permitting some of the Goths to settle in the provinces of Thrace, and to have free access to every part of the country, Valens encouraged them to make depredations on his subjects, and to disturb their tranquillity. His eyes were opened too late; he attempted to repel them, but he failed in the attempt. A bloody battle was fought, in which the Barbarians obtained some advantage, and Valens was hurried away by the obscurity of the night, and the affection of his soldiers for his person, into a lonely house, which the Goths set on fire. Valens, unable to make his escape, was burnt alive in the 50th year of his age, after a reign of 15 years, A. D. 378. He has been blamed for his superstition and cruelty in putting to death all such of his subjects whose name began by *Theod*, because he had been informed by his favourite astrologers that his crown would devolve upon the head of an officer whose name began with these letters. Valens did not possess any of the great qualities which distinguish a great and powerful monarch. He was illiterate, and of a disposition naturally indolent and in-

active. Yet though timorous in the highest degree, he was warlike; and though fond of ease, he was acquainted with the character of his officers, and preferred none but such as possessed merit. He was a great friend of discipline, a pattern of chastity and temperance, and he showed himself always ready to listen to the just complaints of his subjects, though he gave an attentive ear to flattery and malevolent informations. *Ammian. &c.*—Valerius, a proconsul of Achaia, who proclaimed himself emperor of Rome, when Marcian, who had been invested with the purple in the east, attempted to assassinate him. He reigned only six months, and was murdered by his soldiers, A. D. 261.—Fabius, a friend of Vitellius, whom he saluted emperor in opposition to Otho. He was greatly honoured by Vitellius, &c.—The name of the second Mercury mentioned by *Cic. d. Nat. D. 3, c. 22*, but considered as more properly belonging to Jupiter.

VALENTIA, one of the ancient names of Rome.—A town of Spain, [now *Valencia*, on the Turia or *Guadalaviar*,] a little below Saguntum, founded by J. Brutus, and for some time known by the name of Julia Colonia.—[A town of the Segalauni, in Gallia Narbonensis, on the banks of the Rhodanus. It is now *Valence*.—Another in Sardinia.

VALENTINIÄNUS 1st, a son of Gratian, raised to the imperial throne by his merit and valour. He kept the western part of the empire for himself, and appointed over the east his brother Valens. He gave the most convincing proofs of his military valour in the victories which he obtained over the Barbarians in the provinces of Gaul, the deserts of Africa, or on the banks of the Rhine and the Danube. The insolence of the Quadi he punished with great severity; and when these desperate and indigent Barbarians had deprecated the conqueror's mercy, Valentinian treated them with contempt, and upbraided them with every mark of resentment. While he spoke with such warmth, he broke a blood-vessel, and fell lifeless on the ground. He was conveyed into his palace by his attendants, and soon after died, after suffering the greatest agonies, violent fits, and contortions of his limbs, on the 17th of November, A. D. 375. He was then in the 55th year of his age, and had reigned 12 years. He has been represented by some as cruel and covetous in the highest degree. He was naturally of an irascible disposition, and he gratified his pride in expressing a contempt for those who were his equals in military abilities, or who shone for gracefulness or elegance of address. *Ammian.*—About six days after the death of Valentinian, his second son, Valentinian the second, was proclaimed emperor, though only five years old. He succeeded his brother Gratian, A. D. 383, but his youth seemed to favour dissension, and the attempts and the usurpations of rebels. He was robbed of his throne by Maximus, four years after the death of Gratian;

and in this helpless situation he had recourse to Theodosius, who was then emperor of the east. He was successful in his applications; Maximus was conquered by Theodosius, and Valentinian entered Rome in triumph, accompanied by his benefactor. He was some time after strangled by one of his officers, a native of Gaul, called Arbogastes, in whom he had placed too much confidence, and from whom he expected more deference than the ambition of a Barbarian could pay. Valentinian reigned nine years. This happened the 15th of May, A. D. 392, at Vienne, one of the modern towns of France. He has been commended for his many virtues, and the applause which the populace bestowed upon him was bestowed upon real merit. He abolished the greatest part of the taxes; and because his subjects complained that he was too fond of the amusements of the circus, he ordered all such festivals to be abolished, and all the wild beasts that were kept for the entertainment of the people to be slain. He was remarkable for his benevolence and clemency, not only to his friends, but even to such as had conspired against his life; and he used to say, that tyrants alone are suspicious. He was fond of imitating the virtues and exemplary life of his friend and patron Theodosius, and if he had lived longer, the Romans might have enjoyed peace and security.—Valentinian the third, was son of Constantian and Placidia, the daughter of Theodosius the Great, and therefore, as related to the imperial family, he was saluted emperor in his youth, and publicly acknowledged as such at Rome, the 3d of October, A. D. 423, about the 6th year of his age. He was at first governed by his mother, and the intrigues of his generals and courtiers; and when he came to years of discretion, he disgraced himself by violence, oppression, and incontinence. He was murdered in the midst of Rome, A. D. 454, in the 36th year of his age, and 31st of his reign, by Pretonius Maximus, to whose wife he had offered violence. The vices of Valentinian the third were conspicuous; every passion he wished to gratify at the expense of his honour, his health, and character; and as he lived without one single act of benevolence or kindness, he died lamented by none, though pitied for his imprudence and vicious propensities. He was the last of the family of Theodosius.—A son of the emperor Gratian, who died when very young.

VALERIA, a sister of Publicola, who advised the Roman matrons to go and deprecate the resentment of Coriolanus. *Plut. in Cor.*—A daughter of Publicola, given as an hostage to Porsenna by the Romans. She fled from the enemy's country with Clælia, and swam across the Tiber. *Plut. de Virt. Vul.*—A daughter of Messala, sister to Hortensius, who married Sylla.—The wife of the emperor Galerius, &c.—A road in Sicily, which led from Messana to Lilybæum.—A town of Spain. *Plin. 3, c. 3.*

VALERIA LEX, *de provocatione*, by P. Va-

lerius Poplicola, the sole consul, A. U. C. 243. It permitted the appeal from a magistrate to the people, and forbade the magistrate to punish a citizen for making the appeal. It further made it a capital crime for a citizen to aspire to the sovereignty of Rome, or to exercise any office without the choice and approbation of the people. *Val. Max.* 4, c. 1.—*Liv.* 2, c. 8.—*Dion. Hal.* 4.—Another, *de debitoribus*, by Valerius Flaccus. It required that all creditors should discharge their debtors on receiving a fourth part of the whole sum.—Another, by M. Valerius Corvinus, A. U. C. 453, which confirmed the first Valerian law enacted by Poplicola.—Another, called also *Horatia*, by L. Valerius and M. Horatius, the consuls, A. U. C. 304. It revived the first Valerian law, which under the triumvirate had lost its force.—Another, *de magistratibus*, by P. Valerius Poplicola, sole consul, A. U. C. 243. It created two quæstors to take care of the public treasure, which was for the future to be kept in the temple of Saturn. *Plut. in Pop.*—*Liv.* 2.

VALERIANUS, Publius Licinius, a Roman, proclaimed emperor by the armies in Rhætia, A. D. 254. The virtues which shone in him when a private man, were lost when he ascended the throne. Formerly distinguished for his temperance, moderation, and many virtues, which fixed the uninfluenced choice of all Rome upon him, Valerian, invested with the purple, displayed inability and meanness. He was cowardly in his operations, and though unacquainted with war, and the patron of science, he seldom acted with prudence, or favoured men of true genius and merit. He took his son Gallienus as his colleague in the empire, and showed the malevolence of his heart by persecuting the Christians whom he had for a while tolerated. He also made war against the Goths and Scythians; but in an expedition which he undertook against Sapor, king of Persia, his arms were attended with ill success. He was conquered in Mesopotamia, and when he wished to have a private conference with Sapor, the conqueror seized his person, and carried him in triumph to his capital, where he exposed him, and in all the cities of his empire, to the ridicule and insolence of his subjects. When the Persian monarch mounted on horseback, Valerian served as a footstool, and the many other insults which he suffered, excited indignation even among the courtiers of Sapor. The monarch at last ordered him to be flayed alive, and salt to be thrown over his mangled body, so that he died in the greatest torments. His skin was tanned, and painted in red; and that the ignominy of the Roman empire might be lasting, it was nailed in one of the temples of Persia. Valerian died in the 71st year of his age, A. D. 260, after a reign of seven years.—A grandson of Valerian the emperor. He was put to death when his father, the emperor Gallienus, was killed.—One of the generals of the usurper Niger.—A worthy senator, put to death by Hellogabalus.

VALERIUS PUBLIUS, a celebrated Roman, surnamed *Poplicola* for his popularity. He was very active in assisting Brutus to expel the Tarquins, and he was the first that took an oath to support the liberty and independence of his country. Though he had been refused the consulship, and had retired with great dissatisfaction from the direction of affairs, yet he regarded the public opinion, and when the jealousy of the Romans inveighed against the towering appearance of his house, he acknowledged the reproof, and in making it lower, he showed his wish to be on a level with his fellow-citizens, and not to erect what might be considered as a citadel for the oppression of his country. He was afterwards honoured with the consulship, on the expulsion of Collatinus, and he triumphed over the Etrurians after he had gained the victory in the battle in which Brutus and the sons of Tarquin had fallen. Valerius died after he had been four times consul, and enjoyed the popularity, and received the thanks and the gratitude which people redeemed from slavery and oppression usually pay to their patrons and deliverers. He was so poor that his body was buried at the public expense. The Roman matrons mourned his death a whole year. *Plut. in vitâ.*—*Flor.* 1, c. 9.—*Liv.* 3, c. 8, &c.—Corvinus, a tribune of the soldiers under Camillus. When the Roman army were challenged by one of the Senones, remarkable for his strength and stature, Valerius undertook to engage him, and obtained an easy victory, by means of a crow that assisted him, and attacked the face of the Gaul, whence his surname of *Corvinus*. Valerius triumphed over the Etrurians, and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the 100th year of his age, admired and regretted for many private and public virtues. *Val. Max.* 8, c. 13.—*Liv.* 7, c. 27, &c.—*Plut. in Mar.—Cic. in Cat.*—Antias, an excellent Roman historian often quoted, and particularly by Livy.—Flaccus, a consul with Cato, whose friendship he honourably shared. He made war against the Insubres and Boii, and killed 10,000 of the enemy.—Marcus Corvinus Messala, a Roman made consul with Augustus. He distinguished himself by his learning as well as military virtues. He lost his memory about two years before his death, and, according to some, he was even ignorant of his own name. *Sueton. in Aug.—Cic. in Brut.*—Soranus, a Latin poet in the age of Julius Cæsar, put to death for betraying a secret. He acknowledged no god but the soul of the universe.—A Latin historian who carried arms under the sons of Pompey. [He is usually styled Valerius Maximus. The anonymous but ancient author of his life makes him to have been descended from the Valerian family on the father's side, and from the Fabian on the mother's side. His surname Maximus indicates the latter part of this genealogy.] He dedicated his time to study, and wrote an account of all the most

celebrated sayings and actions of the Romans, and other illustrious persons, which is still extant, and divided into nine books. It is dedicated to Tiberius. [He classifies the individuals, of whom he treats, according to some peculiar virtue or vice, of which they were cited as examples. He first confines himself to Romans, and then to other nations, especially the Greeks. The titles of his chapters are the work of the grammarians or copyists, as appears very clearly from the use of words which were unknown during the silver age of Roman literature. Valerius displays neither judgment in his choice of anecdotes, nor skill in their arrangement, nor good taste in his use of expressions and in the transitions which he frequently makes from the natural order of things. No one ever carried flattery to a greater extent: his preface, addressed to Tiberius, is perfectly disgusting. His manner of narrating is far from pleasing; and his style is cold, declamatory, and affected. Notwithstanding its faults, however, the work is interesting both for the history and the study of antiquity, and contains a number of little facts taken from authors whose works have not reached us. Some critics believe, though on no very sure grounds, that the work in question is a compilation from a larger one by the same author, and was executed by C. Titus Probus, or Julius Paris. Others in like manner ascribe it to Januarius Nepotianus. These three individuals are equally unknown. The best edition of Valerius Maximus is that of Kappius, Lips. 1782, 8vo.] Some have even supposed that he lived after the age of Tiberius, from the want of purity and elegance which so conspicuously appear in his writings, unworthy of the correctness of the golden age of the Roman literature. The best editions of Valerius are those of Torrenius, 4to. L. Bat. 1726, and of Vorstius, 8vo. Beroлин. 1672.—Marcus, a brother of Poplicola, who defeated the army of the Sabines in two battles. He was honoured with a triumph, and the Romans, to show their sense of his great merit, built him a house on Mount Palatine at the public expense.—Potitus, a general who stirred up the people and army against the decemvirs, and Appius Claudius in particular. He was chosen consul, and conquered the Volsci and Æqui.—Flaccus a Roman, intimate with Cato the censor. He was consul with him, and cut off an army of 10,000 Gauls in one battle. He was also chosen censor, and prince of the senate, &c.—A Latin poet who flourished under Vespasian. He wrote a poem in eight books on the Argonautic expedition, but it remained unfinished on account of his premature death. [The manuscripts of this poem add to the name of Valerius Flaccus that of Setinus Balbus. It has been supposed by some critics that this last was the name of a grammarian who made a revision of the text, or who, perhaps, was the possessor of a remarkable manuscript. The birth-place of the writer is also involved in some doubt. It is believed

by many that his native place was Patavium, and this opinion is founded on various passages of Martial. Others suppose that he was born at Setia in Campania, and allege the name Setinus in favour of this position. This latter name, however, has been explained above. There has come down to us, among the epigrams of Martial, one addressed to Valerius Flaccus, in which the former advises him to renounce poetry and apply himself to the studies of the bar, as affording a better means for accumulating a fortune. From this some have been led to believe that his poetical talents were not held in very high esteem by his contemporaries. Quintilian, however, speaks of his death as a great loss to literature. He died A. D. 88, in the reign of Domitian. The "Argonautics" of Valerius Flaccus is in 8 books, the last imperfect. Had the poem been completed it is thought that it would have occupied ten or twelve books. It is an imitation of the work of Apollonius of Rhodes on the same subject. The critics are far from being agreed as to its merits: some rank it next to the *Æneid*; while others, who regard beauty of diction as less essential than invention, assign it a much lower rank, and give the preference to the poems of Statius, Lucan, and even Silius Italicus. In truth, the "Argonautics" is clearly deficient in originality. The principal fault of the poem is that the enterprize of the Argonauts, which forms the chief interest of the fable, is continually lost sight of amid numerous digressions and episodes. Hence the poem wears in general a cold and monotonous appearance. It is not, however, without beauties; it contains descriptions highly poetical, and some very ingenious comparisons. It is remarkable that in the passages where Valerius does not imitate Apollonius he is far more elegant than in those where he copies him. His style is concise and energetic, but oftentimes obscure and affected. Frequently, too, he sacrifices nature to art, and to an anxiety for displaying the stores of his erudition.] The best editions of Flaccus are those of Burman, L. Bat. 1724, and 12mo. Utr. 1702.—Asiaticus, a celebrated Roman accused of having murdered one of the relations of the emperor Claudius. He was condemned by the intrigues of Messalina, though innocent, and he opened his veins and bled to death. *Tacit. Ann.*—Lævinus, a consul who fought against Pyrrhus during the Tarentine war. *vid. Lævinus.*

VALGIUS RUFUS, a Roman poet in the Augustan age, celebrated for his writings. He was very intimate with Horace. *Tibull.* 3, l. 1, v. 180.—*Horat.* 1, Sat. 10, v. 82.

VANDALI, a people of Germany. [The Vandals seem to have been of Gothic origin. Pliny and Procopius agree in making them such, and the latter writer more especially affirms, in express terms, that the Goths and Vandals, though distinguished by name, were the same people, agreeing in their manners and speaking the same language. They

were called Vandals from the Teutonic term "*Wenden*," which signifies *to wander*. They began to be troublesome to the Romans A. D. 160, in the reign of Aurelius and Verus: in the year 410 they made themselves masters of Spain, in conjunction with the Alans and Suevi, and received for their share what from them was termed Vandalusia, now *Andalusia*. In 429 they crossed into Africa under Genseric, who not only made himself master there of Byzacium, Gætulia, and part of Numidia, but also crossed over into Italy A. D. 455, and plundered Rome. After the death of Genseric the Vandal power declined.] *Tacit. de Germ. c. 3.*

VANGIONES, a people of Germany. Their capital, Borbetomagus, is now called *Worms*. *Lucan. 1, v. 431.—Cæs. G. 1, c. 51.*

VANNIA, a town of Italy, north of the Po, now called *Civita*.

VARANES, a name common to some of the Persian monarchs in the age of the Roman emperors.

[VARDANUS or VARDANIUS, a river of Asia, called otherwise Hypanis, which rises in the central part of Caucasus and falls into the Palus Mæotis by several mouths. It receives in its course all the water of the western branch of the Caucasian chain. The sandy plain which extends to the north of this river furnishes it with more. Its two principal mouths embrace the island of Taman, in which the town of *Fanegoria*, the ancient Phanagoria, attracts a little trade. The modern name *Kuban* of the river Hypanis preserves traces of the ancient appellation, since, according to the pronunciation of the dialects of the north of Asia, the *h*, uttered from the throat, becomes *k*.]

VARIA LEX, *de majestate*, by the tribune L. Varius, A. U. C. 662. It ordained that all such as had assisted the confederates in their war against Rome should be publicly tried.—Another, *de civitate*, by Q. Varius Hybrida. It punished all such as were suspected of having assisted or supported the people of Italy in their petition to become free citizens of Rome. *Cic. pro Mil. 36. in Brut. 56, 88, &c.*

LUCIUS VARIUS, or VARUS, a tragic poet intimate with Horace and Virgil. He was one of those whom Augustus appointed to revise Virgil's *Æneid*. Some fragments of his poetry are still extant. Besides tragedies, he wrote a panegyric on the emperor. Quintilian says, l. 10, that his Thyestes was equal to any composition of the Greek poets. *Horat. 1, sat. 5, v. 40.*

VARRO, M. Terentius, a Roman consul defeated at Cannæ, by Annibal. (*vid. Terentius*.)—A Latin writer celebrated for his great learning. He wrote no less than 500 different volumes which are all now lost, except a treatise *de Re Rusticâ*, and another *de Linguâ Latinâ*, in five books, written in his 90th year, and dedicated to the orator Cicero. He was Pompey's lieutenant in his piratical wars, and obtained a naval crown. He was born in the 637th year of Rome, and was de-

scended of an ancient senatorial family. It is probable that his youth, and even the greater part of his manhood, was spent in literary pursuits, and in the acquisition of that stupendous knowledge which has procured him the appellation of "*the most learned of the Romans*." In 686 he served under Pompey in his war against the pirates, in which he commanded the Greek ships. To the fortunes of that commander he continued firmly attached, and was appointed one of his lieutenants in Spain, along with Afranius and Petreius, at the commencement of the war with Cæsar. Hispania Ulterior was specially confided to his protection, and two legions were placed under his command. After the surrender of his colleagues in Hither Spain, Cæsar proceeded in person against him. Varro appears to have been little qualified to cope with such an adversary. One of the legions deserted before his own eyes, and his retreat to Cadiz, where he had meant to retire, having been cut off, he surrendered at discretion, with the other, in the vicinity of Corduba. From that period he despaired of the salvation of the republic, and receiving his freedom from Cæsar, he proceeded to Dyrrachium, to give Pompey a detail of what had passed. This latter place he left almost immediately thereafter for Rome. After his return to Italy, he withdrew from all political concerns, and indulged himself during the remainder of his life in the enjoyment of literary leisure. The only service which he performed for Cæsar was that of arranging the books which the dictator had himself procured, or which had been acquired by those who had preceded him in the management of public affairs. He lived during the reign of Cæsar in habits of the closest intimacy with Cicero. The greater part of his time was passed at the various villas which he possessed in Italy. After the assassination of Cæsar, Varro's principal villa, situate near the town of Casinum, in the territory of the Volsci, was forcibly seized by Marc Antony, along with almost all his wealth. Nor was this all. His name was also placed in the list of the proscribed, although he was at the advanced age of 70 years. His friends, however, secreted him, and he remained in a place of safety until a special edict was passed by the consul, M. Plancus, under the triumviral seal, excepting him and Messala Corvinus from the general slaughter. But though Varro thus escaped, he was unable to save his library, which was placed in the garden of one of his villas, and fell into the hands of an illiterate soldiery. After the battle of Actium, Varro resided at Rome until his decease, which happened A. U. C. 727, when he was ninety years of age. His wealth was restored by Augustus, but his books could not be supplied. It is not improbable that the loss of his books, which impeded the prosecution of his studies, and prevented the composition of such works as may have required reference and consultation, may have induced Varro to employ the remaining part

of his life in delivering those precepts of agriculture, which had been the result of long experience, and which needed only reminiscence to inculcate. It was some time after the loss of his books, and when he had nearly reached the age of eighty, that Varro composed the work on husbandry, as he himself testifies in the introduction. "Varro," observes Martyn, "writes more like a scholar than a man practically acquainted with agricultural pursuits." This work, together with that "*De Lingua Latinâ*," are the only two of Varro's productions that have reached us; and the latter is incomplete. It is on account of this philological production that Aulus Gellius ranks him among the grammarians who form a numerous and important class in the History of Latin Literature. This work originally consisted of twenty-four books, and was divided into three great parts. The first six books were devoted to etymological researches. The second division, which extended from the commencement of the seventh to the end of the twelfth book, comprehended the accidents of verbs, and the different changes which they undergo from declension, conjugation, and comparison. The author admits but of two kinds of words, nouns and verbs, to which he refers all the other parts of speech. He distinguishes also two sorts of declension, of which he calls the one arbitrary, and the other natural or necessary. With the ninth book terminates the fragment we possess of Varro's treatise. The third part of the work, which contained twelve books, treated of syntax. It also contained a sort of glossary, which explained the true meaning of Latin terms. This may be considered as one of the chief works of Varro, and was certainly a laborious and ingenious production; but the author is evidently too fond of deriving words from the ancient dialects of Italy, instead of recurring to the Greek, which, after the capture of Tarentum, became a great source of Latin terms. There was also a distinct treatise, "*De Sermone Latino*," addressed to Marcellus, of which a very few fragments are preserved by Aulus Gellius. The critical works of Varro were also numerous, but almost nothing is known of their contents. His mythological or theological productions were much studied, and very frequently cited by the early fathers, particularly by St. Augustine and Lactantius. This part of his works chiefly contributed to the splendid reputation of Varro, and was extant as late as the beginning of the 14th century. Petrarch had seen it in his youth. It subsequently, however, disappeared. In history Varro was also conspicuous, and Plutarch, in his Life of Romulus, speaks of him as a man of all the Romans most versed in this department of knowledge. The philosophical writings of Varro are not numerous. His chief work of this description, entitled "*De Philosophia Liber*," appears to have been very comprehensive. St. Augustine informs us

that Varro examined in it all the various sects of philosophers, of which he enumerates upwards of 280. The sect of the Old Academy was that which he himself followed, and its tenets he maintained in opposition to all others. Varro derived much notoriety from his satirical compositions. His *Tricarenus* or *Tricipitina*, was a satiric history of the triumvirate of Cæsar, Pompey, and Crassus. Much pleasantry and sarcasm were also interspersed in his books entitled *Logistorici*; but his most celebrated production in that line was the satire which he himself entitled *Menippean*. It was so called from the Cynic Menippus of Gadara, who was in the habit of expressing himself jocularly upon the most grave and important subjects. The appellation of Menippean was given to his satires by Varro, because he imitated the philosopher's general style of humour. In its external form it appears to have been a sort of literary anomaly. Greek words and phrases were interspersed with Latin; prose was mingled with verses of various measures; and pleasantry with serious remark. Many fragments of this *Menippean* satire remain, but they are much broken and corrupted. The heads of the different subjects, or chapters, contained in it, amounting to nearly one hundred and fifty, have been given by Fabricius in alphabetical order. Some of them are in Latin, others in Greek. Many minor productions of Varro might be also mentioned did our limits permit. A sufficient number, however, have been cited to justify the panegyric of Cicero—"His works brought us home, as it were, while we were foreigners in our own city, and wandering like strangers, so that we might know who and where we were; for in them are laid open the chronology of his country, a description of the seasons, the laws of religion, the ordinances of the priests, domestic and military occurrences, the situations of countries and places, the names of all things divine and human, the breed of animals, moral duties, and the origin of things." (*Dæmlop's Roman Literature*, vol. 2, p. 34, seq.) He has been greatly commended by Cicero for his erudition, and St. Augustin says, that it cannot but be wondered how Varro, who read such a number of books, could find time to compose so many volumes; and how he who composed so many volumes could be at leisure to peruse such a variety of books, and gain so much literary information. [The best edition of the treatise *de Re Rusticâ* is that contained in the *Scriptores Rei Rusticæ* of Gesner, Lips, 1735, 2 vols. in 4to. or in the same edited by Schneider, Lips. 1794-97, 7 vols. 8vo. The best edition of the treatise *de Lingua Latinâ* is that printed at Dordrecht, 1619, 8vo.] *Cic. in Acad. &c.—Quintil.*—Attacinus, a native of Gaul, in the age of J. Cæsar. He translated into Latin verse the Argonautica of Apollonius Rhodius, with great correctness and elegance. He also wrote a poem, entitled *de Bello Sequanico*, besides epigrams and

elegies. Some fragments of his poetry are still extant. He failed in his attempt to write satire. *Horat.* 1, sat. 10, v. 46.—*Ovid. Am.* 1, v. 15.—*Quint.* 10, c. 1.

VARUS, QUINTILIUS, a Roman proconsul, descended from an illustrious family. He was appointed governor of Syria, and afterwards made commander of the armies in Germany. He was surprised by the enemy under Arminius, crafty and dissimulating chief, and his army was cut to pieces. When he saw that every thing was lost, he killed himself, A. D. 10, and his example was followed by some of his officers. His head was afterwards sent to Augustus at Rome by one of the barbarian chiefs, as also his body; and so great was the influence of this defeat upon the emperor, that he continued for whole months to show all the marks of dejection and of deep sorrow, often exclaiming, "O Varus, restore me my legions." The bodies of the slain were left in the field of battle, where they were found six years after by Germanicus, and buried with great pomp. Varus has been taxed with indolence and cowardice: and some have intimated, that if he had not trusted too much to the insinuations of the barbarian chiefs, he might have not only escaped ruin, but awed the Germans to their duty. His avarice was also conspicuous; he went poor to Syria, whence he returned loaded with riches. *Horat.* 1, od. 24.—*Patere.* 2, c. 117.—*Flor.* 4, c. 12.—*Virg. Ecl.* 6.—A son of Varus, who married a daughter of Germanicus. *Tacit. Ann.* 4, c. 6.—The father and grandfather of Varus, who was killed in Germany, slew themselves with their own swords, the one after the battle of Philippi and the other in the plains of Pharsalia.—Quintilius, a friend of Horace and other great men in the Augustan age. He was a good judge of poetry, and a great critic, as Horace, *Art. P.* 438, seems to insinuate. The poet has addressed the 18th ode of his first book to him, and in the 24th he mourns pathetically his death. Some suppose this Varus to be the person killed in Germany, while others believe him to be a man who devoted his time more to the muses than to war. (*vid.* Varius.)—Lucius, an epicurean philosopher intimate with J. Cæsar. Some suppose that it was to him that Virgil inscribed his sixth eclogue. He is commended by *Quintil.* 6, c. 3, 78.—Alfrenus, a Roman, who, though originally a shoe-maker, became consul, and distinguished himself by his abilities as an orator. He was buried at the public expense, an honour granted to few, and only to persons of merit. *Horat.* 1, sat. 3.—Accius, one of the friends of Cato in Africa, &c.—A river which falls into the Mediterranean to the west of Nice, after separating Liguria from Gallia Narbonensis. *Lucan.* 1, v. 404.

VASCÓNES, [a people of Spain, between the Iberus and the Pyrenees, in what is now the kingdom of Navarre; their chief town was Pampelo, now *Pampeluna*.] They were so reduced by a famine by Metellus, that they

ied on human flesh. *Plin.* 3, c. 2.—*Auson.* 2, v. 100.—*Juv.* 15, v. 93.

VATICĀNUS, a hill at Rome, near the Tiber and the Janiculum, which produced wine of no great esteem. [It derived its name either from the circumstance of the Romans getting possession of it, by expelling the Tuscan, according to the counsel of the *sooth-sayers (vates)*, or else from the predictions uttered there.] It was disregarded by the Romans on account of the unwholesomeness of the air, and the continual stench of the filth that was there, and of stagnated waters. Hellogabalus was the first who cleared it of all disagreeable nuisances. It is now admired for ancient monuments and pillars, for a celebrated public library, and for the palace of the pope. *Horat.* 1, od. 20.

VĀTIĒNUS, now *Saterno*, a river rising in the Alps and falling into the Po. *Martial.* 3, ep. 67.—*Plin.* 3, c. 16.

VĀTINIA LEX, de provinciis, by the tribune P. Vatinius, A. U. C. 694. It appointed Cæsar governor of Gallia Cisalpina and Illyricum, for five years, without a decree of the senate, or the usual custom of casting lots. Some persons were also appointed to attend him as lieutenants without the interference of the senate. His army was to be paid out of the public treasury, and he was empowered to plant a Roman colony in the town of Novocomum in Gaul.—Another, by P. Vatinius the tribune, A. U. C. 694, *de repetundis*, for the better management of the trial of those who were accused of extortion.

VATINIUS, an intimate friend of Cicero, once distinguished for his enmity to the orator. He hated the people of Rome for their great vices and corruption, whence excessive hatred became proverbial in the words *Vatinnanum Odium*. *Catull.* 14, v. 3.—A shoemaker, ridiculed for his deformities and the oddity of his character. He was one of Nero's favourites, and he surpassed the rest of the courtiers in flattery, and in the commission of every impious deed. Large cups of no value are called *Vatiniiani* from him, because he used one which was both ill-shaped and uncouth. *Tacit. Ann.* 13, c. 34.—*Juv.*—*Mart.* 14, ep. 96.

UBII, a people of Germany near the Rhine, transported across the river by Agrippa, who gave them the name of Agrippinenses, from his daughter Agrippina, who had been born in the country. Their chief town, Colonia Agrippina, is now *Cologne*. *Tacit. G.* 28, *Ann.* 12, c. 27.—*Plin.* 4, c. 17.—*Cæs.* 4, c. 30.

UCĀLĒGON, a Trojan chief, remarkable for his great age, and praised for the soundness of his counsels and his good intentions, though accused by some of betraying his country to the enemy. His house was first set on fire by the Greeks. *Virg. Æn.* 2, v. 312.—*Homer. Il.* 3, v. 148.

UCŪBIS, now *Lucubi*, a town of Spain. *Hirtius.*

UDINA, or **VEDINUM**, now *Udino*, a town of Italy.

VECTIS, the isle of *Wight*, south of Britain. *Suet. Cl. 4.*

VECTONES. (*vid.* *Vettones.*)

VEDIUS POLLIO, a friend of Augustus, very cruel to his servants, &c. (*vid.* *Pollio.*)

VEGETIUS, a Latin writer, who flourished B. C. 386, [in the reign of the emperor Valentinian, to whom he dedicated his treatise *de Re Militari*. Although probably a military man, his Latinity was pure for the age in which he lived. Modern critics distinguish between this writer and the Vegetius who composed a treatise on the veterinary art.] The best edition, together with Modestus, is that of Paris, 4to. 1607.

VEIENTES, the inhabitants of *Veii*. They were carried to Rome, where the tribe they composed was called *Veientina*. (*vid.* *Veii.*)

VEII, a powerful city of Etruria, at the distance of about 12 miles from Rome. It sustained many long wars against the Romans, and was at last taken and destroyed by Camillus, after a siege of ten years. At the time of its destruction, *Veii* was larger and far more magnificent than the city of Rome. Its situation was so eligible, that the Romans, after the burning of the city by the Gauls, were long inclined to migrate there, and totally abandon their native home, and this would have been carried into execution if not opposed by the authority and eloquence of Camillus. *Ovid. 2. Fast. v. 195.—Cic. de Div. 1, c. 44.—Horat. 2, Sat. 3, v. 143.—Liv. 5, c. 21, &c.*

VEJÓVIS, or **VEJUPITER**, a deity of ill omen at Rome. He had a temple on the Capitoline hill, built by Romulus. Some suppose that he was the same as Jupiter the infant, or in the cradle, because he was represented without thunder, or a sceptre, and had only by his side the goat Amalthea, and the Cretan nymph who fed him when young. *Ovid. Fast. 3, v. 430.*

VELABRUM, a marshy piece of ground on the side of the Tiber, between the Aventine, Palatine, and Capitoline hills, which Augustus drained, and where he built houses. The place was frequented as a market, where oil, cheese, and other commodities were exposed to sale. *Horat. 2, Sat. 3, v. 229.—Ovid. Fast. 6, v. 401.—Tibull. 2, el. 5, v. 33.—Plaut. 3, cap. 1, v. 29.*

VELIA, [*vid.* *Elea.*] *Strab. 6.—Mela, 2, c. 4.—Cic. Phil. 10, c. 4.—Virg. Æn. 6, v. 366.*—An eminence near the Roman forum, where Poplicola built himself a house. *Liv. 2, c. 6.—Cic. 7, Att. 15.*

VELINA, a part of the city of Rome adjoining Mount Palatine. It was also one of the Roman tribes. *Horat. 1, ep. 6, v. 52.—Cic. 4, ad Attic. ep. 15.*

VELINUS, a lake in the country of the Sabines, formed by the stagnant waters of the Velinus, between some hills near Reate. The river Velinus rises in the Appenines, and after it has formed the lake, it falls into the Nar, near Interamna. *Virg. Æn. 7, v. 517.—Cic. Div. 1, c. 36.*

VELITERNA, or **VELITRÆ**, an ancient

town of Latium on the Appian road, 20 miles at the east of Rome. The inhabitants were called *Veliterni*. It became a Roman colony. *Liv. 8, c. 12, &c.—Sueton. in Aug.—Ital. 8, v. 378, &c.*

VELLAÜNODÜNUM, a town of the Senones, now *Beaune*. *Cæs. 7, c. 11.*

VELLËDA, a woman famous among the Germans, in the age of Vespasian, and worshipped as a deity. *Tacuet. de Germ. 8.*

VELLEIUS PATERCÛLUS, a Roman historian, descended from an equestrian family of Campania. [The year of his birth is commonly fixed at 19 B. C. the same year in which Virgil died.] He was at first a military tribune in the Roman armies, and for nine years served under Tiberius in the various expeditions which he undertook in Gaul and Germany. Velleius wrote an epitome of the history of Greece, and of Rome, and of other nations of the most remote antiquity, but of this authentic composition there remain only fragments of the history of Greece and Rome from the conquest of Perseus by Paulus, to the 17th year of the reign of Tiberius, in two books. It is a judicious account of celebrated men, and illustrious cities; the historian is happy in his descriptions, and accurate in his dates, his pictures are true, and his narrations lively and interesting. The whole is candid and impartial, but only till the reign of the Cæsars, when the writer began to be influenced by the presence of the emperor or the power of his favourites. Paterculus is deservedly censured for his invectives against Cicero and Pompey, and his encomiums on the cruel Tiberius, and the unfortunate Sejanus. Some suppose that he was involved in the ruin of this disappointed courtier, whom he had extolled as a pattern of virtue and morality. [The work of Paterculus is entitled "*Historia Romana*," but it is possible that this appellation may be owing to the copyists. A single manuscript of the work was preserved at the convent *Murbach* in *Alsace*, where Beatus Rhenanus found it. This manuscript, which was in a very bad condition, was subsequently lost. Its place is supplied by the edition of Rhenanus, published in 1520, and by a collation of the manuscript, made by Burer before Rhenanus returned it to the convent from which he had borrowed it. This collation is added to the edition of 1546. The history of Paterculus does not enter into details. It is a general picture of the times rather than a narrative of individual events. The historian states merely results, and is silent respecting the causes which combined to produce them. He loves, however, to develop and draw the characters of the principal actors, and his work is filled with delineations traced by the hand of a master. We find in him also a great many political and moral observations, the fruit of experience and foreign travel. In his style he imitates the concise and energetic manner of Sallust. His diction is pure and elegant, without, however, being wholly free from affectation, which

shows itself in the search for archaisms or antiquated forms of expressions, and in the too frequent use of moral sentences and figures of rhetoric. Some Hellenisms are also found in him. The charge of adulation to his prince, which is so often brought against this historian, may find some palliation in the fact that it was not until after the death of Sejanus that the tyrannical spirit of Tiberius began openly and fully to develop itself; and of this, if Velleius was involved in the fate of Sejanus, he could not of course have been a witness. Besides, Tiberius had been the military chief, and the benefactor of Paterculus. The latter praises the good deeds he performed, he exaggerates his merit, he treats with indulgence his faults; but he does not push flattery so far as blindly to alter the truth, or assert things that are false. It is unjust, therefore, on account of this venial failing, to rank Paterculus among historians who are undeserving of confidence. He is impartial in the recital of events of which he was not himself a witness. As for those which passed under his own eyes, where is the historian who, in writing the history of his own times, is wholly exempt from the charge of partiality?] The best editions of Paterculus are those of Ruhkenius, 8vo. 2 vols. L. Bat. 1779; of Barbou, Paris, 12mo. 1777; of Burman, 8vo. L. Bat. 1719; [but above all that of Krause, Lips. 1800, 8vo.] —Caius, the grandfather of the historian of that name, was one of the friends of Livia. He killed himself when old and unable to accompany Livia in her flight.

VELOCASSES, a people of *Vexin*, in Normandy. *Cæs. G. 2, c. 4.*

VENÆFRUM, a town of Campania near Arpinum, abounding in olive-trees [and famed for its oil.] It became a Roman colony. It had been founded by Diomedes. *Horat. 2, Od. 6, v. 16.—Martial. 13, ep. 98.—Juv. 5, v. 86.—Strab. 5.—Plin. 3, c. 5.*

VENEDI, a people of Germany, near the mouth of the Vistula, or Gulf of Dantzic. *Tacit. de Germ. 46.—Plin. 4, c. 13.*

VENETI, a people of Italy in Cisalpine Gaul, near the mouths of the Po. They were descended from a nation of Paphlagonia, [vid. Heneti,] who settled there under Antenor some time after the Trojan war. The Venetians, who have been long a powerful and commercial nation, were originally very poor; whence a writer in the age of the Roman emperors said, that they had no other fence against the waves of the sea but hurdles, no food but fish, no wealth besides their fishing-boats, and no merchandize but salt. [On the invasion of Italy, in the fifth century, by the Huns, under their king Attila, and the general desolation that every where appeared, great numbers of the people who lived near the Adriatic, took shelter in these islands in this quarter, where now stands the city of Venice. These islands had previously, in A. D. 421, been built upon by the inhabitants of Patavium for the purpose of commerce. The arrival of fresh hordes of Bar-

barians in Italy increased their population until a commercial state was formed, which gradually rose to power and opulence.] As regards the origin of the ancient Veneti, there is every appearance of fable in the commonly received account of their having come originally from the coast of Paphlagonia in Asia Minor. Mannert has started a learned and plausible theory, in which he maintains with great ability, the northern origin of the Veneti. According to this writer, they were a branch of the great Slavonic race. His grounds for this opinion are, 1. the fact of the Veneti being not an Aboriginal people in Italy; 2. the analogy of their name with that of the Vandals, both being derived from the old Teutonic word *wenden*, and denoting a roving and unsteady mode of life; and 3. from the existence of the amber trade among them, and the proof which this furnishes of a communication, by an overland trade, between them and the nations inhabiting the shores of the Baltic and the countries of the north. *Mannert's Geographie der Griechen und Roemer. vol. 10, p. 54, seq.] Strab. 4, &c.—Liv. 1, c. 1.—Mela, 1, c. 23, l. 2, c. 4.—Cæs. Bell. G. 3, c. 3.—Lucan. 4, v. 134.—Ital. 3, v. 605.—A nation of Gaul, at the south of Armorica, on the western coast, powerful by sea. Their chief city is now called *Vannes*. *Cæs. 3, G. 3.**

VENETIA, a part of Gaul, on the mouths of the Po. (*vid. Veneti*.)

VENETUS PAULUS, a lake through which the Rhine passes, now *Bodensee*, or *Constance*. *Mela, 3, c. 2.*

VENILIA, a nymph, sister to Amata, and mother of Turnus, by Datinus. Amphitrite, the sea-goddess, is also called Venilia. *Virg. Æn. 10, v. 76.—Ovid. Met. 14, v. 334.—Varro de L. L. 4, c. 10.*

VENTA BELGARUM, a town of Britain, now *Winchester*.—Silurum, a town of Britain, now *Caerwent*, in Monmouthshire.—Icenorum, now *Norwich*.

VENTI. The ancients, and especially the Athenians, paid particular attention to the winds, and offered them sacrifices as to deities, intent upon the destruction of mankind, by continually causing storms, tempests, and earthquakes. The winds were represented in different attitudes and forms. The four principal winds were *Eurus*, the south-east; who is represented as a young man flying with great impetuosity, and often appearing in a playsome and wanton humour. *Auster*, the south-wind, appeared generally as an old man with grey hair, a gloomy countenance, a head covered with clouds, a sable vesture, and dusky wings. He is the dispenser of rain and of all heavy showers. *Zephyrus* is represented as the mildest of all the winds. He is young and gentle, and his lap is filled with vernal flowers. He married Flora, the goddess, with whom he enjoyed the most perfect felicity. *Boreas*, or the north-east wind, appears always rough and shivering. He is the father of rain, snow, hail, and tempests, and is always represented as surrounded with im-

penetrable clouds. Those of inferior note were, *Solanus*, whose name is seldom mentioned. [He is more commonly styled *Subsolanus*, in Greek *Apeliotes*, and answers to the east.] He appeared as a young man holding fruit in his lap, such as peaches, oranges, &c. *Africus*, or south-west, represented with black wings, and a melancholy countenance. *Corus*, or north-west, drives clouds of snow before him, and *Aquilo*, north-east [by north,] is equally dreadful in appearance. The name is derived from *Aquila*, an eagle, to denote the swiftness and impetuosity of this wind.] The winds, according to some mythologists, were confined in a large cave of which *Æolus* had the management, and without this necessary precaution they would have overturned the earth, and reduced every thing to its original chaos. *Virg. Æn.* 1, v. 57, &c.

VENTIDIUS BASSUS, a native of Picenum, born of an obscure family. When Asculum was taken, he was carried before the triumphant chariot of Pompeius Strabo, hanging on his mother's breast. A bold aspiring soul, aided by the patronage of the family of Cæsar, raised him from the mean occupation of a chairman and muleteer to dignity in the state. He displayed valour in the Roman armies, and gradually arose to the offices of tribune, prætor, high-priest, and consul. He made war against the Parthians, and conquered them in three great battles, B. C. 39. He was the first Roman ever honoured with a triumph over Parthia. He died greatly lamented by all the Roman people, and was buried at the public expense. *Plut. in Anton.*—*Juv.* 7, v. 199.

VENULUS, one of the Latin elders sent into Magna Græcia to demand the assistance of Diomedes, &c. *Virg. Æn.* 8, v. 9.

VENUS, one of the most celebrated deities of the ancients. [*vid.* end of this article.] She was the goddess of beauty, the mother of love, the queen of laughter, the mistress of the graces and of pleasures, and the patroness of courtezans. Some mythologists speak of more than one Venus. Plato mentions two, Venus Urania, the daughter of Uranus, and Venus Popularia, the daughter of Jupiter and Dione. Cicero speaks of four, a daughter of Cœlus and Light, one sprung from the froth of the sea, a third, a daughter of Jupiter and the Nereid Dione, and a fourth born at Tyre, and the same as the Astarte of the Syrians. Of these, however, the Venus sprung from the froth of the sea, after the mutilated part of the body of Uranus had been thrown there by Saturn, is the most known; and of her in particular ancient mythologists as well as painters make mention. She arose from the sea near the island of Cyprus, or, according to Hesiod, of Cythera, whither she was wafted by the zephyrs, and received on the sea-shore by the seasons, daughters of Jupiter and Themis. She was soon after carried to heaven, where all the gods admired her beauty, and all the goddesses became jealous of her personal charms.

Jupiter attempted to gain her affections, and even wished to offer her violence, but Venus refused, and the god, to punish her obstinacy, gave her in marriage to his ugly and deformed son Vulcan: This marriage did not prevent the goddess of Love from gratifying her favourite passions, and she defiled her husband's bed by her amours with the gods. Her intrigue with Mars is the most celebrated. She was caught in her lover's arms, and exposed to the ridicule and laughter of all the gods. (*vid.* *Electryon.*) Venus became mother of Hermione, Cupid, and Anteros, by Mars; by Mercury, she had *Hermaphroditus*; by Bacchus, *Priapus*; and by Neptune, *Eryx*. Her great partiality for Adonis made her abandon the seats of Olympus, (*vid.* *Adonis*), and her regard for Anchises led her often to visit the woods and solitary retreats of Mount Ida. (*vid.* *Anchises*, *Æneas*.) The power of Venus over the heart was supported and assisted by a celebrated girdle, called *ζώνη* by the Greeks, and *cestus* by the Latins. This mysterious girdle gave beauty, grace, and elegance, when worn even by the most deformed; it excited love and rekindled extinguished flames. Juno herself was indebted to this powerful ornament to gain the favours of Jupiter, and Venus, though herself possessed of every charm, no sooner put on her *cestus*, than Vulcan, unable to resist the influence of love, forgot all the intrigues and infidelities of his wife, and fabricated arms even for her illegitimate children. The contest of Venus for the golden apple of Discord is well known. She gained the prize over Pallas and Juno, (*vid.* *Paris*, *Discordia*), and rewarded her judge with the hand of the fairest woman in the world. The worship of Venus was universally established; statues and temples were erected to her in every kingdom, and the ancients were fond of paying homage to a divinity who presided over generation, and by whose influence alone mankind existed. In her sacrifices, and in the festivals celebrated in her honour, too much licentiousness prevailed, and public prostitution was often part of the ceremony. Victims were seldom offered to her, or her altars stained with blood, though we find *Aspasia* making repeated sacrifices. No pigs, however, or male animals were deemed acceptable. The rose, the myrtle, and the apple, were sacred to Venus; and among birds, the dove, the swan, and the sparrow, were her favourites; and among fishes, those called the *aphya* and the *lycostomus*. The goddess of beauty was represented among the ancients in different forms. At Elis she appeared seated on a goat, with one foot resting on a tortoise. At Sparta and Cythera she was represented armed like *Minerva*, and sometimes wearing chains on her feet. In the temple of Jupiter Olympius she was represented by *Phidias* as rising from the sea, received by love, and crowned by the goddess of persuasion. At Cnidos her statue, made by *Praxiteles*, represented her naked, with one hand hiding what

modesty keeps concealed. Her statue at Elephantis was the same, with only a naked Cupid by her side. In Sicily she held a poppy in one hand, and in the other an apple, while on her head she had a crown, which terminated in a point, to intimate the pole. She is generally represented with her son Cupid, on a chariot drawn by doves, or at other times by swans or sparrows. The surnames of the goddess are numerous, and only serve to show how well established her worship was all over the earth. She was called *Cypria*, because particularly worshipped in the island of Cyprus, and in that character she was often represented with a beard, and the male parts of generation, with a sceptre in her hand, and the body and dress of a female; whence she is called *duplex Amathusa* by Catullus. She received the name of *Paphia*, because worshipped at Paphos, where she had a temple with an altar, on which rain never fell, though exposed in the open air. Some of the ancients called her *Apostrophia*, or *Epistrophia*, as also *Venus Urania*, and *Venus Pandemos*. The first of these she received as presiding over wantonness and incestuous enjoyment; the second because she patronized pure love, and chaste and moderate gratifications; and the third because she favoured the propensities of the vulgar, and was fond of sensual pleasures. The Cnidians raised her temples under the name of *Venus Acrea*, of *Doris*, and of *Euploea*. In her temple, under the name of *Euploea*, at Cnidos, was the most celebrated of her statues, being the most perfect piece of Praxiteles. It was made with white marble, and appeared so engaging, and so much like life, that, according to some historians, a youth of the place became violently enamoured of the cold and lifeless image. Venus was also surnamed *Cytherea*, because she was the chief deity of Cythera; *Exopolis*, because her statue was without the city at Athens; *Philommeis*, because the queen of laughter; *Telessigma*, because she presided over marriage; *Coliada*, *Colotis*, or *Colaus*, because worshipped on a promontory of the same name in Attica; *Area*, because armed like Mars; *Veritordia*, because she could turn the hearts of women to cultivate chastity; *Apaturia*, because she deceived; *Calva*, because she was represented bald; *Ericyna*, because worshipped at Eryx; *Etaira*, because the patroness of courtizans; *Acidalia*, because of a fountain of Orchomenos; *Basilea*, because the queen of love; *Myrtea*, because the myrtle was sacred to her; *Libertina*, from her inclinations to gratify lust; *Mechanitis*, in allusion to the many artifices practised in love, &c. &c. As goddess of the sea, because born in the bosom of the waters, Venus was called *Pontia*, *Marina*, *Limesia*, *Epipontia*, *Pelagia*, *Saligenia*, *Pontogenia*, *Aligena*, *Thalassia*, &c. and as rising from the sea, the name of *Anadyomene* is applied to her, and rendered immortal by the celebrated paintings of Apelles, which represented her

as issuing from the bosom of the waves, and wringing her tresses on her shoulder. *vid.* *Anadyomene*. [Some remarks relative to Venus will be found under the article *Jupiter*. The learned Ritter traces up the worship of Venus to the corruption of the great tradition respecting an universal deluge. Venus he makes the general principle of life, and her rising from the ocean a type of the world emerging from the waves of the deluge.] *Cic. de Nat. D. 2, c. 27, l. 3, c. 23.*—*Orpheus. Hymn. 54.*—*Hesiod. Theog.—Sappho.*—*Homer. Hymn. in Ven. &c.*—*Virg. Æn. 5, v. 300, &c.*—*Ovid. Heroid. 15, 16, 19, &c. Met. 4, fab. 5, &c.*—*Diod. 1 and 5.*—*Hygin. fab. 94. 271.*—*Paus. 2, c. 1, l. 4, c. 30, l. 5, c. 18.*—*Martial. 6, ep. 13.*—*Eurip. in Hel. in Iphig. in Troad.*—*Plut. in Erotic.*—*Ælian. V. H. 12, c. 1.*—*Athen. 12, &c.*—*Catullus.—Lactant. de falsâ re.—Catalber. 11.*—*Lucian. dial. &c.*—*Strab. 14.—Tacit. Ann. 3, &c.*—*Val. Max. 8, c. 11.—Plin. 36.*—*Horat. 3, Od. 26, l. 4, Od. 11, &c.*—A planet, called by the Greeks *Phosphorus*, and by the Latins *Lucifer*, when it rises before the sun, but when it follows it, *Hesperus* or *Vesper*. *Cic. de Nat. 2, c. 20, in somn. Scip.*

VENUSIA, or **VENUSIUM**, a town [in the southern part] of Apulia, where Horace was born. Part of the Roman army fled thither after the defeat of Cannæ. The town, though in ruins, contains still many pieces of antiquity, especially a marble bust preserved in the great square, and said falsely to be an original representation of Horace. *Venusia* was on the confines of Lucania, whence the poet said *Lucanus an Apulus anceps*, and it was founded by Diomedes, who called it *Venusia* or *Aphrodisia* after Venus whose divinity he wished to appease. *Strab. 5 and 6.*—*Horat. 2, Sat. 1, v. 35.*—*Liv. 22, c. 54.*—*Plin. 3, c. 11.*

VERAGRI, a people between the Alps and the Allobroges. [They lived in that part of Gallia Narbonensis which answered to what was before the revolution called *Dauphine*.] *Liv. 21, c. 38.*—*Cæsar. G. 3, c. 1.*

VERANIUS, a governor of Britain under Nero. He succeeded Didius Gallus. *Tacit. 14, Ann.*

VERBANUS LACUS, now [*Lago Maggiore*], a lake of Italy, from which the *Ticinus* flows. [The *Lago Maggiore* lies partly in Switzerland, but principally in Italy; it is 27 miles long, and on an average 3 broad. It contains the *Borromean islands*, which are the admiration of every traveller.] *Strab. 4.*

VERCELLÆ, a town on the borders of *Insubria*, where Marius defeated the *Cimbri*. *Plin. 3, c. 17.*—*Cic. Fam. 11, ep. 19.*—*Sil. 8, v. 598.*

VERCINGETÓRIX, a chief of the Gauls in the time of Cæsar. He was conquered and led in triumph, &c. *Cæsar. Bell. G. 7, c. 4.*—*Flor. 3, c. 10.*

VERGASILLAUNUS, one of the generals and friends of *Vercingetorix*. *Cæsar. Bell. G.*

VERGELLUS, a small river near *Cannæ*,

falling into the Aufidus, over which Annibal made a bridge with the slaughtered bodies of the Romans. *Flor.* 2, c. 6.—*Val. Max.* 9, c. 11.

VERGILIA, a town of Spain, supposed to answer to the position of *Murcia*.

VERGILÆ, seven stars, called also *Pleïades*. When they set the ancients began to sow their corn. They received their name from the spring *quia vere oriantur*. [*vid. Pleïades.*] *Propert.* 1, el. 8, v. 18.—*Cic. de Nat. D.* 2, c. 44.

VERGINIUS, one of the officers of the Roman troops in Germany, who refused the absolute power which his soldiers offered to him. *Tacit.* 1, *Hist.* c. 8.—A rhetorician in the age of Nero, banished on account of his great fame. *Id. An.* 15, c. 71.

VERGOBRËTUS, one of the chiefs of the Ædui, in the age of Cæsar, &c. *Cæsar. G.* 1, c. 16.

VERITAS, (*truth*), was not only personified by the ancients, but also made a deity, and called the daughter of Saturn and the mother of Virtue. She was represented like a young virgin, dressed in white apparel, with all the marks of youthful diffidence and modesty. Democritus used to say, that she hid herself at the bottom of a well, to intimate the difficulty with which she is found.

VEROMANDUI, a people of Gaul, the modern *Vermandois*. The capital is now *St. Quintin*. *Cæs. G. B.* 2.

VËRÛNA, a town of Venetia, on the Athetis, in Italy, founded, as some suppose, by Brennus, the leader of the Gauls; [rather by the Euganei, from whom it passed to the Cenomani, who, being driven from Brixia, settled there.] C. Nepos, Catullus, and Pliny the elder, were born there. It was adorned with a circus and an amphitheatre by the Roman emperors, which still exist, and it still preserves its ancient name. *Plin.* 9, c. 22.—*Strab.* 5.—*Ovid. Am.* 3, el. 15, v. 7.

C. VERRES, a Roman who governed the province of Sicily as prætor. The oppression and rapine of which he was guilty while in office, so offended the Sicilians that they brought an accusation against him before the Roman senate. Cicero undertook the cause of the Sicilians, and pronounced those celebrated orations which are still extant. Verres was defended by Hortensius; but as he despaired of the success of his defence, he left Rome without waiting for his sentence, and lived in great affluence in one of the provinces. [Of the six orations against Verres, only one was pronounced. Driven to despair by the depositions of the witnesses after the first oration, he submitted, without awaiting his sentence, to a voluntary exile. The other five orations of Cicero, forming the series of harangues which he intended to deliver after the proof was completed, were subsequently published in the same shape as if Verres had actually stood his trial, and was to have made a regular defence.] He was at last killed by the soldiers of Antony the triumvir, about 26 years after his voluntary exile from the

capital. *Cic. in Verr.*—*Plin.* 34, c. 2.—*Lactant.* 2, c. 4.

VERRIUS FLACCUS, a freed-man and grammarian, famous for his powers in instructing. He was appointed over the grand-children of Augustus, and also distinguished himself by his writings. [His writings were historical and grammatical. Suetonius informs us that he caused to be incrustated on a semicircular building at Præneste twelve tablets of marble, on which was cut a Roman calendar, which Suetonius and Macrobius often cite. Four of these tablets, or rather fragments of them, were discovered in 1770, and published by Foggini in 1779. They contain the months of January, March, April, and December, and throw great light on the *Fasti* of Ovid. Verrius Flaccus was at the head of a celebrated school of grammarians. His principal work in this line was entitled, "*De Verborum significatione*." It was abridged by Festus, a grammarian of the 4th century. The abridgment has reached us, but the original work is lost.] *Gell.* 4, c. 5.—*Suet. de Gram.*

VERTICORDIA, one of the surnames of Venus, the same as the *Apostrophia* of the Greeks, because her assistance was implored to turn the hearts of the Roman matrons, and teach them to follow virtue and modesty. *Val. Max.* 3.

VERTUMNUS, a deity among the Romans, who presided over the spring and over orchards. He endeavoured to gain the affections of the goddess Pomona; and to effect this, he assumed the shape and dress of a fisherman, of a soldier, a peasant, a reaper, &c. but all to no purpose, till, under the form of an old woman, he prevailed upon his mistress and married her. He is generally represented as a young man crowned with flowers, covered up to the waist, and holding in his right hand fruit, and a crown of plenty in his left. *Ovid. Met.* 14, v. 642, &c.—*Propert.* 4, el. 2, v. 2.—*Horat.* 2, *Sat.* 7, v. 14.

VERUS, Lucius Cæionus Commodus, a Roman emperor, son of Ælius and Domitia Lucilla. He was adopted in the 7th year of his age by M. Aurelius, at the request of Adrian, and he married Lucilla, the daughter of his adopted father, who also took him as his colleague on the throne. He was sent by M. Aurelius to oppose the Barbarians in the east. His arms were attended with success, and he obtained a victory over the Parthians. He was honoured with a triumph at his return home, and soon after he marched with his imperial colleague against the Marcomanni in Germany. He died in this expedition of an apoplexy, in the 39th year of his age, after a reign of eight years and some months. His body was brought back to Rome, and buried by M. Aurelius with great pomp and solemnity. Verus has been greatly censured for his debaucheries, which appeared more enormous and disgusting when compared to the temperance, meekness, and popularity of Aurelius. The example of his father did not influence him, and he often retired from

the frugal and moderate repast of Aurelius to the profuse banquets of his own palace, where the night was spent in riot and debauchery with the meanest of the populace, with stage-dancers, buffoons, and lascivious courtizans. At one entertainment alone, where there were no more than 12 guests, the emperor spent no less than six millions of sesterces, or about 32,200*l.* sterling. But it is to be observed, that whatever was most scarce and costly was there; the guests never drank twice out of the same cup; and whatever vessels they had touched they received as a present from the emperor when they left the palace. In his Parthian expedition, Verus did not check his vicious propensities; for four years he left the care of the war to his officers, while he retired to the voluptuous retreats of Daphne, and the luxurious banquets of Antioch. His fondness for a horse has been faithfully recorded. The animal had a statue of gold, he was fed with almonds and raisins by the hand of the emperor, he was clad in purple, and kept in the most splendid of the halls of the palace, and when dead, the emperor, to express his sorrow, raised him a magnificent monument on Mount Vatican. Some have suspected M. Aurelius of dispatching Verus to rid the world of his debaucheries and guilty actions; but this seems to be the report of malevolence.—L. Annæus, a son of the emperor Aurelius, who died in Palestine.—The father of the emperor Verus. He was adopted by the emperor Adrian, but, like his son, he disgraced himself by his debaucheries and extravagance. He died before Adrian.

VESCIANUM, a country-house of Cicero in Campania, between Capua and Nola. *Cic* 15, *ad Attic.* 2.

VESENTIO, a town of Gaul, now *Besancon.* *Cæs.* 1, *G.* 38

VESÈVIUS and **VESÈVUS.** *vid.* Vesuvius.

VESONNA, a town of Gaul, now *Perigueux.*

VESPASIANUS, Titus Flavius, a Roman emperor, descended from an obscure family at Reate. He was honoured with the consulship, not so much by the influence of the imperial courtiers as by his own private merit and his public services. He accompanied Nero into Greece, but he offended the prince by falling asleep while he repeated one of his poetical compositions. This momentary resentment of the emperor did not prevent Vespasian from being sent to carry on a war against the Jews. His operations were crowned with success; many of the cities of Palestine surrendered, and Vespasian began the siege of Jerusalem. This was, however, achieved by the hands of his son Titus, and the death of Vitellius and the affection of his soldiers, hastened his rise, and he was proclaimed emperor at Alexandria. The choice of the army was approved by every province of the empire; but Vespasian did not betray any signs of pride at so sudden and so unexpected an exaltation; and, though once employed in the mean office of a horse-doctor,

he behaved, when invested with the imperial purple, with all the dignity and greatness which became a successor of Augustus. In the beginning of his reign Vespasian attempted to reform the manners of the Romans, and he took away an appointment which he had a few days before granted to a young nobleman, who approached him to return him thanks, all smelling of perfumes and covered with ointment, adding, *I had rather you had smelt of garlick.* He repaired the public buildings, embellished the city, and made the great roads more spacious and convenient. After he had reigned with great popularity for 10 years, Vespasian died with a pain in his bowels, A. D. 79, in the 70th year of his age. He was the first Roman emperor that died a natural death, and he was also the first who was succeeded by his own son on the throne. Vespasian has been admired for his great virtues. He was clement, he gave no ear to flattery, and, for a long time, refused the title of father of his country, which was often bestowed upon the most worthless and tyrannical of the emperors. He despised informers, and rather than punish conspirators, he rewarded them with great liberality. When the king of Parthia addressed him with the superscription of *Arsaces king of kings to Flavius Vespasianus*, the emperor was no way dissatisfied with the pride and insolence of the monarch, and answered him again in his own words, *Flavius Vespasianus to Arsaces king of kings.* To men of learning and merit Vespasian was very liberal: one hundred thousand sesterces were annually paid from the public treasury to the different professors that were appointed to encourage and promote the arts and sciences. Yet in spite of this apparent generosity, some authors have taxed Vespasian with avarice. According to their account he loaded the provinces with new taxes, he bought commodities that he might sell them to a greater advantage, and even laid an impost upon urine, which gave occasion to Titus to ridicule the meanness of his father. Vespasian, regardless of his son's observation, was satisfied to show him the money that was raised from so productive a tax, asking him at the same time whether it smelt offensive? His ministers were the most avaricious of his subjects, and the emperor used very properly to remark, that he treated them as sponges, by wetting them when dry, and squeezing them when they were wet. He has been accused of selling criminals their lives, and of condemning the most opulent to make himself master of their possessions. If, however, he was guilty of these meaner practices, they were all under the name of one of his concubines, who wished to enrich herself by the avarice and credulity of the emperor. *Sueton. in vitâ.—Tacit. Hist.* 4.

VESPER, or **VESPÉRUS**, a name applied to the planet Venus when it was the evening star. *Virg.*

VESSA, a town of Sicily.

VESTA, a goddess, daughter of Rhea and

Saturn, sister to Ceres and Juno. She is often confounded by the mythologists with Rhea, Ceres, Cybele, Proserpine, Hecate, and Tellus. When considered as the mother of the gods, she is the mother of Rhea and Saturn; and when considered as the patroness of the vestal virgins and the goddess of fire, she is called the daughter of Saturn and Rhea. (*vid.* the end of this article.) Under this last name she was worshipped by the Romans. Æneas was the first who introduced her mysteries into Italy, and Numa built her a temple where no males were permitted to go. The Palladium of Troy was supposed to be preserved within her sanctuary; and a fire was continually kept lighted by a certain number of virgins, who had dedicated themselves to the service of the goddess. (*vid.* Vestales.) If the fire of Vesta was ever extinguished, it was supposed to threaten the republic with some sudden calamity. The virgin by whose negligence it had been extinguished was severely punished, and it was kindled again by the rays of the sun. The temple of Vesta was of a round form, and the goddess was represented in a long flowing robe, with a veil on her head, holding in one hand a lamp, or a two-eared vessel, and in the other a javelin, or sometimes a Palladium. On some medals she appears holding a drum in one hand, and a small figure of victory in the other. [There were, properly speaking, two Vestas, the one the wife, the other the daughter, of Saturn. The former is the same with Terra, and was so called from her *clothing* the earth with plants and fruits, (*a vestiendo*); hence her temples were round, from the shape of the earth, and some even maintain that her image was orbicular: hence, too, the reason why she is represented holding a drum, because the earth contains the boisterous winds in its bosom. The other Vesta is the same with Fire, and her power was exercised about altars and houses; hence her name from *ἱερία, lar, focus*. This is the Vesta of whom the most frequent mention is made by the poets, and to whose service the vestal virgins belonged.] *Hesiod. Theog.* v. 454.—*Cic. de Leg.* 2, c. 12.—*Apollod.* 1, c. 1.—*Virg. Æn.* 2, v. 296.—*Diod.* 5.—*Ovid. Fast.* 6, *Trist.* 3.—*Val. Max.* 1, c. 1.—*Plut. in Num.*—*Paus.* 5, c. 14.

VESTALES, priestesses among the Romans, consecrated to the service of Vesta, as their name indicates. This office was very ancient, as the mother of Romulus was one of the vestals. Æneas is supposed to have first chosen the vestals. Numa first appointed four, to which Tarquin added two. They were always chosen by the monarchs, but after the expulsion of the Tarquins, the high-priest was intrusted with the care of them. As they were to be virgins they were chosen young, from the age of six to ten; and if there was not a sufficient number that presented themselves as candidates for the office, twenty virgins were selected, and they upon whom the lot fell were obliged to become

priestesses. Plebeians as well as patricians were permitted to propose themselves, but it was required that they should be born of a good family, and be without blemish or deformity in every part of their body. For thirty years they were to remain in the greatest continence; the ten first years were spent in learning the duties of the order, the ten following were employed in discharging them with fidelity and sanctity, and the ten last in instructing such as had entered the noviciate. When the thirty years were elapsed they were permitted to marry, or if they still preferred celibacy, they waited upon the rest of the vestals. As soon as a vestal was initiated, her head was shaved, to intimate the liberty of her person, as she was then free from the shackles of parental authority, and she was permitted to dispose of her possessions as she pleased. The employment of the vestals was to take care that the sacred fire of Vesta was not extinguished; for if it ever happened, it was deemed the prognostic of great calamities to the state; the offender was punished for her negligence, and severely scourged by the high-priest. In such a case all was consternation at Rome, and the fire was again kindled by glasses with the rays of the sun. Another equally particular charge of the vestals was to keep a sacred pledge, on which depended the very existence of Rome, which, according to some, was the Palladium of Troy, or some of the mysteries of the gods of Samothrace. The privileges of the vestals were great; they had the most honourable seats at public games and festivals, a licitor with the fasces always preceded them when they walked in public, they were carried in chariots when they pleased, and they had the power of pardoning criminals when led to execution, if they declared that their meeting was accidental. Their declarations in trials were received without the formality of an oath, they were chosen as arbiters in cases of moment, and in the execution of wills; and so great was the deference paid them by the magistrates, as well as by the people, that the consuls themselves made way for them, and bowed their fasces when they passed before them. To insult them was a capital crime, and whoever attempted to violate their chastity was beaten to death with scourges. If any of them died while in office, their body was buried within the walls of the city, an honour granted to few. Such of the vestals as proved incontinent were punished in the most rigorous manner. Numa ordered them to be stoned, but Tarquin the elder dug a large hole under the earth, where a bed was placed with a little bread, wine, water, and oil, and a lighted lamp, and the guilty vestal was stripped of the habit of the order, and compelled to descend into the subterraneous cavity, which was immediately shut, and she was left to die through hunger. Few of the vestals were guilty of incontinence; and for the space of one hundred years during which the order continued established, from the reign of Numa, only 18 were pu-

nished for the violation of their vow. The vestals were abolished by Theodosius the Great, and the fire of Vesta extinguished. The dress of the vestals was peculiar; they wore a white vest with purple borders, a white linen surplice, called *linteum supernum*, above which was a great purple mantle which flowed to the ground, and which was tucked up when they offered sacrifices. They had a close covering on their head, called *infula*, from which hung ribbons, or *vittæ*. *Liv.* 2, &c.—*Plut. in Num.* &c.—*Val. Max.* 1, c. 1.—*Cic. de Nat. D.* 3, c. 30.—*Flor.* 1.—*Propert.* 4, el. 11.—*Tacit.* 4, c. 10.

VESTĀLIA, festivals in honour of Vesta, observed at Rome on the 9th of June. Banquets were then prepared before the houses, and meat was sent to the vestals to be offered to the gods, millstones were decked with garlands, and the asses that turned them were led round the city covered with garlands. The ladies walked in the procession bare-footed to the temple of the goddess, and an altar was erected to Jupiter surnamed *Pistor*. *Ovid. Fast.* 6, v. 305.

VESTĀLIUM MATER, a title given by the senate to Livia, the mother of Tiberius, with the permission to sit among the vestal virgins at plays. *Tacit.* 4, *An.* c. 16.

VESTĪNI, a people of Italy near the Sabines, famous for the making of cheese. [They were situate between the Prætutii and Marucini, and answer now to a part of *Abruzzo*.] *Plin.* 3, c. 5.—*Martial.* 13, ep. 31.—*Strab.* 5.

VESUVIUS. (*vid.* *Vesuvius*.)

VESŪLUS, now *Viso*, a large mountain of Liguria; [it was in the range of the *Alpes Maritimæ*,] where the *Po* takes its rise. *Virg. Æn.* 10, v. 703.—*Plin.* 3, c. 19.

VESŪVIUS, [a mountain of Campania, about six miles south-east of Naples, celebrated for its volcano. It has two summits, the most northern of which is called *Somma*, the other is properly called *Vesuvius*. *Somma* is supposed to have been part of the cone of a larger volcano, nearly concentric with its present cone, which, in some great eruption has destroyed all but this fragment. From the building of Rome to the year 79 of our era, a period of 7 centuries, *Vesuvius* appears to have been in a state of profound repose, as no mention is made of any eruption during that time; and the ancient writers, who refer to this mountain, speak only of its extraordinary beauty and fertility. There were, however, certain appearances near the summit, which left no doubt of its prior volcanic state; and the cities in its vicinity were paved with the lavas of ancient eruptions. *Vitruvius*, *Diodorus Siculus*, *Strabo*, *Silius Italicus*, and other ancient writers allude to previous eruptions of this mountain. The first great eruption on record took place on the 24th of August, A. D. 79, and on the same day the towns of *Herculaneum*, *Pompeii*, and *Stabia* were buried under showers of volcanic sand, stones, and scoriae. Such was the im-

mense quantity of volcanic sand, (called ashes,) thrown out during this eruption, that the whole country was involved in pitchy darkness; and, according to *Dion*, the ashes fell in Egypt, Syria, and various parts of Asia Minor. This eruption proved fatal to the elder *Pliny*. He had the command of the Roman fleet on the coast of Campania, and, wishing to succour those persons who might wish to escape by sea, and also to observe this grand phenomenon more nearly, he left the cape of *Misenum* and approached the side of the bay nearest to *Vesuvius*. He landed, and advanced towards it, but was suffocated by the sulphureous vapour. After this, *Vesuvius* continued a burning mountain for nearly a thousand years, having eruptions at intervals. The fire then appeared to become nearly extinct, and continued so from the beginning of the 12th to that of the 16th century. Since the eruption of 1506 it has remained burning to the present time, with eruptions of lava and ashes at intervals. *Vesuvius* rises to the height of 3600 feet above the sea.] *Dio. Cass.* 46.—*Varro de R.* 1, c. 6.—*Liv.* 23, c. 39.—*Strab.* 5.—*Tacit. Hist.* 1, c. 2.—*Metia*, 2, c. 4.—*Plin.* 6, ep. 16.—*Ital.* 12, v. 152, &c.—*Virg. G.* 2, v. 224.—*Mart.* 4, ep. 43 and 44.

VETERA CASTRA, a Roman encampment in Germany, which became a town, now *Santen*, near *Cleves*. *Tacit. H.* 4, c. 18. *An.* 1, c. 45.

VETTIUS, Sp. a Roman senator who was made interrex at the death of *Romulus* till the election of another king. He nominated *Numa*, and resigned his office. *Plut. in Num.*—A Roman knight who became enamoured of a young female at *Capua*, and raised a tumult amongst the slaves who proclaimed him king. He was betrayed by one of his adherents, upon which he laid violent hands on himself.

VETTŌNES, **VETONES**, or **VECTONES**, an ancient name of Spain. [They occupied what is now the province of *Estremadura*.] *Sil.* 3, v. 378.—*Plin.* 25, c. 8.

VETULŌNIA, one of the chief cities of *Etruria*, [near the promontory of *Populonium*,] whose hot waters were famous. The Romans were said to have derived the badges of their magisterial offices from thence. *Plin.* 2, c. 103, l. 8, c. 3.—*Ital.* 8, v. 484.

VETŪRIA, one of the Roman tribes, divided into the two branches of the *Juni* and *Senii*. It received its name from the *Veturian* family, which was originally called *Vetustian*. *Liv.* 36.—The mother of *Coriolanus*. She was solicited by all the Roman matrons to go to her son with her daughter-in-law, and intreat him not to make war against his country. She went and prevailed over *Coriolanus*, and for her services to the state, the Roman senate offered to reward her as she pleased. She only asked to raise a temple to the goddess of female fortune, which was done on the very spot where she had pacified her son.—*Liv.* 2, c. 40.—*Dionys. Hal.* 7, &c.

VETURIUS, a Roman artist who made shields for Numa. [*vid.* Manurius.]—A consul defeated by the Samnites, and obliged to pass under the yoke with great ignominy.

UFENS, a river of Italy near Terracina. [*vid.* Pontinæ Paludes.] *Virg. Æn.* 7, v. 392.—Another river of Picenum. *Liv.* 5, c. 35.—A prince who assisted Turnus against Æneas. The Trojan monarch made a vow to sacrifice his four sons to appease the maens of his friend Pallas, in the same manner as Achilles is represented killing some Trojan youths on the tomb of Patroclus. *Virg. Æn.* 7, v. 745, l. 10, v. 518. He was afterwards killed by Gyas. *Ib.* 12, v. 460.

UFENSLINA, a Roman tribe first created A. U. C. 435, with the tribe *Falerina*, in consequence of the great increase of population at Rome. *Liv.* 9, c. 20.—*Festus*.

VIA ÆMYLIA, a celebrated road made by the consul M. Æmilius Lepidus, A. U. C. 567. It led with the Flaminian road to Aquileia. There was also another of the same name in Etruria, which led from Pisæ to Dertona.—*Appia*, was made by the censor Appius, and led from Rome to Capua, and from Capua to Brundisium, at the distance of 350 miles, which the Romans call a five days' journey. It passed successively through the towns and stages of Aricia, Forum Appii, Terracina, Fundi, Minturnæ, Sinuessa, Capua, Caudium, Beneventum, Equotiticum, Herdonia, Canusium, Barium, Egnatia, to Brundisium. It was called by way of eminence, *regina viarum*, made so strong, and the stones so well cemented together, that it remained entire for many hundred years. Some parts of it are still to be seen in the neighbourhood of Naples. Appius carried it only 130 miles, as far as Capua, A. U. C. 442, and it was finished as far as Brundisium by Augustus.—There was also another road, called Minucia or Numicia, which led to Brundisium, but by what places is now uncertain.—*Flaminia* was made by the censor Flaminius, A. U. C. 533. It led from the Campus Martius to the modern town of Rimini, on the Adriatic, through the country of the Osci and Etrurians, for the distance of about 360 miles.—*Lata*, one of the ancient streets of Rome.—*Valeria* led from Rome to the country of the Marsi, through the territories of the Sabines. There were besides many streets and roads of inferior note, such as the *Aurelia*, *Cassia*, *Campania*, *Ardetina*, *Laticana*, *Domitiana*, *Ostiensis*, *Prænestina*, &c. all of which were made and constantly kept in repair at the public expense.

VIADRUS, the classical name of the *Oder*, which rises in Moravia and falls by three mouths into the Baltic. *Ptol.*

VIBIUS, a Roman who refused to pay any attention to Cicero when banished, though he had received from him the most unbounded favours.—*Siculus*. [*vid.* Sica.]—*Sequester*, a Latin writer, whose treatise *de Fluminibus*, &c. is best edited by Oberlinus, 8vo. *Argent.* 1778.

VIBO, a town of Lucania, anciently called

Hipponium and *Hippo*. *Cic. ad. Att.* 3, c. 3. —*Plin.* 3, c. 5.—A town of Spain—of the *Brutii*.

VICA POTIA, a goddess of Rome, who presided over victory (a *vincere* and *potiri*). *Liv.* 2, c. 7. [*vid.* *Cic. de Leg.* 2, c. 2.]

VICENTIA, or **VICETIA**, a town of Cisalpine Gaul, at the north-west of [Patavium. It is now *Vicenza*] *Tacit. Hist.* 3.

VICUS LONGUS, a street of Rome, where an altar was raised to the goddess Pudicitia, or the modesty of the Plebeians. *Liv.* 10, c. 23.—*Cyprius*, a place on the Esquiline hill, where the Sabines dwelt.

VICTOR, SEXT. AURELIUS, a writer in the age of Constantius. He gave the world a concise history of the Roman emperors, from the age of Augustus to his own time, or A. D. 360. He also wrote an abridgment of the Roman history, before the age of Julius Cæsar, which is now extant, and ascribed by different authors to C. Nepos, to Tacitus, Suetonius, Pliny, &c. Victor was greatly esteemed by the emperors, and honoured with the consulship. [There were two historians of this name. The first has the term *Major* (Elder) usually added to his name, for distinction sake from the other who is styled *Minor* (Younger). The second flourished about the same time with Orosius, and abridged the work of the former, which abridgment he entitled "*Epitome de Cæsaribus*;" or, according to others, "*De vita et moribus Imperatorum Romanorum*." He continued this to the death of Theodosius the Great. He made also some changes in the original, and added new facts or circumstances.] The best editions of Victor are that of Pitsiscus, 8vo. Utr. 1696, and that of Artuzenius, 4to. Amst. 1733.

VICTORIA, one of the deities of the Romans, called by the Greeks Νίκη, supposed to be the daughter of the giant Pallas, or Titan and Styx. The goddess of victory was sister to Strength and Valour, and was one of the attendants of Jupiter. She was greatly honoured by the Greeks, particularly at Athens. Sylla raised her a temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm-tree in her hand. A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter, on the Capitoline hill. *Liv.* 22.—*Varro de L. L.*—*Hesiod. Theog.*—*Hygin. prof. fab.*—*Suet.*

VICTORINA, a celebrated matron who placed herself at the head of the Roman armies, and made war against the emperor Gallienus. Her son Victorinus, and her grandson of the same name, were declared emperors, but when they were assassinated, Victorina invested with the imperial purple one of her favourites called Tetricus. She was some time after poisoned, A. D. 269, and, according to some, by Tetricus himself.

VICTORINUS, [an African philosopher, who became a convert to Christianity, and flour-

rished in the 4th century. He gained such a degree of reputation by teaching rhetoric at Rome, that a statue was erected to him in one of the public places. He was led to the perusal of the Scriptures by the study of Plato's works. He was the author of several works of no great value contained in the *Bibliotheca Patrum*.]

VIDUCASSES, a people of Normandy. *Plin.* 4, c. 18.

VIENNA, a town of Gallia Narbonensis on the Rhone, below Lyons. [It is now *Vienna*. The classical name for modern *Vienna* is *Vindobona*.] *Strab.* 1.—*Cæs. Bell. G.* 7, c. 9.

VILLIA LEX, *animalis* or *annaria*, by L. Villius, the tribune, A. U. C. 574, defused the proper age required for exercising the office of a magistrate, 25 years for the quætorship, 27 or 28 for the ædileship, or tribuneship, for the office of prætor 30, and for that of consul 43. *Liv.* 11, c. 44.

VILLIUS, a tribune of the people, author of the Villian law, and thence called *Annalis*, a surname borne by his family. *Liv.* 11, c. 44.—Publius, a Roman ambassador sent to Antiochus. He held a conference with Annibal, who was at the monarch's court.

VIMINĀLIS, one of the seven hills on which Rome was built, so called from the number of ozers (*vimines*) which grew there. Servius Tullius first made it part of the city. Jupiter had a temple there, whence he was called *Viminalis*. *Liv.* 1, c. 44.—*Varro L. L.* 4, c. 8.

VINALIA, festivals at Rome in honour of Jupiter and Venus.

VINCENTIUS, one of the Christian fathers, A. D. 434, whose works are best edited by Baluzius, Paris, 1669.

VINDELICĪ, an ancient people of Germany between the heads of the Rhine and the Danube. Their country, which was called *Vindelicia*, forms now part of Swabia and Bavaria, and their chief town, *Augusta Vindelicorum*, is now *Augsburg*. [This nation derived their name from the two rivers which water their territory, viz. the Vindo and Licus, now the *Wertach* and the *Lech*. In the angle formed by the two rivers their capital was situate.] *Horat.* 4, od. 4, v. 18.

VINDEMIĀTOR, a constellation that rose about the nodes of March. *Ovid. Fast.* 5, v. 407.—*Plin.* 18, c. 13.

VINDEX JULIUS, a governor of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He was followed by a numerous army, but at last defeated by one of the emperor's generals. When he perceived that all was lost, he laid violent hands upon himself, 68 A. D. *Sueton. in Galb.*—*Tacit. Hist.* 1, c. 51.—*Plin.* 9, ep. 19.

VINDICIUS, a slave who discovered the conspiracy which some of the most noble of the Roman citizens had formed to restore Tarquin to his throne. He was amply rewarded, and made a citizen of Rome. *Liv.* 2, c. 5.—*Plut. in Popl.*

VINDONISSA, now *Wendish*, a town of the

Helvetii on the Aar, in the territory of Berne. *Tacit.* 4, *Hist.* 61 and 70.

VINDIDIUS, a miser mentioned by Horace, *1 Sat.* 1, v. 95. Some manuscripts read *Numidius* and *Umidius*.

T. VINIUS, a commander in the pretorian guards, intimate with Galba, of whom he became the first minister. He was honoured with the consulship, and some time after murdered. *Tacit. H.* 1, c. 11, 42 and 48.—*Plut.*

VIPSANIA, a daughter of M. Agrippa, mother of Drusus. She was the only one of Agrippa's daughters who died a natural death. She was married to Tiberius when a private man, and when she had been repudiated she married Asinius Gallus. *Tacit. A.* 1, c. 12, l. 3, c. 19.

VIRBIUS, (qui inter viros bis fuit,) a name given to Hippolytus after he had been brought back to life by Æsculapius, at the instance of Diana, who pitied his unfortunate end. Virgil makes him son of Hippolytus. *Æn.* 7, v. 762.—*Ovid. Met.* 15, v. 544.—*Hygin. fab.* 251.

PUBL. VIRGĪLIUS MARO, called *the prince of the Latin poets*, was born at Andes, a village near Mantua, about 70 years before Christ, on the 15th of October. His first years were spent at Cremona, where his taste was formed, and his rising talents first exercised. The distribution of the lands of Cremona to the soldiers of Augustus, after the battle of Philippi, nearly proved fatal to the poet, and when he attempted to dispute the possession of his fields with a soldier, Virgil was obliged to save his life from the resentment of the lawless veteran, by swimming across a river. This was the beginning of his greatness; he with his father repaired to Rome, where he soon formed an acquaintance with Mæcenas, and recommended himself to the favours of Augustus. The emperor restored his lands to the poet, whose modest muse knew so well how to pay the tribute of gratitude, and his first *bucolic* was written to thank the patron, as well as to tell the world, that his favours were not unworthily bestowed. The ten *bucolics* were written in about three years. The poet showed his countrymen that he could write with graceful simplicity, with elegance, delicacy of sentiment, and with purity of language. Some time after Virgil undertook the *Georgics*, a poem the most perfect and finished of all Latin compositions. The *Æneid* was begun, as some suppose, at the particular request of Augustus, and the poet, while he attempted to prove that the Julian family was lineally descended from the founder of Lavinium, visibly described, in the pious and benevolent character of his hero, the amiable qualities of his imperial patron. The great merit of this poem is well known, and it will ever remain undecided, which of the two poets, either Homer or Virgil, is more entitled to our praise, our applause, and our admiration. The writer of the *Iliad* stood as a pattern to the favourite of Augustus. The voyage of *Æneas*

is copied from the *Odyssey*, and for his battles, Virgil found a model in the wars of Troy, and the animated descriptions of the *Iliad*. The poet died before he had revised this immortal work, which had already engaged his time for eleven successive years. He had attempted to attend his patron in the east, but he was detained at Naples on account of his ill health. He, however, went to Athens, where he met Augustus in his return, but he soon after fell sick at Megara, and, though indisposed, he ordered himself to be removed to Italy. He landed at Brundisium, where a few days after he expired, the 22d of September, in the 51st year of his age, B. C. 19. He left the greatest part of his possessions to his friends, particularly to Mæcenas, Tucca, and Augustus; and he ordered, as his last will, his unfinished poem to be burnt. These last injunctions were disobeyed; and, according to the words of an ancient poet, Augustus saved his favourite Troy from a second and more dismal conflagration. The poem was delivered by the emperor to three of his literary friends. They were ordered to revise and to expunge whatever they deemed improper; but they were strictly conjoined not to make any additions; and hence, as some suppose, the causes that so many lines of the *Æneid* are unfinished, particularly in the last books. The body of the poet, according to his own directions, was conveyed to Naples, and interred with much solemnity, in a monument erected on the road that leads from Naples to Puteoli. [*vid.* the end of this article.] The following modest distich was engraved on the tomb, written by the poet some few moments before he expired:

Mantua me genuit; Calabri raptuere; tenet nunc

Parthenope: cecini pascua, rura, duces.

The Romans were not insensible of the merit of their poet. Virgil received much applause in the capital, and when he entered the theatre, he was astonished and delighted to see the crowded audience rise up to him as an emperor, and welcome his approach by reiterated plaudits. He was naturally modest, and of a timorous disposition. When people crowded to gaze upon him, or pointed at him with the finger with raptures, the poet blushed, and stole away from them, and often hid himself in shops to be removed from the curiosity and the admiration of the public. The most liberal and gratifying marks of approbation he received were from the emperor and from Octavia. He attempted in his *Æneid* to paint the virtues, and lament the premature death of the son of Octavia, and he was desired by the emperor to repeat the lines in the presence of the afflicted mother. He had no sooner begun *O nate, &c.* than Octavia burst into tears; he continued, but he had artfully suppressed the name of her son, and when he repeated in the 16th line the well known words, *Tu Marcellus eris*, the princess swooned away, and the poet withdrew, but

not without being liberally rewarded. Octavia presented him ten *sestertia* for every one of his verses in praise of her son, the whole of which was nearly equivalent to 2000*l.* English money. As an instance of his modesty, the following circumstance has been recorded: Virgil wrote this distich, in which he compared his patron to Jupiter,

*Nocte pluit totâ, redeunt spectacula mane,
Divisum imperium cum Jove Cæsar habet,*

and placed it in the night on the gates of the palace of Augustus. Inquiries were made for the author by order of Augustus, and when Virgil had the diffidence not to declare himself, Bathyllus, a contemptible poet of the age, claimed the verses as his own, and was liberally rewarded. This displeased Virgil; he again wrote the verses near the palace, and under them

Hos ego versiculos feci, tulit alter honores;
with the beginning of another line in these words,

Sic vos non vobis,

four times repeated. Augustus wished the lines to be finished, Bathyllus seemed unable, and Virgil, at last, by completing the stanza in the following order—

Sic vos non vobis nidificatis aves;

Sic vos non vobis vellera fertis oves;

Sic vos non vobis mellificatis apes;

Sic vos non vobis fertis aratra boves;

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome. In the works of Virgil we can find a more perfect and satisfactory account of the religious ceremonies and customs of the Romans than in all the other Latin poets, Ovid excepted. Every thing he mentions is founded upon historical truth; and though he borrowed much from his predecessors, and even whole lines from Ennius, yet he has had the happiness to make it all his own. He was uncommonly severe in revising his own poetry, and he used often to compare himself to a bear that licks her cubs into shape. In his connexions, Virgil was remarkable, his friends enjoyed his unbounded confidence, and his library and possessions seemed to be the property of the public. Like other great men he was not without his enemies and detractors in his lifetime, but from their aspersions he received additional lustre. [Virgil's tomb is said to be above the entrance of the grotto Pausilipo. (*vid.* Pausilipus.) A vaulted cell and two modern windows above present themselves to view. The poet's name is the only ornament of the place. No sarcophagus, no urn, nor even any inscriptions are seen. The epitaph, though not genuine, is yet ancient, and was inscribed by order of the Duke of Pescolangiano, the proprietor of the place, on a marble slab, placed in the side of the rock, opposite the entrance. An Italian author states that he himself had seen, about the year 1256, the urn supposed to contain the poet's ashes; that it was standing in the middle of the sepulchre, supported by

nine little pillars, with the epithet inccribed on its frieze. He adds that Robert of Anjou, apprehensive for the safety of such a relic during the civil wars, took the urn and pillars to *Castel-Nuovo*. It seems that so much care was taken of them, that they were concealed too well to be ever afterwards discovered. Cluverius, Addison, and other writers, however, treat the whole story, very properly, as a mere fable, and even assert that this is not Virgil's tomb.] Among the very numerous and excellent editions of Virgil, these few may be collected as the best: that of Masvicius, 2 vols. 4to. Leovardiae, 1717; of Baskerville, 4to. Birmingham, 1757; of the Variorum, in 8vo. L. Bat. 1661; of Heyne, 4 vols. 8vo. Lips. 1767; of Edinburgh, 2 vols. 12mo. 1755; and of Glasgow, 12mo. 1758. *Pat. c.* 2, c. 36.—*Horat.* 1, *Sat.* 5, v. 40.—*Propert.* 2, el. 34, v. 61.—*Ovid. Trist.* 4, el. 10, v. 51.—*Mart.* 8, ep. 56.—*Jul.* 11, v. 178.—*Quintil.* 10, c. 1.—*Plin.* 3, ep. 21.— Caius, a prætor of Sicily, who, when Cicero was banished, refused to receive the exiled orator, though his friend, for fear of the resentment of Clodius. *Cic. ad Q. Frat.*

VIRGINIA, a daughter of the centurion L. Virginius. Appius Claudius the decemvir became enamoured of her, and attempted to remove her from the place where she resided. She was claimed by one of his favourites as the daughter of a slave, and Appius, in the capacity and with the authority of judge, had pronounced the sentence, and delivered her into the hands of his friend, when Virginius, informed of his violent proceedings, arrived from the camp. The father demanded to see his daughter, and when this request was granted, he snatched a knife and plunged it into Virginia's breast, exclaiming, *This is all, my dearest daughter, I can give thee, to preserve thy chastity from the lust and violence of a tyrant.* No sooner was the blow given than Virginius ran to the camp with the bloody knife in his hand. The soldiers were astonished and incensed, not against the murderer, but the tyrant that was the cause of Virginia's death, and they immediately marched to Rome. Appius was seized, but he destroyed himself in prison and prevented the execution of the law. Spurius Oppius, another of the decemvirs who had not opposed the tyrant's views, killed himself also, and Marcus Claudius, the favourite of Appius, was put to death, and the decemviral power abolished, about 449 years before Christ. *Liv.* 3, c. 44, &c.—*Juv.* 10, v. 294.

VIRGINIUS, the father of Virginia, made tribune of the people. [*vid. Virginia.*]—A tribune of the people who accused Q. Cæso, the son of Cincinnatus. He increased the number of the tribunes to ten, and distinguished himself by his seditions against the patricians.—Another tribune in the age of Camillus, fined for his opposition to a law which proposed going to Veii.—Caius, a prætor of Sicily, who opposed the entrance of Cicero into his province, though under many obligations to the orator. Some read

Virgilius.—One of the generals of Nero in Germany. He made war against Vindex and conquered him. He was treated with great coldness by Galba, whose interest he had supported with so much success. He refused all dangerous stations, and though twice offered the imperial purple, he rejected it with disdain. *Plut.*

VIRIATHUS, a mean shepherd of Lusitania, who gradually rose to power, and by first heading a gang of robbers, saw himself at last followed by a numerous army. He made war against the Romans with uncommon success, and for 14 years enjoyed the envied title of protector of public liberty in the provinces of Spain. Many generals were defeated, and Pompey himself was ashamed to find himself beaten. Cæpio was at last sent against him. But his despair of conquering him by force of arms, obliged him to have recourse to artifice, and he had the meanness to bribe the servants of Viriathus to murder their master, B. C. 40. *Flor.* 2, c. 17.—*Val. Max.* 6, c. 4.—*Liv.* 52 and 54.

VIRIDOMĀRUS, a young man of great power among the Ædui. Cæsar greatly honoured him, but he fought at last against the Romans. *Cæs. Bell. G.* 7, c. 39, &c.

VIRIPLĀCA, a goddess among the Romans who presided over the peace of families, whence her name, (*virum placare.*) If any quarrel happened between a man and his wife, they generally repaired to the temple of the goddess, which was erected on the Palatine mount, and came back reconciled. *Val. Max.* 2, c. 1.

VIRTUS. All virtues were made deities among the Romans. Marcellus erected two temples, one to Virtue and the other to Honour. They were built in such a manner, that to see the temple of Honour it was necessary to pass through that of Virtue; a happy allegory among a nation free and independent. The principal virtues were distinguished, each by their attire. Prudence was known by her ruel; and her pointing to a globe at her feet; Temperance had a bridle; Justice held an equal balance; and Fortitude leant against her sword; Honesty was clad in a transparent vest; Modesty appeared veiled; Clemency wore an olive-branch, and Devotion threw incense upon an altar; Tranquillity was seen to lean on a column; Health was known by her serpent; Liberty by her cap, and Gaiety by her myrtle. *Cic. de N. D.* 2, c. 23.—*Plaut. in amph. prol.*—*Liv.* 29, c. 11.—*Val. Max.* 1, c. 1.—*Aug. de Civ. D.* 4, c. 20.

VISURGIS, a river of Germany, now called the *Weeser*, and falling into the German ocean. Varus and his legions were cut to pieces on its banks by the Germans. [*vid. Teutobergensis Saltus, Varus, and Arminius.*] *Vell.* 2, c. 105.—*Tacit. Ann.* 1, c. 70, l. 2, c. 9.

VISCELLÆ, now *Wetz*, a town of Noricum, between the Enns and Mure. *Cic. Ann.* 11.

VISELLIA LEX, was made by Visellius Varro, the consul, A. U. C. 776, to restrain

the introduction of improper persons into the offices of the state.

VISTŪLA, a river falling into the Baltic, the eastern boundary of ancient Germany.

VITELLIUS AULUS, a Roman raised by his vices to the throne. He was descended from one of the most illustrious families of Rome, and as such he gained an easy admission to the palace of the emperors. The greatest part of his youth was spent at Capræ, where his willingness and compliance to gratify the most vicious propensities of Tiberius, raised his father to the dignity of consul and governor of Syria. The applause he gained in this school of debauchery was too great and flattering to induce Vitellius to alter his conduct and no longer to be one of the votaries of vice. Caligula was pleased with his skill in driving a chariot. Claudius loved him because he was a great gamester, and he recommended himself to the favours of Nero by wishing him to sing publicly in the crowded theatre. With such an insinuating disposition, it is not to be wondered that Vitellius became so great. He did not fall with his patrons, like the other favourites, but the death of an emperor seemed to raise him to greater honours, and to procure him fresh applause. He passed through all the offices of the state, and gained the soldiery by donations and liberal promises. He was at the head of the Roman legions in Germany when Otho was proclaimed emperor, and the exaltation of his rival was no sooner heard in the camp, than he was likewise invested with the purple by his soldiers. He accepted with pleasure the dangerous office, and instantly marched against Otho. Three battles were fought, and in all Vitellius was conquered. A fourth, however, in the plains between Mantua and Cremona, left him master of the field and of the Roman empire. He feasted his eyes in viewing the bodies of the slain and the ground covered with blood, and, regardless of the insalubrity of the air proceeding from so many carcases, he told his attendants that the smell of a dead enemy was always sweet. His first care was not, like that of a true conqueror, to alleviate the distresses of the conquered, or patronize the friends of the dead, but it was to insult their misfortunes, and to intoxicate himself with the companions of his debauchery in the field of battle. Each successive day exhibited a scene of greater extravagance. Vitellius feasted four or five times a day, and such was his excess, that he often made himself vomit to begin his repast afresh, and to gratify his palate with more luxury. His food was of the most rare and exquisite nature; the deserts of Libya, the shores of Spain, and the waters of the Carpathian Sea, were diligently searched to supply the table of the emperor. The most celebrated of his feasts was that with which he was treated by his brother Lucius. The table, among other meats, was covered with two thousand different dishes of fish, and seven thousand of fowls, and so expensive was he in every thing, that above seven

millions sterling were spent in maintaining his table in the space of four months; and Josephus has properly observed, that if Vitellius had reigned long, the great opulence of all the Roman empire would have been found insufficient to defray the expenses of his banquets. This extravagance, which delighted the favourites, soon raised the indignation of the people. Vespasian was proclaimed emperor by the army, and his minister Primus was sent to destroy the imperial glutton. Vitellius concealed himself under the bed of the porter of his palace, but this obscure retreat betrayed him. He was dragged naked through the streets, his hands were tied behind his back, and a drawn sword was placed under his chin to make him lift his head. After suffering the greatest insults from the populace, he was at last carried to the place of execution, and put to death with repeated blows. His head was cut off and fixed to a pole, and his mutilated body dragged with a hook, and thrown into the Tiber, A. D. 69, after a reign of one year, except 12 days. *Suet.—Tacit. Hist. 2.—Eutrop.—Dio.—Plut.*—Lucius, the father of the emperor, obtained great honours by his flattery to the emperors. He was made governor of Syria, and in this distant province he obliged the Parthians to sue for peace. His adulation to Messalina is well known, he obtained as a particular favour the honourable office of pulling off the shoes of the empress, &c. *Suet. &c.*—A brother of the emperor, who enjoyed his favour by encouraging his gluttony, &c.—Publius, an uncle of the emperor of that name. He was accused under Nero of attempts to bribe the people, with money from the treasury, against the emperor; he killed himself before his trial.—One of the flatterers of Tiberius.—An officer of the pretorians under Otho.—A son of the emperor Vitellius, put to death by one of his father's friends.—Some of the family of the Vitellii conspired with the Aquilii and other illustrious Romans to restore Tarquin to his throne. Their conspiracy was discovered by the consuls, and they were severely punished. *Plut. &c.*

M. VITRUVIUS POLLIO, a celebrated architect in the age of Augustus, born at Formiæ. [Some have placed Vitruvius in the age of Titus, but they have been ably refuted by Hirt in his elaborate work on Ancient Architecture.] He is known only by his writings, and nothing is recorded in history of his life or private character. He wrote a treatise on his profession, which he dedicated to Augustus, and it is the only book on architecture now extant written by the ancients. In this work he plainly shows that he was master of his profession, and that he possessed both genius and abilities. [The work is in 10 books. The first seven treat of architecture, in its proper sense, the last three of hydraulic architecture, gnomonics, and mechanics. The style of Vitruvius is unostentatious, concise, and sometimes obscure. Its

obscurity, however, is owing to the fact of Vitruvius having been the first Roman who wrote on the subject of architecture, and his using in consequence new terms and forms of expression to convey the meaning which he intends.] The best edition of Vitruvius is that of De Laet, Amst. 1649. [There is a still better edition by Schneider, Lips. 1807, in 3 vols. 8vo. It is to be regretted that the plans which originally accompanied the work of Vitruvius are lost to us.]

VITŪLA, a deity among the Romans who presided over festivals and rejoicings. *Macrob.* 3, c. 2.

VITULARIA VIA, a road in the country of Arpinum. *Cic. Q. fr.* 8, ep. 1.

ULPIA TRAJANA, [a city of Dacia, the residence of Decebalus. It was taken by Trajan, and called by this name. It is now *Sarmizegethusa*, the capital of modern *Transylvania*.]

[ULPIANUM, a town of upper Mœsia, said by Procopius to have been repaired and embellished by Justinian, and called Justiniana Secunda. It is now *Giustendil*.]—[One of the principal towns of Dacia, now perhaps *Kolsovar*.]

ULPIANUS DOMITIUS, [one of those who have conferred the greatest honour on Roman jurisprudence, was born at Tyre. Under Septimius Severus he became the colleague of Sextus Pomponius in the judicial stations which he filled. He continued to discharge these same official duties under Caracalla and Macrinus, but was sent into exile after the death of Heliogabalus. Alexander Severus recalled him, made him one of his council, and treated him with the greatest regard. He appointed him also Prætorian Prefect. In this post he rendered himself odious to the soldiery, who complained that he wished to abridge the privileges which they had enjoyed under Heliogabalus. They frequently demanded his death; and on one occasion, the emperor, to save him, covered him with his purple. Ulpian, however, was at last massacred by them, almost in the very arms of the emperor, to whom he had fled for refuge. The people took up arms to defend him, and a violent contest arose, which lasted during three days. Ulpian wrote the most works of any Roman jurist: we have the titles of more than thirty of his productions, among which was a digest in 48 books: a commentary on the *edictum perpetuum* in 83, and another on the *Lex Julia Papia* in 20. Of all these works there remain 29 chapters of that entitled "*Regula Juris*," and which consisted of 7 books. They were inserted in the abridgment of the Roman law made by order of Alaric. We have also his commentaries in Greek on Demosthenes. The heathen writers have concurred in their eulogy of Ulpian, but the Christians have reproached him for inciting the emperor to a persecution of their sect.] The Greek commentaries of Ulpian on Demosthenes were printed in fol. 1527, *apud Aldum*.

ULŪBRÆ, a small town of Latium, on the river Astura, where Augustus was educated. *Juv.* 10, v. 102.—*Horat.* 1, ep. 11.

ULYSSES, a king of the islands of Ithaca and Dulichium, son of Anticlea and Laertes, or, according to some, of Sisyphus. [*vid.* Sisyphus and Anticlea.] He became, like the other princes of Greece, one of the suitors of Helen; but as he despaired of success in his applications, on account of the great number of his competitors, he solicited the hand of Penelope, the daughter of Icarius. Tyndarus, the father of Helen, favoured the addresses of Ulysses, as by him he was directed to choose one of his daughter's suitors without offending the others, and to bind them all by a solemn oath, that they would unite together in protecting Helen if any violence was ever offered to her person. Ulysses had no sooner obtained the hand of Penelope, than he returned to Ithaca, where his father resigned him the crown, and retired to peace and rural solitude. The rape of Helen, however, by Paris, did not long permit him to remain in his kingdom; and as he was bound to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the seashore, where he sowed salt instead of corn. This dissimulation was soon discovered, and Palamedes, by placing before the plough of Ulysses his infant son Telemachus, convinced the world that the father was not mad, who had the providence to turn away the plough from the furrow not to hurt his child. Ulysses was therefore obliged to go to the war, but he did not forget him who had discovered his pretended insanity. [*vid.* Palamedes.] During the Trojan war, the king of Ithaca was courted for his superior prudence and sagacity. By his means Achilles was discovered among the daughters of Lycomedes, king of Scyros, (*vid.* Achilles,) and Philoctetes was induced to abandon Lemnos and to fight the Trojans with the arrows of Hercules. (*vid.* Philoctetes.) He was not less distinguished for his activity and valour. With the assistance of Diomedes he murdered Rhesus, and slaughtered the sleeping Thracians in the midst of their camp, (*vid.* Rhesus and Dolon,) and he introduced himself into the city of Priam, and carried away the Palladium of the Trojans. (*vid.* Palladium.) For these eminent services he was universally applauded by the Greeks, and he was rewarded with the arms of Achilles, which Ajax had disputed with him. After the Trojan war, Ulysses embarked on board his ships to return to Greece, but he was exposed to a number of misfortunes before he reached his native country. He was thrown by the winds upon the coasts of Africa, and visited the country of the Lotophagi, and of the Cyclops in Sicily. Polyphemus, who was the king of the Cyclops, seized Ulysses with his companions, five of whom he devoured, (*vid.*

Polyphemus,) but the prince of Ithaca intoxicated him and put out his eye, and at last escaped from the dangerous cave where he was confined by tying himself under the belly of the sheep of the Cyclops when led to pasture. In Æolia he met with a friendly reception, and Æolus gave him, confined in bags, all the winds which could obstruct his return to Ithaca; but the curiosity of his companions to know what the bags contained proved nearly fatal. The winds rushed with impetuosity, and all the fleet was destroyed except the ship which carried Ulysses. From thence he was thrown upon the coasts of the Læstrigones, and of the island Æea, where the magician Circe changed all his companions into pigs for their voluptuousness. He escaped their fate by means of an herb which he had received from Mercury, and after he had obliged the magician by force of arms to restore his companions to their original shape, he yielded to her charms, and made her mother of Telegonus. He visited the infernal regions, and consulted Tiresias how to regain his country in safety: and after he had received every necessary information, he returned on earth. He passed along the coasts of the Sirens unhurt, by the directions of Circe, (*vid.* Sirenes,) and escaped the whirlpools and shoals of Scylla and Charybdis. On the coasts of Sicily his companions stole and killed some oxen that were sacred to Apollo, for which the god destroyed the ships, and all were drowned except Ulysses, who saved himself on a plank, and swam to the island of Calypso Ogygia. There, for seven years, he forgot Ithaca in the arms of the goddess, by whom he had two children. The gods at last interfered, and Calypso, by order of Mercury, suffered him to depart after she had furnished him with a ship and every thing requisite for the voyage. He had almost reached the island of Coreyra, when Neptune, still mindful that his son Polyphemus had been robbed of his sight by means of Ulysses, raised a storm and sunk his ship. Ulysses swam with difficulty to the island of the Phæacians, where the kindness of Nausica, and the humanity of her father, king Alcinous, entertained him for a while. He related the series of his misfortunes to the monarch, and at last, by his benevolence, he was conducted in a ship to Ithaca. The Phæacians laid him on the sea-shore as he was asleep, and Ulysses found himself safely restored to his country, after a long absence of 20 years. He was well informed that his palace was besieged by a number of suitors, who continually disturbed the peace of Penelope, and therefore he assumed the habit of a beggar, by the advice of Minerva, and made himself known to his son, and his faithful shepherd Eumæus. With them he took measures to re-establish himself on his throne, he went to the palace, and was personally convinced of the virtues and of the fidelity of Penelope. Before his arrival was publicly known, all the importuning suitors were put to death, and Ulysses restored to

the peace and bosom of his family. [*vid.* Laertes, Penelope, Telemachus, Eumæus.] He lived about sixteen years after his return, and was at last killed by his son Telegonus, who had landed in Ithaca, with the hopes of making himself known to his father. This unfortunate event had been foretold to him by Tiresias, who assured him that he should die by the violence of something that was to issue from the bosom of the sea. [*vid.* Telegonus.] According to some authors, Ulysses went to consult the oracle of Apollo after his return to Ithaca, and he had the meanness to seduce Erippe, the daughter of a king of Epirus, who had treated him with great kindness. Erippe had a son by him whom she called Euryalus. When come to years of puberty, Euryalus was sent to Ithaca by his mother, but Penelope no sooner knew who he was than she resolved to destroy him. Therefore, when Ulysses returned, he put to immediate death his unknown son, on the crimination of Penelope his wife, who accused him of attempts upon her virtue. The adventures of Ulysses in his return to Ithaca from the Trojan war are the subject of Homer's *Odyssey*. *Homer. Il. & Od.—Virg. Æn. 2, 3, &c.—Dactyls. Cret. 1, &c.—Ovid. Met. 13.—Heroid. 1.—Hygin. fab. 201, &c.—Apollod. 3, c. 10.—Paus. 1, c. 17 and 22, l. 3. c. 12, l. 7. c. 4.—Ælian. V. H. 13, c. 12.—Horat. 3, Od. 29, v. 3.—Parthen. Erot. 3.—Plut.—Plin. 35.—Tzet. ad Lyc.*

UMBRIA, a country of Italy, separated from Etruria by the Tiber, bounded on the north by the Adriatic Sea, east by Picenum, south by the country of the Sabines and the river Nar. Some derive the word Umbria *ab imbribus*, the frequent showers that were supposed to fall there, or from the shadow (*umbra*) of the Appenines which hung over it. Umbria had many cities of note. [*vid.* remarks under the article Italia.] The Umbrians opposed the Romans in the infancy of their empire, but afterwards they became their allies, about the year U. C. 434. *Catull. 40, v. 11.—Strab. 5.—Plin. 3, c. 12.—Dionys. Hal.*

UMBRO, a general who assisted Turnus against Æneas, and was killed during the war. He could assuage the fury of serpents by his songs, and counteract the poisonous effects of their bites. *Virg. Æn. 7, v. 752, l. 10, v. 544.*

UNCA, a surname of Minerva among the Phæacians and Thebans.

UNDECEMVIRI, magistrates at Athens, to whom such as were publicly condemned were delivered to be executed. *C. Nep. in Phoc.*

UNELLI, a people of Gaul, conquered by Cæsar. [They were situate to the north-west of modern Normandy. Their country was bounded on three sides by the sea. Their chief town was Coriallum, now *Gouril*.] *Cæs. Bell. G. 2, c. 34.*

UNIGENA, a surname of Minerva, as sprung of Jupiter alone.

UNXIA, a surname of Juno, derived from *ungere*, to anoint, because it was usual among the Romans for the bride to anoint the thres-

hold of her husband; and from this necessary ceremony wives were called *Unxores*, and afterwards *Uxores*, from *Unxia*, who presided over them. *Arnob.* 3.

VOCŌNIA LEX, *de testamentis*, by Q. Voconius Saxa, the tribune, A. U. C. 584, enacted, that no woman should be left heiress to an estate, and that no rich person should leave by his will more than the fourth part of his fortune to a woman. This step was taken to prevent the decay of the noblest and most illustrious of the families of Rome. This law was abrogated by Augustus.

[**VOCONŪI**, a people of Gaul, on the banks of a small stream called *Druna* or *Drome*, which falls into the Rhone about 100 miles from the mouth of that river. Their chief town was *Dia*, now *Die*. According to some, however, it was *Vasco*, now *Vascon*.]

VOGĒSUS, now *Vauge*, [or *Vosges*.] a mountain of Belgic Gaul, which separates the Sequani from the Lingones. [It is a branch of the chain of *Iura*, stretching in a northern direction, and in it are the sources of the Arar, Mosa, and Mosella. Its greatest height, *Donnon*, is about 400 toises above the level of the sea, and its length 50 leagues.] *Lucan.* 1, v. 397.—*Cæs. G.* 4, c. 10.

VOLATERRA, an ancient town of Etruria, [north-east of *Vetulonii*,] famous for hot baths. Perseus the satirist was born there. [It is now *Volterra*.] *Liv.* 10, c. 12.—*Strab.* 5.—*Cic.* 13, *fam.* 4.

VOLCÆ, or **VOLGÆ**, a people of Gaul, between the Garonne and the Rhone, [divided into the *Arecomici* and *Tectosages*.] *Liv.* 21, c. 26.—*Mela*, 2, c. 5.

VOLCI, an inland town of Lucania, now *Lauria*. *Liv.* 27, c. 15.—A town of Etruria. *Plin.* 3, c. 5.

VOLOGĒSES, a name common to many of the kings of Parthia who made war against the Roman emperors. *Tacit.* 12, *Ann.* 14.

VOLSCI, or **VOLCI**, a people of Latium, whose territories are bounded on the south by the Tyrrhene Sea, north by the country of the *Hernici* and *Marsi*, west by the *Latini* and *Rutulians*, and east by *Campania*. Their chief cities were *Antium*, *Circei*, *Anxur*, *Corioli*, *Fregellæ*, *Arpinum*, &c. *Ancus*, king of Rome, made war against them, and, in the time of the republic, they became formidable enemies, till they were at last conquered with the rest of the *Latini*. *Liv.* 3 and 4.—*Virg. G.* 2, v. 168.—*Æn.* 9, v. 505, l. 11, v. 546, &c.—*Strab.* 5.—*Mela*, 2, c. 4 and 5.

VOLSINIUM. [*vid.* *Vulsinii*.]

VOLUBILIS, a town of Africa, supposed *Fez*, the capital of Morocco; *Plin.* 5, c. 1.

VOLUMNIA FANUM, a temple in Etruria, sacred to the goddess *Volumnia*, who presided over the will and over complaisance, where the states of the country used to assemble. *Viterbo* now stands on the spot. *Liv.* 4, c. 23, l. 5, c. 17, l. 6, c. 2.

VOLUMNIA, the wife of *Coriolanus*. *Liv.* 2, c. 40.

VOLUMNUS and **VOLUMNA**, two deities who presided over the will. They were chiefly

invoked at marriages, to preserve concord between the husband and wife. They were particularly worshipped by the *Etrurians*. *Liv.* 4, c. 61.

T. VOLUMNIUS, a Roman famous for his friendship towards *M. Lucullus*, whom *M. Antony* had put to death. His great lamentations were the cause that he was dragged to the triumvir, of whom he demanded to be conducted to the body of his friend, and there to be put to death. His request was easily granted. *Liv.* 124, c. 20.—A consul who defeated the *Samnites* and the *Etrurians*, &c. *Liv.* 9.—A friend of *M. Brutus*. He was preserved when that great republican killed himself, and he wrote an account of his death and of his actions, from which *Plutarch* selected some remarks.

VOLUPTAS and **VOLUPIA**, the goddess of sensual pleasures, worshipped at Rome, where she had a temple. She is represented as a young and beautiful woman, well dressed, and elegantly adorned, seated on a throne, and having virtue under her feet. *Cic. de N. D.* 2, c. 23.—*Macrob.* 1, c. 10.—*Aug. de Civ. D.* 4, c. 8.

VOLUSIĀNUS, a Roman taken as colleague on the imperial throne by his father *Gallus*. He was killed by his soldiers.

VŌLŪSIUS, a poet of *Patavia*, who wrote like *Ennius*, the annals of Rome in verse. *Seneca*, ep. 93.—*Catull.* 96, v. 7.—*Saturninus*, a governor of Rome, who died in the 93d year of his age, beloved and respected, under *Nero*. *Tacit. Ann.* 13.

VŌLUX, a son of *Bocchus*, whom the Romans defeated. *Sylla* suspected his fidelity, &c. *Sallust. Jug.* 105.

VONŌNES, a king of *Parthia* expelled by his subjects, and afterwards placed on the throne of *Armenia*. *Tacit. Ann.* 12, c. 14.

VOPISCU, a native of *Syracuse*, 303 A. D. who wrote the life of *Aurelian*, *Tacitus*, *Florianus*, *Probus*, *Firmus*, *Carus*, &c. He is one of the six authors who are called *Historia Augustæ scriptores*, but he excels all others in the elegance of his style, and the manner in which he relates the various actions of the emperors. He is not, however, without his faults, and we look in vain for the purity or perspicuity of the writers of the Augustan age.

VOTIĒNUS MONTANUS, a man of learning banished to one of the *Baleares* for his malevolent reflections upon *Tiberius*. *Ovid* has celebrated him as an excellent poet. *Tacit. Ann.* 4, c. 42.

UPIS, the father of one of the *Dianas* mentioned by the ancients, from which circumstance *Diana* herself is called *Upis*. *Cic. de Nat. D.* 3, c. 23.—*Callim. in Dian.*

URĀNIA, one of the *Muses*, daughter of *Jupiter* and *Mnemosyne*, who presided over astronomy. She is generally called mother of *Linus* by *Apollo*, and of the god *Hymenæus* by *Bacchus*. She was represented as a young virgin dressed in an azure-coloured robe, crowned with stars, and holding a globe in her hands, and having many mathemati-

cal instruments placed round. *Hesiod. Theog.* 77.—*Apollod.* 1, c. 2.—*Hygin.* fab. 161.—A surname of Venus, the same as *Celestial*. She was supposed, in that character, to preside over beauty and generation, and was called daughter of Uranus or Cælus by the Light. Her temples in Asia, Africa, Greece, and Italy were numerous. *Plato in Symp.*—*Cic. de Nat. D.* 3, c. 23.—*Paus.* 1, c. 14, &c. l. 7, c. 26, &c.

URANOPŌLIS, a town [on Mount Athos, near the southern side. It was founded, according to Athenæus, by Alexarchus the brother of Cassander.]

URĀNUS, or **OURANUS**, [*vid.* remarks under the article Jupiter,] a deity, the same as Cælus, the most ancient of all the gods. He married Tithea, or the Earth, by whom he had Ceus, Creus, Hyperion, Mnemosyne, Cottus, Phœbe, Briareus, Thetis, Saturn. Giges, called from their mother Titans. His children conspired against him, because he confined them in the bosom of the earth, and his son Saturn mutilated him, and drove him from his throne.

URBA, now *Orbe*, a town of the Helvetii, on a river of the same name.

URBINUM, now *Urbino*, a town of Umbria. *Plin.* 3, c. 14.

[URCIUM], a town on the western coast of Corsica. It is said to have been founded by Eurysaces the son of Ajax, and is now *Ajaccio*.]

URGO, now *Gorgona*, an island in the bay of Pisa, 25 miles west of Leghorn, famous for anchovies. *Plin.* 3, c. 6.

URSENTUM, a town of the Brutii, now *Orso*. *Plin.* 3, c. 11.

USIPĒTES, or **USIPII**, a people of Germany [on the right bank of the Rhine.] *Cæs. Bell. G.* 4, c. 1, &c.

USTICA, a town in an island on the coast of Sicily, near Panormum.—[A mountain among the Sabines.] *Horat.* 1, od. 17, v. 11.

UTENS, a river of Gaul, now *Montone*, falling into the Adriatic by Ravenna. *Liv.* 5, c. 35.

UTICA, now *Satcor*, a celebrated city of Africa [Propria,] on the coast of the Mediterranean, on the same bay as Carthage, founded by a Tyrian colony above 287 years before Carthage, [from which city it was only 7 miles distant.] It had a large and commodious harbour, and it became the metropolis of Africa after the destruction of Carthage in the 3d Punic war, and the Romans granted it all the lands situate between Hippo and Carthage. It is celebrated for the death of Cato, who from thence is called *Uticensis*, or of Utica. *Strab.* 17.—*Lucan.* 6, v. 306.—*Justin.* 18, c. 4.—*Plin.* 16, c. 40.—*Liv.* 25, c. 31.—*Sil.* 3, v. 242.—*Horat.* 1, ep. 20, v. 513.

VULCANĀLIA, festivals in honour of Vulcan, brought to Rome from Præneste, and observed in the month of August. The streets were illuminated, fires kindled every where, and animals thrown into the flames

as a sacrifice to the deity. *Varro de L. L.* 5.—*Dion. Hal.* 1.—*Columell.* 11.—*Plin.* 18, c. 13.

VULCĀNI INSULÆ, or **VULCANIÆ**, a name given to the islands between Sicily and Italy, now called *Lipari*. [*vid.* Lipara.] *Virg. Æn.* 8, v. 422. They received it because there were there subterraneous fires, supposed to be excited by Vulcan, the god of fire. [All volcanic situations were believed to be occupied by the forges of this deity.]

VULCANIUS, Terentianus, a Latin historian, who wrote an account of the lives of the three Gordians, &c.

VULCĀNUS, a god of the ancients who presided over fire, and was the patron of all artists who worked iron and metals. [*vid.* remarks under the article Jupiter, and also remarks at the end of the present article.] He was son of Juno alone, who in this wished to imitate Jupiter, who had produced Minerva from his brains. According to Homer, he was son of Jupiter and Juno, and the mother was so disgusted with the deformities of her son, that she threw him into the sea as soon as born, where he remained for nine years. According to the more received opinions, Vulcan was educated in heaven with the rest of the gods, but his father kicked him down from Olympus, when he attempted to deliver his mother who had been fastened by a golden chain for her insolence. He was nine days in coming from heaven upon earth, and he fell in the island of Lemnos, where, according to Lucian, the inhabitants, seeing him in the air, caught him in their arms. He, however, broke his leg by the fall, and ever after remained lame of one foot. He fixed his residence in Lemnos, where he built himself a palace, and raised forges to work metals. The inhabitants of the island became sensible of his industry, and were taught all the useful arts which could civilize their rude manners, and render them serviceable to the good of society. The first work of Vulcan was, according to some, a throne of gold with secret springs, which he presented to his mother to avenge himself for her want of affection towards him. Juno no sooner was seated on the throne than she found herself unable to move. The gods attempted to deliver her by breaking the chains which held her, but to no purpose, and Vulcan alone had the power to set her at liberty. Bacchus intoxicated him, and prevailed upon him to come to Olympus, where he was reconciled to his parents. Vulcan has been celebrated by the ancient poets for the ingenious works and automatical figures which he made, and many speak of two golden statues, which not only seemed animated, but which walked by his side, and even assisted him in the working of metals. It is said, that at the request of Jupiter he made the first woman that ever appeared on earth, well known under the name of Pandora. [*vid.* Pandora.] The Cyclops of Sicily were his

ministers and attendants, and with him they fabricated, not only the thunderbolts of Jupiter, but also arms for the gods and the most celebrated heroes. His forges were supposed to be under Mount *Ætna*, in the island of Sicily, as well as in every part of the earth where there were volcanoes. The most known of the works of Vulcan which were presented to mortals, are the arms of Achilles, those of *Æneas*, the shield of Hercules described by Hesiod, a collar given to *Hermione* the wife of Cadmus, and a sceptre, which was in the possession of Agamemnon, king of Argos and Mycenæ. The collar proved fatal to all those that wore it, but the sceptre, after the death of Agamemnon, was carefully preserved at Cheronæa and regarded as a divinity. The amours of Vulcan are not numerous. He demanded Minerva from Jupiter, who had promised him in marriage whatever goddess he should choose, and when she refused his addresses, he attempted to offer her violence. Minerva resisted with success, though there remained on her body some marks of Vulcan's passion, which she threw down upon earth wrapped up in wool. [*vid.* Erichthonius.] This disappointment in his love was repaired by Jupiter, who gave him one of the Graces. Venus is universally acknowledged to have been the wife of Vulcan; her infidelity is well known, as well as her amours with Mars, which were discovered by Phœbus, and exposed to the gods by her own husband. [*vid.* Alectryon.] The worship of Vulcan was well established, particularly in Egypt, at Athens, and at Rome. It was usual in the sacrifices that were offered to him to burn the whole victim, and not reserve part of it as in the immolations to the rest of the gods. A calf and a boar-pig were the principal victims offered. Vulcan was represented as covered with sweat, blowing with his nervous arm the fires of his forges. His breast was hairy, and his forehead was blackened with smoke. Some represent him lame and deformed, holding a hammer raised in the air, ready to strike; while with the other hand he turns, with pincers, a thunderbolt on his anvil, for which an eagle waits by his side to carry it to Jupiter. He appears on some monuments with a long beard, dishevelled hair, half naked, and a small round cap on his head, while he holds a hammer and pincers in his hand. The Egyptians represented him under the figure of a monkey. Vulcan has received the names of *Mulciber*, *Pamphanus*, *Clytotechnes*, *Pandamator*, *Cylopedes*, *Chalaipoda*, &c. all expressive of his lameness and his profession. He was father of Cupid, by Venus; of Cæculus, Cærops, Cæcus, Periphætes, Cercyon, Ocrisia, &c. Cicero speaks of more than one deity of the name of Vulcan. One he calls son of Cælus, and father of Apollo by Minerva; the second he mentions is son of the Nile, and called Phta by the Egyptians; the third was the son of Jupiter and Juno, and fixed his residence in Lemnos; and the

fourth, who built his forges in the Lipari islands, was son of *Mênalius*. [Banier mentions another Vulcan more ancient than either of these, namely the Tubal Cain of Scripture, who, having applied himself to the forging of metals, as Moses informs us, became the model and original of all the rest. According to some, Vulcan is the same with fire, and Varro makes the name to be derived from the force and violence of that element. (*Vulcanus, quasi Volcanus, quod ignis per aerem volitet; vel a vi ac violentiâ ignis*), and therefore he is painted with a blue hat, a symbol of the celestial or elementary fire, which is by nature pure and unmixed; whereas the common fire that is on earth is weak, and wants fuel to support it, and therefore Vulcan is said to be lame. He is said also to have been cast down from heaven into Lemnos from that island having been of volcanic origin.] *Hesiod. Theog. & in Scut. Herc.* 140 and 320.—*Apollod.* 1, c. 3. &c.—*Homer. Il.* 1, v. 57, and l. 15, v. 18, l. 11, v. 397, &c.—*Diod.* 5.—*Paus.* 1, c. 20, l. 3, c. 17.—*Cic. de Nat. D.* 3, c. 22.—*Herodot.* 2 and 3.—*Varro de L. L.*—*Virg. Æn.* 7, &c.

VULCATIUS, a Roman knight who conspired with Piso against Nero, &c. *Tacit.*—A senator in the reign of Dioclesian, who attempted to write an history of all such as had reigned at Rome, either as lawful sovereigns or by usurpation. Of his works nothing is extant but an account of Avidius Cassius, who revolted in the east during the reign of M Aurelius, which work some ascribe to Spartianus.

VULTURNUM, a town of Campania, near the mouth of the Volturnus. [*vid.* Vultur-nus.] *Liv.* 25, c. 20.—*Plin.* 3, c. 5.—Also an ancient name of Capua. *Liv.* 4, c. 37. •

VULTURNUS, a river of Campania rising in the Appenines, [in the territory of the Hirpini,] and falling into the Tyrrhene Sea after passing by the town of Capua. [In the second Punic war a fort was erected at the mouth of this river, which afterwards became a town, in which was established a Roman colony. The name of this town was Vultur-num. The modern name of the river is *Vulturno*.] *Lucret.* 5, 664.—*Virg. Æn.* 7, v. 729.—The god of Tiber was also known by that name. *Varro de L. L.* 4, c. 5.—The wind which received the name of Vultur-nus when it blew from the side of the Vultur-nus, highly incommoded the Romans at the battle of Cannæ. [It corresponds to the south-east.] *Liv.* 22, c. 43 and 46.—A surname of Apollo on Mount Lissus in Ionia, near Ephesus. The god received this name from a shepherd who raised him a temple after he had been drawn out of a subterraneous cavern by vultures.

VULSINUM, a town of Etruria, where Senjanus was born. [It was situate on the north-eastern extremity of the Lacus Vulsiniensis, and is now *Bolsena*.]

UXANTIS, now *Usant*, an island on the coast of Britany.

UXELLODUNUM, a town of Gaul defended

by steep rocks, now *Puech d'Issolu*. *Cæs. B. G. 8, c. 33.*

UKENTUM, a town of Calabria, now *Ugento*.

UXII, mountains of Armenia, with a na-

tion of the same name, conquered by Alexander. The Tigris rises in their country. *Strab. —Diog.*

UZITA, an inland town of Africa destroyed by Cæsar. *Hirt. de Afric. 41, &c.*

XA

XANTHI, a people of Thrace.—The inhabitants of Xanthus in Asia. (*vid. Xanthus*.)

XANTHICA, a festival observed by the Macedonians in the month called Xanthicus, the same as April. It was then usual to make a lustration of the army with great solemnity. A bitch was cut into two parts, and one half of the body placed on one side and the other part on the other side, after which the soldiers marched between, and they imitated a real battle by a sham engagement.

XANTHUS, or XANTHOS, a river of Troas, in Asia Minor. It is the same as the *Scamander*, but, according to Homer, it was called Xanthus by the gods and Scamander by men. (*vid. Scamander*.)—A river of Lycia, anciently called *Sirbes*. It was sacred to Apollo, and fell into the sea near Patara. *Homer. Il. 6, v. 172.—Virg. Æn. 4, v. 143.—Mela, 1, c. 15.*—A Greek historian of Lydia, who wrote an account of his country, of which some fragments remain. *Dionys. Hal.*—A king of Bœotia, who made war against the Athenians. He was killed by the artifice of Melanthus. (*vid. Apaturia*.)—A philosopher of Samus, in whose house Æsop lived some time as servant.—A town of Lycia, on the river of the same name, at the distance of about 15 miles from the sea-shore. The inhabitants are celebrated for their love of liberty and national independence. Brutus laid siege to their city, and when at last they were unable longer to support themselves against the enemy, they set fire to their houses and destroyed themselves. The conqueror wished to spare them; but though he offered rewards to his soldiers if they brought any of the Xanthians alive into his presence, only 150 were saved, much against their will. *Appian. 4.—Plut. in Brut.*

XANTIPPE, the wife of Socrates, remarkable for her ill humour and peevish disposition, which are become proverbial. Some suppose that the philosopher was acquainted with her moroseness and insolence before he married her, and that he took her for his wife to try his patience, and inure himself to the malevolent reflections of mankind. She continually tormented him with her impertinence, and one day, not satisfied with using the most bitter invectives, she emptied a vessel of dirty water on his head, upon which the philosopher coolly observed, *after thunder there generally falls rain*. ["It is very probable," observes Enfield, "that the infirmities of this good woman have been exaggerated, and that calumny has had some hand in finishing her picture; for Socrates himself, in a dia-

XE

logue with his son Lamprocles, allows her many domestic virtues, and we find her afterwards expressing great affection for her husband during his imprisonment. She must have been as deficient in understanding as she was froward in disposition, if she had not profited by the daily lessons, which for twenty years she received from such a master."] *Ælian. V. H. 7, c. 10, l. 9, c. 7, l. 11, c. 12.—Diog. in Socrat.*

XANTIPPUS, a Lacedæmonian general who assisted the Carthaginians in the first Punic war. He defeated the Romans, 256 B. C. and took the celebrated Regulus prisoner. Such signal services deserved to be rewarded; but the Carthaginians looked with envious jealousy upon Xantippus, and he retired to Corinth after he had saved them from destruction. Some authors support that the Carthaginians ordered him to be assassinated, and his body to be thrown into the sea, as he was returning home; while others say that they had prepared a leaky ship to convey him to Corinth, which he artfully avoided. *Liv. 18 and 28, c. 43.—Appian. de Pun.*

An Athenian general who fought against the Persians at Mycale with Leotyichides. A statue was erected to his honour in the citadel of Athens. He made some conquests in Thrace, and increased the power of Athens. He was father to the celebrated Pericles by Agariste the niece of Clisthenes, who expelled the Pisistratidæ from Athens. *Paus. 3, c. 7, l. 3, c. 52.*—A son of Pericles who disgraced his father by his disobedience, his ingratitude, and his extravagance. He died of the plague in the Peloponnesian war. *Plut.*

XENARCHUS, a peripatetic philosopher of Seleucia, who taught at Alexandria and at Rome, and was intimate with Augustus. *Strab. 1.*—A prætor of the Achæan league who wished to favour the interest of Perseus, king of Macedonia, against the Romans.

XENIADÆS, a Corinthian who went to buy Diogenes the Cynic when sold as a slave. He asked him what he could do? upon which the Cynic answered, *command freemen*. This noble answer so pleased XeniadæS, that he gave the Cynic his liberty, and intrusted him with the care and education of his children. *Diog.—Gell. 2, c. 18.*

XENIUS, a surname given to Jupiter as the god of hospitality.

XENOCLEA, a priestess of Apollo's temple at Delphi, from whom Hercules extorted an oracle by force when she refused to answer him because he was not purified of the blood and death of Iphitus. *Paus. 10, c. 13.*

XENOCLES, a tragic writer, who obtained

four times a poetical prize, in a contention in which Euripides was competitor, either through the ignorance or by the bribery of his judges. The names of his tragedies which obtained the victory were *Cædipus*, *Lycaon*, *Bacchæ*, *Athamas Satyricus*, against the *Alexander*, *Palamedes*, *Trojani*, and *Sisyphus Satyricus*, of Euripides. His grandson bore also the name of *Xenocles*, and excelled in tragical compositions. *Ælian. V. H. 2, c. 8.*—A celebrated rhetorician of *Adramyttium*. *Strab. 13.*

XENOCRATES, an ancient philosopher, born at *Chalcedon* and educated in the school of *Plato*, whose friendship he gained, and whose approbation he merited. Though of a dull and sluggish disposition, he supplied the defects of nature by unwearied attention and industry, and was at last found capable of succeeding in the school of *Plato* after *Speusippus*, about 339 years before Christ. He was remarkable as a disciplinarian, and he required that his pupils should be acquainted with mathematics before they came under his care, and he even rejected some who had not the necessary qualification, saying that they had not yet found the key of philosophy. He did not only recommend himself to his pupils by precepts, but more powerfully by example; and since the wonderful change he had made upon the conduct of one of his auditors, (*vid. Polemon*.) his company was as much shunned by the dissolute and extravagant, as it was courted by the virtuous and the benevolent. *Philip of Macedon* attempted to gain his confidence with money, but with no success. *Alexander* in this imitated his father, and sent some of his friends with 50 talents for the philosopher. They were introduced, and supped with *Xenocrates*. The repast was small, frugal, and elegant, without ostentation. On the morrow, the officers of *Alexander* wished to pay down the 50 talents, but the philosopher asked them whether they had perceived from the entertainment of the preceding day, that he was not in want of money: *Tell your master*, said he, *to keep his money, he has more people to maintain than I have.* Yet not to offend the monarch, he accepted a small sum, about the 200th part of one talent. His character was not less conspicuous in every other particular, and he has been cited as an instance of virtue from the following circumstance. The courtesan *Lais* had pledged herself to forfeit an immense sum of money if she did not triumph over the virtue of *Xenocrates*. She tried every art, assumed the most captivating looks, and used the most tempting attitudes to gain the philosopher, but in vain; and she declared at last that she had not lost her money, as she had pledged herself to conquer an human being, not a lifeless stone. Though so respected and admired, yet *Xenocrates* was poor, and he was dragged to prison because he was unable to pay a small tribute to the state. He was delivered from confinement by one of his friends. His integrity was so well known

that when he appeared in the court as a witness, the judges dispensed with his oath. He died B. C. 314, in his 82d year, after he had presided in the academy for above 25 years. It is said that he fell in the night with his head into a basin of water, and that he was suffocated. He had written above 60 treatises on different subjects, all now lost. He acknowledged no other deity but heaven, and the seven planets, [or rather, he taught that the heavens are divine and the stars celestial gods; and that besides these divinities there are terrestrial demons of a middle nature between the gods and man.] *Diog.—Cic. ad Attic. 10, ep. 1, &c.—Tusc. 5, c. 32.—Val. Max. 2, c. 10.—Lucian.*—A physician in the age of *Nero*, not in great esteem. His Greek treatise, *de alimento ex aquatilibus*, is best edited by *Franzius*, Lips. 8vo. 1774.—An excellent painter. *Plin. 34, c. 8.*

XENOPHĀNES, a Greek philosopher of *Colophon*, disciple of *Archelaus*, B. C. 535. He wrote several poems and treatises, and founded a sect, which was called the *Eleatic* in *Sicily*. Wild in his opinions about astronomy, he supposed that the stars were extinguished every morning and rekindled at night; that eclipses were occasioned by the temporary extinction of the sun; that the moon was inhabited, and 18 times bigger than the earth; and that there were several suns and moons for the convenience of the different climates of the earth. He further imagined that *God* and the world were the same, and he credited the eternity of the universe; but his incoherent opinion about the divinity raised the indignation of his countrymen, and he was banished. He died very poor when about 100 years old. *Cic. quæst. 4, c. 37, de Div. 1, c. 3, de Nat. D. 1, c. 11.—Laclant. Div. Inst. 3, c. 23.*

XENOPHĪLUS, a *Pythagorean* philosopher, who lived to his 170th year, and enjoyed all his faculties to the last. He wrote upon music, and thence he was called the musician. *Lucian. de Macrob.—Plin. 7, c. 50.—Val. Max. 8, c. 13.*

XENOPHON, an *Athenian*, son of *Gryllus*, celebrated as a general, an historian, and a philosopher. In the school of *Socrates* he received those instructions and precepts which afterwards so eminently distinguished him at the head of an army, in literary solitude, and as the prudent father of a family. He was invited by *Proxenus*, one of his intimate friends, to accompany *Cyrus the younger* in an expedition against his brother *Artaxerxes*, king of *Persia*; but he refused to comply without previously consulting his venerable master, and inquiring into the propriety of such a measure. *Socrates* strongly opposed it, and observed that it might raise the resentment of his countrymen, as *Sparta* had made an alliance with the *Persian* monarch; but, however, before he proceeded farther, he advised him to consult the oracle of *Apollo*. *Xenophon* paid due deference to the injunctions of *Socrates*, but as he was ambitious of glory, and eager to engage in a distant expedition,

he hastened with precipitation to Sardis, where he was introduced to the prince, and treated with great attention. In the army of Cyrus, Xenophon showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens. After the decisive battle in the plains of Cunaxa, and the fall of Cyrus, the prudence and vigour of his mind were called into action. The ten thousand Greeks who had followed the standard of an ambitious prince were now at the distance of above 600 leagues from their native home, in a country surrounded on every side by a victorious enemy, without money, without provisions, and without a leader. Xenophon was selected from among the officers to superintend the retreat of his countrymen, and though he was often opposed by malevolence and envy, yet his persuasive eloquence and his activity convinced the Greeks that no general could extricate them from every difficulty better than the disciple of Socrates. He rose superior to danger, and though under continual alarms from the sudden attacks of the Persians, he was enabled to cross rapid rivers, penetrate through vast deserts, gain the tops of mountains, till he could rest secure for a while, and refresh his tired companions. This celebrated retreat was at last happily effected, the Greeks returned home after a march of 1155 parasangs, or leagues, which was performed in 215 days, after an absence of 15 months. [The army of Cyrus marched from Sardis, through Lydia, Phrygia, Lycaonia, and Cappadocia, crossed the mountains of Cilicia, passed through Cilicia and Syria to the Euphrates, forded this river, passed through a part of Arabia and Babylonia, until they reached the plain of Cunaxa. In retreating the object of the Greeks was to strike the Euxine, but the error they committed was in making that sea extend too far to the east. From Cunaxa they turned their course to the Tigris, crossed that river, marched through Media, northwards, still following the course of the Tigris. They then crossed the mountains of the Carduchi, and, after great exertions, reached the sources of the river just mentioned. After this they traversed Armenia, crossed the Euphrates not far from its source, lost many of their number in the marshes through the cold and snow, and at last reached the Phasis. Leaving this stream they passed through the countries Trochi, Chalybes, Macrones, Colchians, and at last reached the Greek colony of Trapezus on the coast of the Euxine Sea. As there were not ships enough there to receive them all, they determined to return home by land, and marching along the coast of the Euxine, came at last to Chalcedon.] The whole perhaps might now be forgotten, or at least but obscurely known, if the great philosopher who planned it, had not employed his pen in describing the dangers which he escaped, and the difficulties which he surmounted. He was no sooner returned from Cunaxa, than he sought new honours in following the fortune of Agesilaus in Asia. He

enjoyed his confidence, he fought under his standard, and conquered with him in the Asiatic provinces, as well as at the battle of Coronæa. His fame, however, did not escape the aspersions of jealousy; he was publicly banished from Athens for accompanying Cyrus against his brother, and being now without a home, he retired to Scillus, a small town of the Elis, in the neighbourhood of Olympia. In this solitary retreat he dedicated his time to literary pursuits, and as he had acquired riches in his Asiatic expeditions, he began to adorn and variegate by the hand of art, for his pleasure and enjoyment, the country which surrounded Scillus. He built a small temple to Diana, in imitation of that of Ephesus, and spent part of his time in rural employments, or in hunting in the woods and mountains. His peaceful occupations, however, were soon disturbed. A war arose between the Lacedæmonians and Elis; the sanctity of Diana's temple, and the venerable age of the philosopher, who lived in the delightful retreats of Scillus, were disregarded, and Xenophon, driven by the Elians from his favourite spot, where he had composed and written for the information of posterity and honour of his country, retired to the city of Corinth. In this place he died, in the 90th year of his age, 359 years before the Christian era. The works of Xenophon are numerous. He wrote an account of the expedition of Cyrus, called the *Anabasis*, and as he had no inconsiderable share in the enterprize, his descriptions must be authentic, as he was himself an eye-witness. Many, however, have accused him of partiality. He appeared often too fond of extolling the virtues of his favourite Cyrus, and while he describes with contempt the imprudent operations of the Persians, he does not neglect to show that he was a native of Greece. His *Cyropædia*, divided into eight books, has given rise to much criticism, and while some warmly maintain that it is a faithful account of the life and the actions of Cyrus the Great, and declare that it is supported by the authority of Scripture, others as vehemently deny its authenticity. According to the opinions of Plato and of Cicero, the *Cyropædia* of Xenophon was a moral romance, and these venerable philosophers support, that the historian did not so much write what Cyrus had been, as what every true good and virtuous monarch ought to be. His *Hellenica* were written as a continuation of the history of Thucydides; and in his *Memorabilia* of Socrates, and in his *Apology*, he has shown himself, as Valerius Maximus observes, a perfect master of the philosophy of that great man, and he has explained his doctrines and moral precepts with all the success of persuasive eloquence and conscious integrity. These are the most famous of his compositions, besides which there are other small tracts, his eulogium given on Agesilaus, his economics on the duties of domestic life, the dialogue entitled *Hiero*, in which he happily describes and compares the mis-

ry which attended the tyrant, with the felicity of a virtuous prince; a treatise on hunting, the symposium of the philosophers, on the government of Athens and Sparta, a treatise on the revenues of Attica, &c. The simplicity and the elegance of Xenophon's diction have procured him the name of the Athenian muse and the bee of Greece, and they have induced Quintilian to say, that the Graces dictated his language, and that the goddess of persuasion dwelt upon his lips. His sentiments, as to the divinity and religion, were the same as those of the venerable Socrates; he supported the immortality of the soul, and exhorted his friends to cultivate those virtues which ensure the happiness of mankind, with all the zeal and fervour of a Christian. He has been quoted as an instance of tenderness and of resignation to Providence. As he was offering a sacrifice, he was informed that Gryllus, his eldest son, had been killed at the battle of Mantinea. Upon this he tore the garland from his head, but when he was told that his son had died like a Greek, and had given a mortal wound to Epaminondas, the enemy's general, he replaced the flowers on his head, and continued the sacrifice, exclaiming that the pleasure he derived from the valour of his son was greater than the grief which his unfortunate death occasioned. The best editions of Xenophon are those of Leunclavius, fol. Francof. 1596, of Ernesti, 4 vols. 8vo. Lips, 1763, and the Glasgow edition, 12mo. of the *Cyropædia*, 1767, the expedition of Cyrus 1764, the *Memorabilia* 1761, and the history of Greece 1762, and likewise the edition of Zeunius, published at Leipsic in 8vo. in 6 vols. between the years 1778 and 1791. [The best editions now, are that of Weiske, Lips. 1798, 6 vols. 8vo. and that of Schneider, of which there is a beautiful reprint from the Clarendon press, in 6 vols. 8vo. 1812-17.] —*Cic. in Orat.* 19.—*Val. Max.* 5, c. 10.—*Quintil.* 10, c. 2.—*Ælian. V. H.* 3, c. 13, l. 4, c. 5.—*Diog. in Xenoph.*—*Seneca.*—A writer in the beginning of the fourth century, known by his Greek romance in five books, *De Amoris Anthæ Abrocomæ*, published in 8vo. and 4to. by Cocceius, Lond. 1726.—A physician of the emperor Claudius, born in the island of Cos, and said to be descended from the Asclepiades. He enjoyed the emperor's favours, and through him the people of Cos were exempt from all taxes. He had the meanness to poison his benefactor at the instigation of Agrippina. *Tacit.* 12, *Ann.* c. 61 and 67.

XEOLEIYA, a part of Africa between Egypt and Cyrene.

XERXES 1st, succeeded his father Darius on the throne of Persia, and though but the second son of the monarch, he was preferred to his elder brother Artabazanes. The causes alleged for this preference were that Artabazanes was son of Darius when a private man, and that Xerxes was born after his father had been raised on the Persian throne from Atossa the daughter of Cyrus. Xerxes

continued the warlike preparations of his father, and added the revolted kingdom of Egypt to his extensive possessions. He afterwards invaded Europe, and entered Greece with an army, which, together with the numerous retinue of servants, eunuchs, and women, that attended it, amounted to no less than 5,283,220 souls. This multitude, which the fidelity of historians has not exaggerated, was stopped at Thermopylæ, by the valour of 300 Spartans under king Leonidas. [A statement of the Grecian forces at Thermopylæ prior to the battle will be found under the article Thermopylæ.] Xerxes, astonished that such a handful of men should dare to oppose his progress, ordered some of his soldiers to bring them alive into his presence, but for three successive days the most valiant of the Persian troops were repeatedly defeated in attempting to execute the monarch's injunctions, and the courage of the Spartans might perhaps have triumphed longer, if a Trachinian had not led a detachment to the top of the mountain, and suddenly fallen upon the rear of the devoted Leonidas. The king himself nearly perished on this occasion, and it has been reported, that in the night, the desperate Spartans sought, for a while, the royal tent, which they found deserted, and wandered through the Persian army, slaughtering thousands before them. The battle of Thermopylæ was the beginning of the disgrace of Xerxes, the more he advanced, it was to experience new disappointments; his fleet was defeated at Artemisium and Salamis, and though he burnt the deserted city of Athens, and trusted to the artful insinuations of Themistocles, yet he found his millions unable to conquer a nation that was superior to him in the knowledge of war and maritime affairs. Mortified with the ill success of his expedition, and apprehensive of imminent danger in an enemy's country, Xerxes hastened to Persia, and in 30 days he marched over all that territory which before he had passed with so much pomp and parade in the space of six months. Mardonius, the best of his generals, was left behind, with an army of 300,000 men, and the rest that had survived the ravages of war, of famine, and pestilence, followed their timid monarch into Thrace, where his steps were marked by the numerous birds of prey that hovered round him, and fed upon the dead carcasses of the Persians. When he reached the Hellespont, Xerxes found the bridge of boats which he had erected there, totally destroyed by the storms, and he crossed the straits in a small fishing vessel. Restored to his kingdom and safety, he forgot his dangers, his losses, and his defeats, and gave himself up to riot and debauchery. His indolence and luxurious voluptuousness offended his subjects, and Artabanus, the captain of his guards, conspired against him, and murdered him in his bed, in the 21st year of his reign, about 464 years before the Christian era. The personal accomplishments of Xerxes have been commended by ancient authors, and Herodotus

observes that there was not one man among the millions of his army that was equal to the monarch in comeliness or stature, or that was as worthy to preside over a great and extensive empire. The picture is finished, and the character of Xerxes completely known, when we hear Justin exclaim, that the vast armament that invaded Greece was without a head. Xerxes has been cited as an instance of humanity. When he reviewed his millions from a stately throne in the plains of Asia, he suddenly shed a torrent of tears on the recollection that the multitude of men he saw before his eyes, in one hundred years should be no more. His pride and insolence have been deservedly censured, he ordered chains to be thrown into the sea, and the waves to be whipped because the first bridge he had laid across the Hellespont had been destroyed by a storm. He cut a channel through Mount Athos, and saw his fleet sail in a place which before was dry ground. The very rivers were dried up by his army as he advanced towards Greece, and the cities which he entered reduced to want and poverty. *Herodot.* 1, c. 133, l. 7, c. 2, &c.—*Diod.* 11.—*Strab.* 9.—*Ælian.* 3, *V. H.* 25.—*Justin.* 2, c. 10, &c.—*Paus.* 3, c. 4, l. 8, c. 46.—*Lucan.* 2, v. 672.—*Plut.* in

Them. &c.—*Val. Max.*—*Isocrat.* in *Panath.*—*Seneca.* de *Const. Sap.* 4.—The 2d, succeeded his father Artaxerxes Longimanus on the throne of Persia, 425 B. C. and was assassinated in the first year of his reign by his brother Sogdianus.—A painter of Heraclea, who made a beautiful representation of Venus.

XIPHONIA, a promontory of Sicily, at the north of Syracuse, now *Cruce.* *Strab.* 6.—Also a town near it, now *Augusta.*

XOIS, [a city of Egypt, situate in an island in the Phœnetic branch of the Nile, below Sebennytus.] *Strab.* 17.

XUTHIA, the ancient name of the plains of Leontium in Sicily. *Diod.* 5.

XUTHUS, a son of Hellen, grandson of Deucalion. [*vid.* *Iones.*] *Apollod.* 1, c. 7.—*Paus.* 7, c. 1.—*Euripid.* in *Ion.* 1, sc. 1.

XYLENOPOLIS, [or, the city of wood,] a town at the mouth of the Indus, built by Alexander, supposed to be *Laheri.* *Plin.* 6, c. 23.

XΥΝΟΙΧΙΑ, an anniversary day observed at Athens in honour of Minerva, and in commemoration of the time in which the people of Attica left their country-seats, and, by advice of Theseus, all united in one body.

ZA

ZABATUS, a river of Assyria falling into the Tigris, near which the ten thousand Greeks stopped in their return. [It is called Zabatus by Xenophon, but otherwise Zabrus or Zerbis, and traverses a large portion of Assyria. It was called Lycus (*Λυκος*), or "the wolf," by the Greeks; but it has resumed its primitive denomination of *Zab*, or, according to some modern travellers, *Zarb*. Farther down, another river, named Zabrus Minor, and called by the Macedonians *Caprus*, (*Καργος*), or "the boar," is also received by the Tigris, and is now called by the Turks *Allonson*, or "the river of gold."] *Xenophon.*

ZACYNTHUS, a native of Bœotia who accompanied Hercules when he went into Spain to destroy Geryon. At the end of the expedition he was intrusted with the care of Geryon's flocks by the hero, and ordered to conduct them to Thebes. As he went on his journey, he was bit by a serpent, and some time after died. His companions carried his body away, and buried it in an island of the Ionian Sea, which from that time was called *Zacynthus*. The island of Zacynthus, now called *Zante*, is situate at the south of Cephalonia, and at the west of the Peloponnesus. It is about 60 miles in circumference, [and is one of the Ionian Islands.] *Liv.* 26, c. 24.—*Plin.* 4, c. 12.—*Strab.* 2 and 8.—*Mela.* 2, c. 7.—*Homer.* *Od.* 1, v. 246, l. 9, v. 24.—*Ovid.* de *Art. Am.* 2, v. 432.—*Paus.* 4, c. 23.—*Virg.* *Æn.* 3, v. 270.

ZAGRÆUS, a son of Jupiter and Proser-

ZA

pine, the same as the first Bacchus, of whom Cicero speaks. Some say that Jupiter obtained Proserpine's favours in the form of a serpent in one of the caves of Sicily, where her mother had concealed her from his pursuits, and that from this union *Zagræus* was born.

ZALEUCUS, a lawgiver of the Locrians in Italy, and one of the disciples of Pythagoras, 550 B. C. He was very humane, and at the same time very austere, and he attempted to enforce his laws more by inspiring shame than dread. He had wisely decreed that a person guilty of adultery should lose both his eyes. His philosophy was called to a trial when he was informed that his son was an adulterer. He ordered the law to be executed; the people interfered, but Zaleucus resisted, and rather than violate his own institutions, he commanded one of his own eyes, and one of those of his son, to be put out. This made such an impression upon the people, that while Zaleucus presided over the Locrians, no person was again found guilty of adultery. *Val. Max.* 1, c. 2, l. 6, c. 5.—*Cic.* de *Leg.* 2, c. 6, ad *Attic.* 6, ep. 1.—*Ælian.* *V. H.* 2, c. 37, l. 3, c. 17, l. 13, c. 24.—*Strab.* 6.

ZAMA, or ZAGMA, a town of Numidia, [now *Zamora*, three hundred miles [south-west] from Carthage, celebrated for the victory which Scipio obtained there over the great Annibal, B. C. 202. Metellus besieged it, and was obliged to retire with great loss. *Hirt.* *Af.* 91.—*C. Nep.* in *Annib.*—*Liv.* 30, c. 29.—*Sallust.* de *Jug.*—*Flor.* 3, c. 1.—*Ital.*

3, v. 261.—*Strab.* 17.—A town of Cappadocia—Of Mesopotamia.

ZAMOLXIS, or **ZALMOXIS**, a slave and disciple of Pythagoras. He accompanied his master in Egypt, and afterwards retired into the country of the Getæ, which had given him birth. He began to civilize his countrymen, and the more easily to gain reputation, he concealed himself for three years in a subterraneous cave, and afterwards made them believe that he was just raised from the dead. [Herodotus, who relates this fabulous story as a common tradition, gives it no credit, but expressly says, that so far from being a Pythagorean, he flourished at a much earlier period than Pythagoras. The general testimony of the ancients furnishes reasons for concluding that Zamolxis was a Thracian, who, at a very remote period, taught the Scythians the doctrine of the immortality of the soul, and that after his death they paid him divine honours. Herodotus relates that at certain festivals they chose several persons by lot who were to be sent as messengers to Zamolxis; and that they put them to death by throwing them up into the air, and catching them as they fell, upon the points of their spears.] After death he received divine honours. *Diod.*—*Herodot.* 4, c. 19, &c.

ZANCLE, a town of Sicily, or the straits which separate that island from Italy. It received its name from its harbour appearing like a scythe, which was called ζαγκλα in the language of the country, or, as others say, because the scythe with which Saturn mutilated his father fell there, or because, as Diodorus reports, a person named Zanclus had either built it or exercised its sovereignty. Zancle fell into the hands of the Samians, 497 years before the Christian era, and three years after it was recovered by Anaxilaus, the Messenian tyrant of Rhegium, who gave it the name of his native country, and called it *Messana*. [*vid.* *Messana* and *Mamertini*.] It was founded, as most chronologists support, about 1058 years before the Christian era, by the pirates of Cumæ in Italy, and peopled by Samians, Ionians, and Chalcidians. *Strab.* 6, —*Diod.* 4.—*Ital.* 1, v. 662.—*Ovid. Fast.* 4, v. 99. *Met.* 14, v. 6, l. 15, v. 290.—*Paus.* 4, c. 23.

[**ZARANGÆ**, or **DRANGÆ**, a people of Asia, south-east of Aria. Their capital Prophthasia is still called *Zarang*.]

[**ZARIASPA BACTRA**, the capital of Bactria, now *Balk*.]

ZEBINA, Alexander, an impostor who usurped the throne of Syria at the instigation of Ptolemy Physcon.

ZELA, or **ZFLIA**, a town of Pontus, [south-east of Amasea,] where Cæsar defeated Pharnaces, son of Mithridates. In expressing this victory in his despatches, the general used the words *veni, vidi, vici*. *Suet. Cæs.* 27.—*Hirt. Alex.* 72.—A town of Troas at the foot of Ida.

ZENO, a philosopher of Elia or Velia in Italy, the disciple, or, according to some, the adopted son of Parmenides, and the supposed

inventor of dialectic. His opinions about the universe, the unity, incomprehensibility, and immutability of all things, were the same with those of Xenophanes and the rest of the Eleatic philosophers. It is said that he attempted to deliver his country from the tyranny of Nearchus. His plot was discovered, and he was exposed to the most excruciating torments to reveal the names of his accomplices, but this he bore with unparalleled fortitude; and, not to be at last conquered by tortures, he cut off his tongue with his teeth, and spit it into the face of the tyrant. Some say that he was pounded alive in a mortar, and that in the midst of his torments he called to Nearchus, as if to reveal something of importance; the tyrant approached him, and Zeno, as if willing to whisper to him, caught his ear with his teeth, and bit it off. *Cic. Tusc.* 2, c. 22, *de Nat. D.* 3, c. 33.—*Diog. in Frag.*—*Val. Max.* 3, c. 3.—*Diog.* 9.—[The founder of the sect of the Stoics, born at Citium, in the island of Cyprus. His father was by profession a merchant, but, discovering in his son a strong propensity towards learning, he early devoted him to the study of philosophy. In his mercantile capacity, the former had frequent occasion to visit Athens, where he purchased for the young Zeno several of the writings of the most eminent Socratic philosophers. These he read with great avidity; and when he was about thirty years of age, he determined to take a voyage to a city which was so celebrated both as a mart of trade and of science. Whether this voyage was in part mercantile, or wholly undertaken for the sake of conversing with those philosophers whose writings Zeno had long admired, is uncertain. If it be true, as some writers relate, that he brought with him a valuable cargo of Phœnician purple, which was lost by shipwreck upon the coast of Attica, this circumstance will account for the facility with which he at first attached himself to a sect, whose leading principle was contempt of riches. Upon his first arrival in Athens, going accidentally into the shop of a bookseller, he took up a volume of the commentaries of Xenophon, and after reading a few passages, was so much delighted with the work, and formed so high an idea of its author, that he asked the bookseller where he might meet with such men? Crates, the Cynic philosopher, happening at that instant to be passing by, the bookseller pointed to him, and said, "Follow that man." Zeno soon found an opportunity of attending upon the instructions of Crates, and was so well pleased with his doctrine that he became one of his disciples. But though he highly admired the general principles and spirit of the Cynic school, he could not easily reconcile himself to their peculiar manners. Besides, his inquisitive turn of mind would not allow him to adopt that indifference to every scientific enquiry which was one of the characteristic distinctions of the sect. He therefore attended upon other masters, who professed to instruct their disciples in the nature and causes

of things. When Crates, displeas'd at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him, "you may seize my body, but Stilpo has laid hold of my mind." After continuing to attend upon the lectures of Zeno for several years, he passed over to other schools, particularly those of Xenocrates, and Diodorus Chronus. By the latter he was instructed in Dialectics. At last, after attending almost every other master, he offered himself as a disciple of Polemo. This philosopher appears to have been aware that Zeno's intention in thus removing from one school to another, was to collect materials, from various quarters, for a new system of his own; for, when he came into Polemo's school, the latter said to him, "I am no stranger to your Phœnician arts, Zeno; I perceive that your design is to creep slyly into my garden, and steal away my fruit." Polemo was not mistaken in his opinion. Having made himself master of the tenets of others, Zeno determined to become the founder of a new sect. The place which he made choice of for his school was called the *Pœcile* (Ποικίλη Στοά), or "*Painted Porch*," a public portico, so called from the pictures of Polygnotus, and other eminent masters, with which it was adorned. This portico, being the most famous in Athens, was called by way of distinction Στοά, "*the Porch*." It was from this circumstance that the followers of Zeno were called *Stoics*, i. e. the men of the porch. Zeno excelled in that kind of subtle reasoning which was then popular. At the same time he taught a strict system of moral doctrine, and exhibited a pleasing picture of moral discipline in his own life. The Stoic sect in fact was a branch of the Cynic, and, as far as respected morals, differed from it more in words than in reality. Its founder, while he avoided the singularities of the Cynics, retained the spirit of their moral doctrine: at the same time, from a diligent comparison of the tenets of other masters, he framed a new system of speculative philosophy. It is not at all surprising, therefore, that he obtained the applause and affection of numerous followers, and even enjoyed the favour of the great. Antigonus Gonatas, king of Macedon, whilst he was resident at Athens, attended his lectures, and upon his return earnestly invited him to his court. He possessed so large a share of esteem among the Athenians, that, on account of his approved integrity, they deposited the keys of their citadel in his hands. They also honoured him with a golden crown, and a statue of brass. Among his countrymen, the inhabitants of Cyprus, and with the Sidonians, from whom his family was derived, he was likewise highly esteemed. In his person, Zeno was tall and slender; his aspect was severe, and his brow contracted. His constitution was feeble; but he preserved his health by great abstemiousness. The supplies of his table consisted of figs, bread, and honey; notwithstanding which, he was frequently

honoured with the company of great men. He paid more attention to neatness and decorum in his personal appearance than the Cynic philosophers. In his dress, indeed, he was plain, and his expenses frugal; but this is not to be imputed to avarice, but to a contempt of external magnificence. He showed as much respect to the poor as to the rich; and conversed freely with persons of the meanest occupations. He had only one servant, or, according to Seneca, none. Although Zeno's sobriety and continence were even proverbial, he was not without enemies. Among his contemporaries, several philosophers of great ability and eloquence employed their talents against him. Arcesius and Carneades, the founders of the Middle Academy, were his professed opponents. Towards the close of his life he found another powerful antagonist in Epicurus, whose temper and doctrines were alike inimical to the severe gravity and philosophical pride of the Stoic sect. Hence mutual invectives passed between the Stoics and other sects, to which little credit is due. (*vid.* remarks under the article Epicurus). Zeno lived to the extreme age of ninety-eight, and at last, in consequence of an accident, put an end to his life. As he was walking out of his school he fell down, and in the fall broke one of his fingers. He was so affected, upon this, with a consciousness of infirmity, that, striking the earth, he exclaimed, Ερχομαι, τι μ' αυεις; "*I am coming, why callest thou me?*" and immediately went home and strangled himself. He died B. C. 264. The Athenians, at the request of Antigonus, erected a monument to his memory in the Ceramicus. From the particulars that have been related concerning Zeno, it will not be difficult to perceive what kind of influence his circumstances and character must have had upon his philosophical system. If his doctrines be diligently compared with the history of his life, it will appear, that having attended upon many eminent preceptors, and been intimately conversant with their opinions, he compiled out of their various tenets, an heterogeneous system, on the credit of which he assumed to himself the title of the founder of a new sect. When he resolved, for the sake of establishing a new school, to desert the philosophy of Pythagoras and Plato, in which he had been perfectly instructed by Xenocrates and Polemo, it became necessary, either to invent opinions entirely new, or to give an air of novelty to old systems by the introduction of new terms and definitions. Of these two undertakings, Zeno prudently made choice of the easier. Cicero says, concerning him, that he had little reason for deserting his masters, especially those of the Platonic school, and that he was not so much an inventor of new opinions as of new terms. That this was the real character of the Porch will fully appear from an attentive perusal of the clear and accurate comparison which Cicero has drawn between the doctrines of the Old Academy and those of

the Stoics, in his Academic Questions. As to the moral doctrine of the Cynic sect, to which Zeno adhered to the last, there can be no doubt that he transferred it almost without alloy into his own school. In morals, the principal difference between the Cynics and the Stoics was, that the former disdained the cultivation of nature, the latter affected to rise above it. On the subject of Physics, Zeno received his doctrine from Pythagoras and Heraclitus, through the channel of the Platonic school, as will fully appear from a careful comparison of their respective systems. The moral part of the Stoical philosophy partook of the defects of its origin. It may as justly be objected against the Stoics as the Cynics that they assumed an artificial severity of manners, and a tone of virtue above the condition of man. Their doctrine of moral wisdom was an ostentatious display of words, in which little regard was paid to nature and reason. It professed to raise human nature to a degree of perfection before unknown; but its real effect was merely to amuse the ear, and captivate the fancy with fictions that can never be realized. The Stoical doctrine concerning *Nature* is as follows: according to Zeno and his followers, there existed from eternity a dark and confused chaos, in which were contained the first principles of all future beings. This chaos being at length arranged, and emerging into variable forms, became the world, as it now subsists. The world, or nature, is that whole which comprehends all things, and of which all things are parts and members. The universe, though one whole, contains two principles, distinct from elements, one passive and the other active. The passive principle is pure matter without qualities; the active principle is reason, or God. This is the fundamental doctrine of the Stoics concerning nature. If the doctrine of Plato, which derives the human mind from the soul of the world, has a tendency towards enthusiasm, much more must this be the case with the Stoical doctrine, which supposes that all human souls have immediately proceeded from, and will at last return into, the Divine Nature. As regards a Divine Providence, if we compare the popular language of the Stoics upon this head with their general system, and explain the former with the fundamental principles of the latter, we shall find that the agency of Deity is, according to them, nothing more than the active motion of a celestial ether, or fire, possessed of intelligence, which at first gave form to the shapeless mass of gross matter, and being always essentially united to the visible world, by the same necessary agency, preserves its order and harmony. Providence, in the Stoic creed, is only another name for absolute necessity, or fate, to which God and Matter, or the universe, which consists of both, is immutably subject. The Stoic doctrine of a resurrection of the body, upon which Seneca has written with so much elegance, must not be confounded with the Christian doctrine; for, according to the Sto-

ics, men return to life, not by the voluntary appointment of a wise and merciful God, but by the law of fate; and are not renewed for the enjoyment of a better and happier condition, but drawn back into their former state of imperfection and misery. Accordingly Seneca says, "This restoration many would reject, were it not that their renovated life is accompanied with a total oblivion of past events." Upon the principles of Physics depends the whole Stoic doctrine of *Morals*. Concerning God to be the principal part of nature, by whose energy all bodies are formed, moved, and arranged; and human reason to be a portion of the Divinity; it was their fundamental doctrine in ethics, that in human life, one ultimate end ought for its own sake to be pursued; and that this end is, to live agreeably to nature, that is, to be conformed to the law of fate by which the world is governed, and to the reason of that Divine and Celestial fire which animates all things. Since man is himself a microcosm, composed, like the world, of matter and a rational principle, it becomes him to live as a part of the great whole, and to accommodate all his desires and pursuits to the general arrangement of nature. Thus, to live according to nature, as the Stoics teach, is virtue; and virtue is itself happiness; for the Supreme Good is, to live according to a just conception of the real nature of things, choosing that which is itself eligible, and rejecting the contrary. Every man, having within himself a capacity of discerning and following the law of nature, has his happiness in his own power, and is a divinity to himself. Wisdom consists in distinguishing good from evil. Good is that which produces happiness according to the nature of a rational being. Since those things only are truly good which are becoming and virtuous; and virtue, which is seated in the mind, is alone sufficient for happiness; external things contribute nothing towards happiness, and therefore are not in themselves good. The wise man will only value riches, honour, beauty, and other external enjoyments, as means and instruments of virtue; for, in every condition he is happy in the possession of a mind accommodated to nature. Pain, which does not belong to the mind, is no evil. The wise man will be happy in the midst of torture. All external things are indifferent, since they cannot affect the happiness of man. Every virtue being a conformity to nature, and every vice a deviation from it, all virtues and vices are equal. One act of beneficence, or justice, is not more truly so than another; one fraud is not more a fraud than another; therefore there is no difference in the essential nature of moral actions, than that some are vicious and others virtuous. This is the doctrine which Horace ridicules in his 4th satire, 1st book. The Stoics advanced many extravagant assertions concerning their wise man. For example, that he feels neither pain nor pleasure; that he exercises no pity; that he is free from

faults; that he is Divine; that he does all things well; that he alone is great, noble, ingenious; that he is a prophet, a priest, a king; and the like. These paradoxical vauntings are humorously ridiculed by Horace. In order to understand all this, we must bear in mind that the Stoics did not suppose such a man actually to exist, but that they framed in their imagination an image of perfection, towards which every man should continually aspire. All the extravagant notions which are to be found in their writings on this subject, may be referred to their general principle of the entire sufficiency of virtue to happiness, and the consequent indifference of all external circumstances. The sum of man's duty, according to the Stoics, with respect to himself, is to subdue his passions of joy and sorrow, hope and fear, and even pity. He who is, in this respect, perfectly master of himself, is a wise man; and in proportion as we approach a state of apathy, we advance towards perfection. A wise man, moreover, may justly and reasonably withdraw from life whenever he finds it expedient; not only because life and death are among those things which are in their nature indifferent, but also because life may be less consistent with virtue than death. Concerning the whole moral system of the Stoics, it must be remarked, that, although deserving of high encomium for the purity, extent, and variety of its doctrines, and although it must be confessed, that in many select passages of the Stoic writings it appears exceedingly brilliant, it is nevertheless founded in false notions of nature and of man, and is raised to a degree of refinement which is extravagant and impracticable. The piety which it teaches is nothing more than a quiet submission to irresistible fate. The self-command which it enjoins annihilates the best affections of the human heart. The indulgence which it grants to suicide is inconsistent, not only with the general principles of piety, but even with that constancy which was the height of Stoical perfection. And even its moral doctrine of benevolence is tainted with the fanciful principle which lay at the foundation of the whole Stoic system, that every being is a portion of one Great Whole, from which it would be unnatural and impious to attempt a separation.]—*Cic. Acad.* 1, c. 12. *de Nat. D.* 1, c. 14, l. 2, c. 8 and 24, l. 3, c. 24, *pro Mar. de Orat.* 32, &c. *Finib.*—*Seneca.*—*Epicetetus.*—*Arrian.*—*Ælian.* *V. H.* 9, c. 26.—*Diog.*—An Epicurean philosopher of Sidon, who numbered among his pupils Cicero, Pomponius Atticus, Cotta, Pompey, &c. *Cic. de Nat. D.* 1, c. 21 and 34.—A rhetorician, father to Polemon, who was made king of Pontus. The son of Polemon who was king of Armenia, was also called Zeno. *Strab.* 12.—*Tacit. Ann.* 2, c. 56.—A native of Lepreos, son of Calliteles, crowned at the Olympic games, and honoured with a statue in the grove of Jupiter at Olympia. *Paus.* 6, c. 15.—The name of Zeno was

common to some of the Roman emperors on the throne of Constantinople, in the 5th and 6th centuries.

ZENOBIÀ, a queen of Iberia, wife to Rhadamistus. She accompanied her husband when he was banished from his kingdom by the Armenians, but as she was unable to follow him far on account of her pregnancy, she entreated him to murder her. Rhadamistus long hesitated, but fearful of her falling into the hands of his enemy, he obeyed, and threw her body into the Araxes. Her clothes kept her up on the surface of the water, where she was found by some shepherds, and as the wound was not mortal, her life was preserved, and she was carried to Tiridates, who acknowledged her as queen. *Tacit. Ann.* 12, c. 51.—Septimia, a celebrated princess of Palmyra, who married Odenatus, whom Gallienus acknowledged as his partner on the Roman throne. After the death of her husband, which, according to some authors, she is said to have hastened, Zenobia reigned in the east as regent of her infant children, who were honoured with the title of Cæsars. [*vid.* Odenatus.] She assumed the name of Augusta, and she appeared in imperial robes, and ordered herself to be styled the queen of the east. [Her authority was acknowledged by a large portion of Asia Minor when Aurelian succeeded to the empire. Envious of her power, and determined to dispossess her of some of the rich provinces comprehended in her dominions, he marched at the head of a powerful army to Asia. Having defeated the queen's general near Antioch, he compelled her to retreat to Emesa. Under the walls of this city another engagement was fought, in which the emperor was again victorious.] The queen fled to Palmyra, determined to support a siege. Aurelian followed her, and after he had almost exhausted his stores, he proposed terms of accommodation, which were rejected with disdain by the warlike princess. Her hopes of victory, however, soon vanished, and though she harassed the Romans night and day by continual sallies from the walls, and the working of her military engines, she despaired of success when she heard that the armies which were marching to her relief from Armenia, Persia, and the east, had partly been defeated and partly bribed from her allegiance. She fled from Palmyra in the night; but Aurelian, who was apprised of her escape, pursued her, and she was caught as she was crossing the river Euphrates. [She was brought into the presence of Aurelian, and tried before a tribunal at Emesa, Aurelian himself presiding. The soldiers were clamorous for her death, but she, in a manner unworthy of her former fame, saved her own life by throwing the blame on her counsellors, especially on Longinus, who was in consequence put to death. Zenobia was carried to Rome to grace the emperor's triumph, and was led along in chains of gold. She is said to have almost sunk beneath the weight of jewels with which she was adorned on that occasion.] She was

treated with great humanity, and Aurelian gave her large possessions near Tibur, where she was permitted to live the rest of her days in peace, with all the grandeur and majesty which became a queen of the east and a warlike princess. Her children were patronized by the emperor, and married to persons of the first distinction at Rome. Zenobia has been admired not only for her military abilities, but also for her literary talents. She was acquainted with every branch of useful learning, and spoke with fluency the language of the Egyptians, the Greeks, and the Latins. She composed an abridgment of the history of the oriental nations, and of Egypt, which was greatly commended by the ancients. She received no less honour from the patronage she afforded to the celebrated Longinus, who was one of her favourites, and who taught her the Greek tongue. She has also been praised for her great chastity, and her constancy, though she betrayed too often her propensities to cruelty and intoxication when in the midst of her officers. She fell into the hands of Aurelian about the 273d year of the Christian era. *Aur. Vict.—Zos. &c.*—A town of Syria, on the Euphrates.

ZENODORUS, a sculptor in the age of Nero. He made a statue of Mercury, as also a colossus for the emperor, which was 110 or 120 feet high, and which was consecrated to the sun. The head of this colossus was some time after broken off by Vespasian, who placed there the head of an Apollo surrounded with seven beams, each of which was seven feet and a half long. From this famous colossus the modern Coliseum, whose ruins are now so much admired at Rome, took its name. *Plin. 34, c. 7.*

ZENODOTUS, a grammarian of Alexandria, in the age of Ptolemy Soter, by whom he was appointed to the care of the celebrated library of Alexandria. He died B. C. 245.

ZEPHYRIUM, a promontory of Magna Græcia towards the Ionian Sea, whence, according to some, the Locrians are called *Epizephyria*. [*vid. Locri.*]—A cape of Crete, now *San Zuane*.

ZEPHYRUM, a promontory in the island of Cyprus, where Venus had a temple built by Ptolemy Philadelphus, whence she was called *Zephyria*. It was in this temple that Arsinoë made an offering of her hair to the goddess of beauty.

ZEPHYRUS, one of the winds, son of Astræus and Aurora, the same as the *Favonius* of the Latins. He married a nymph called Chloris, or Flora, by whom he had a son called Carpos. Zephyr was said to produce flowers and fruits by the sweetness of his breath. He had a temple at Athens, where he was represented as a young man of delicate form, with two wings on his shoulders, and with his head covered with all sorts of flowers. He was supposed to be the same as the west wind. [In the days of Homer the idea of darkness was always associated with the *western* regions of the world, and hence the wind Zephyrus derived

its name from *ζοφος, tenebræ*. (*vid. remarks under the article Pluto*). In a succeeding age, when the west wind began to be regarded as genial in its influence both on man and all nature, the name was considered as synonymous with *ζαφορος, "life-bearing."*] *Hesiod. Theog. 377.—Virg. Æn. 1, v. 135, l. 2, v. 417, l. 4, v. 223, &c.—Ovid. Met. 1, v. 64, l. 15, v. 700.—Propert. 1, el. 16, v. 34, &c.*

ZEBYNTHUS, a town of Samothrace, with a cave sacred to Hecate. The epithet of *Zerynthius* is applied to Apollo, and also to Venus. *Ovid. Trist. 1, el. 9, v. 19.—Liv. 39, c. 41.*

ZETHES, ZETES, or ZETUS, a son of Boreas, king of Thrace and Orthyia, who accompanied, with his brother Calais, the Argonauts to Colchis. In Bithynia, the two brothers, who are represented with wings, delivered Phineus from the continual persecution of the Harpies, and drove these monsters as far as the islands called Strophades, where at last they were stopped by Iris, who promised them that Phineus should no longer be tormented by them. They were both killed, as some say, by Hercules, during the Argonautic expedition, and were changed into those winds which generally blow 8 or 10 days before the dog-star appears, and are called Prodrimi by the Greeks. Their sister Cleopatra married Phineus, king of Bithynia. *Orpheus. Arg.—Apollod. 1, c. 9, l. 3, c. 15.—Hygin. fab. 14.—Ovid. Met. 8, v. 716.—Paus. 3, c. 18.—Val. Flacc.*

ZETUS, or ZETHUS, a son of Jupiter and Antiope, brother to Amphion. The two brothers were born on Mount Cithæron, where Antiope had fled to avoid the resentment of her father Nycteus. When they had attained the years of manhood, they collected a number of their friends to avenge the injuries which their mother had suffered from Lycus, the successor of Nycteus on the throne of Thebes, and his wife Dirce. Lycus was put to death, and his wife tied to the tail of a wild bull, that dragged her over rocks and precipices till she died. The crown of Thebes was seized by the two brothers, not only as the reward of this victory, but as their inheritance, and Zethus surrounded the capital of his dominions with a strong wall, while his brother amused himself with playing on his lyre. Music and verses were disagreeable to Zethus, and, according to some, he prevailed upon his brother no longer to pursue so unproductive a study. *Hygin. fab. 7.—Paus. 2, c. 6, &c.—Apollod. 3, c. 5 and 10.—Horat. 1, ep. 18, v. 41.*

ZEGUIS, [*or Zeugitana*], a portion of Africa, in which Carthage was. The other division was called *Byzacium*. *Isidor. 14, 5.—Plin. 5, c. 4.*

ZEUGMA, [*or the Bridge*], the name of the principal passage of the river Euphrates, south-west of Edessa. An ancient fortress by which it was commanded, is still called *Roum-Cala*, or the Roman Castle; to which may be added, that on the opposite shore there is a place called *Zeugme*.]

ZEUS, a name of Jupiter among the Greeks, expressive of his being the father of mankind, and by whom all things live. [*vid. remarks under the article Jupiter.*]

ZEUXIDAMUS, a king of Sparta, of the family of the Proclidæ. He was father of Archidamus, and grandson of Theopompus, and was succeeded by his son Archidamus. *Paus.* 3, c. 7.

ZEUXIS, a celebrated painter, born at Heraclea, which some suppose to be the Heraclea of Sicily. He flourished about 468 years before the Christian era, and was the disciple of Apollodorus, and contemporary with Parrhasius. In the art of painting he not only surpassed all his contemporaries, but also his master, and became so sensible, and at the same time so proud, of the value of his pieces, that he refused to sell them, observing that no sum of money, however great, was sufficient to buy them. [According to Quintilian, he is the first artist who understood the proper management of light and shade, and excelled in colouring; but, being ambitious of imitating the strength and grandeur of Homer's manner, he is charged with giving unsuitable bulk to the heads, and massiveness to the limbs, of his figures. Notwithstanding, however, these alleged imperfections, he attained distinguished excellence.] His most celebrated paintings were his Jupiter sitting on a throne, surrounded by the gods; his Hercules strangling the serpents in the presence of his affrighted parents; his modest Penelope; and his Helen, which was afterwards placed in the temple of Juno Lacinia, in Italy. This last piece he had painted at the request of the people of Crotona; and, that he might not be without a model, they sent him the most beautiful of their virgins. Zeuxis examined their charms, and retained five, from whose elegance and graces united, he conceived in his mind the form of the most perfect woman in the universe, which his pencil at last executed with wonderful success. His contest with Parrhasius is well known; [*vid. Parrhasius.*] but though he represented nature in such perfection, and copied all her beauties with such exactness, he often found himself deceived. He painted grapes, and formed an idea of the goodness of his piece from the birds which came to eat the fruit on the canvass. But he soon acknowledged that the whole was an ill executed piece, as the figure of the man who carried the grapes was not done with sufficient expression to terrify the birds. According to some, Zeuxis died from laughing at a comical picture he had made of an old woman. *Cic. de Inv.* 2, c. 1.—*Plut. in Par.* &c.—*Quintil.*

ZINGIS, a promontory of Æthiopia, near the entrance of the Red Sea, [below the Aromatic Promontorium.] now cape *Orfua*.

ZOILUS, a sophist and grammarian of Amphipolis, B. C. 259. He rendered himself known by his severe criticisms on the works of Isocrates and Plato, and the poems of Ho-

mer, for which he received the name of *Homeromastix*, or the chastiser of Homer. He presented his criticisms to Ptolemy Philadelphus, but they were rejected with indignation, though the author declared that he starved for want of bread. Some say that Zoilus was cruelly stoned to death, or exposed on a cross, by order of Ptolemy, while others support, that he was burnt alive at Smyrna. [According to another account he recited his invectives against Homer at the Olympic games, and was thrown from a rock for his offence.] The name of *Zoilus* is generally applied to austere critics. The works of this unfortunate grammarian are lost. *Ælian. V. H.* 11, c. 10.—*Dionys. Hal.*—*Ovid. de Rem. Am.* 266.

ZONA, a town of Thrace on the Ægean Sea, where the woods are said to have followed the strains of Orpheus. *Mela*, 2, c. 2.—*Herodot.*

ZONARAS, one of the Byzantine historians, whose Greek Annales were edited 2 vols. fol. Paris, 1686.

ZOPYRUS, a Persian, son of Megabyzus, who, to show his attachment to Darius, the son of Hystaspes, while he besieged Babylon, cut off his ears and nose, and fled to the enemy, telling them that he had received such a treatment from his royal master because he had advised him to raise the siege, as the city was impregnable. This was credited by the Babylonians, and Zopyrus was appointed commander of all their forces. When he had totally gained their confidence, he betrayed the city into the hands of Darius, for which he was liberally rewarded. The regard of Darius for Zopyrus could never be more strongly expressed than in what he used often to say, that he had rather have Zopyrus not mutilated than twenty Babylons. *Herodot.* 3, c. 154, &c.—*Plut. in Apoph. reg.* 3.—*Justin.* 1, c. 10.—A physician in the age of Mithridates. He gave the monarch a description of an antidote which would prevail against all sorts of poisons. The experiment was tried upon criminals, and succeeded.—A physician in the age of Plutarch.—An officer of Argos, who cut off the head of Pyrrhus.

ZOROANDA, a part of Taurus, [where the Tigris opened a subterraneous passage. *vid. Tigris.*] *Plin.* 6, c. 27.

ZOROASTER, an eminent Bactrian philosopher, supposed to have lived in the age of Ninus, king of Assyria, some time before the Trojan war. [*vid. end of this article.*] According to Justin, he first invented magic, or the doctrines of the Magi, and rendered himself known by his deep and acute researches in philosophy, the origin of the world, and the study of astronomy. He was respected by his countrymen for his abilities as a lawgiver and a philosopher; and though many of his doctrines are puerile and ridiculous, yet his followers are still found in numbers in the wilds of Persia, and the extensive provinces of India. Like Pythagoras, Zoroaster admitted no visible object of devotion except fire.

which he considered as the most proper emblem of a Supreme Being; which doctrines seem to have been preserved by Numa in the worship and ceremonies he instituted in honour of Vesta. According to some of the moderns, the doctrines, the laws, the regulations of this celebrated Bactrian are still extant, and they have been lately introduced in Europe in a French translation by M. Anquetil. The age of Zoroaster is so little known, that many speak of two, three, four, and even six lawgivers of that name. Some authors, who support that two persons only of this name flourished, describe the first as an astronomer, living in Babylon, 2459 years B. C. whilst the era of the other, who is supposed to have been a native of Persia, and the restorer of the religion of the Magi, is fixed 589, and by some 519 years B. C. [According to Hyde, Prideaux, and many others of the learned, Zoroaster was the same with the Zerdusht of the Persians, who was a great patriarch of the Magi, and lived between the beginning of the reign of Cyrus and the latter end of that of Darius Hystaspes. Dr. Warburton, however, censures Hyde and Prideaux, for making an early Bactrian lawgiver to be a late Persian false prophet; and says, that this whole story of him is a mere fable, contradicting all learned antiquity, and supported only by the romantic relations of late Persian writers under the caliphs.] *Justin.* 1, c. 1.—*August. de Civ.* 21, c. 14.—*Oros.* 1.—*Plin.* 7, c. 10, l. 30, c. 1.

ZOSIMUS, an officer in the reign of Theodosius the younger, about the year 410 of the Christian era. He wrote the history of the Roman emperors in Greek, from the age of Augustus to the beginning of the 5th centu-

ry, of which only the five first books, and the beginning of the sixth, are extant. In the first of these he is very succinct in his account from the time of Augustus to the reign of Diocletian, but in the succeeding he becomes more diffuse and interesting. His composition is written with elegance, but not much fidelity, and the author showed his malevolence against the Christians in his history of Constantine and some of his associates. [There are many reasons which induce the belief that the work of Zosimus was not published in his lifetime, one of the strongest of which is the boldness with which he speaks of the Christian emperors. It is probable that he intended to continue the work to his own times, a design which his death prevented. Certain negligences of style, which indicate the absence of a revision on the part of the author, strongly countenance this supposition.] The best editions of Zosimus are that of Cellarius, 8vo. Jenæ, 1728, and that of Reitemier, 8vo. Lips. 1784.

ZOSTERIA, a surname of Minerva. She had two statues under that name in the city of Thebes in Bœotia. The word signified girt, or armed for battle, words synonymous among the ancients. *Paus.* 9, c. 17.—*Hom. Il.* 2, v. 478, l. 11, v. 15.

ZUCHIS, a lake to the east of the Syrtis Minor, with a town of the same name, famous for a purple dye, and salt-fish. *Strab.* 17.

ZYGIA, a surname of Juno, because she presided over marriage, (*a ζυγνυμι, jungo*). She is the same as the *Pronuba* of the Latins. *Pindar.*—*Pollux.* 3, c. 3.

ZYGOPOLIS, a town of Cappadocia, on the borders of Colchis. *Strab.* 12.

ZYGRITÆ, a nation of Libya.

Grecian Measures of Length reduced to

English paces, feet, inc. dec.

Dactylus or digit	Doron	Lichas	Orthodoron	Spithame	Foot	Cubit (πυγμα)	Pygon	Larger cubit (πυγυια)	Pace (οργυια)	Stadium	Milion	English paces, feet, inc. dec.
4												
10	2½											
11	2¾	1 1/10										
12	3	1 1/5										
16	4	1 6/10	1 1/3									
18	4½	1 1/2	1 1/2		1 1/8							
20	5	2	1 2/3		1 1/4							
24	6	2 2/3	2		1 1/2							
36	24	9 2/3	8		6			4				
9600	2400	960	872 8/11	800	600	533 1/2	480	400	100	Stadium		
76800	19200	7680	6981 9/11	6400	4800	4266 2/3	3840	3200	800	8	Milion	

[The Grecian measures, from which the Romans borrowed theirs, were commonly taken from the members of a human body. Thus, *Δακτυλος*, a finger's breadth; *Δωρον*, a hand's breadth, or four fingers; *Λιχας*, the space between the fore-finger and thumb, when the fingers are extended. *Οργυια*, the length of the hand, from the wrist to the extremities of the longest finger; *Σπιθαμη*, the space from the end of the thumb to the end of the little finger extended; *Πους*, a foot, or four hands' breadth; *Πυγμα*, from the elbow to the extremity of the hand with the fingers clasped; *Πυγυια*, from the elbow to the second joint of the fingers, or a cubit with the fingers inflected; *Πυγυια*, from the elbow to the extremity of one middle finger, to the extremity of the other, with the arms extended, measured across the breast. As regards the stadium, according to all the Greek and Roman writers down to Dio Cassius, eight stadia made a Roman mile; in Dio Cassius (52. c. 21.) seven and a half stadia are said to constitute a Roman mile—in Plutarch (Vit. Gracch.) eight stadia are stated as being more than a mile, according to a conjecture of Ideler, by eight feet. At a still later period, the length of the stadium was increased, so that seven made a Roman mile.]

Roman Measures of Length reduced to

English paces, feet, inc. dec.

<i>Digitus transversus</i>		-	-	-	-	-	-	0	0	0	72½
<i>Uncia</i>		-	-	-	-	-	-	0	0	0	967
1½	3	<i>Palmus minor</i>	-	-	-	-	-	0	0	2	901
4	12	4	<i>Pes</i>	-	-	-	-	0	0	11	604
16	15	5	1¼	<i>Palmipes</i>	-	-	-	0	1	2	505
20	18	6	1½	1½	<i>Cubitus</i>	-	-	0	1	5	406
24	30	10	2½	2	1¾	<i>Gradus</i>	-	0	2	5	01
40	60	20	5	4	1½	2	<i>Passus</i>	-	0	4	10 02
80	7500	2500	625	500	416⅔	250	125	<i>Stadium</i>	120	4	4 5
10000	60000	20000	5000	4000	333⅓	2000	1000	8	967	0	0

[The same remark will apply to the origin of the Roman measures, as to that of the Greeks. Thus, *Digitus*, a digit, or finger's breadth; *Pollux*, a thumb's breadth, an inch; for this the term *Uncia* is substituted rather improperly in the table. This latter term denotes the twelfth part of any thing, and here of a *Pes*, or foot; (una ex duodecim partibus). *Palmus*, a hand's breadth, or palm; *Pes*, a foot; *Palmipes*, a foot and a hand's breadth; *Cubitus*, a cubit, from the tip of the elbow to the extremity of the middle finger; and the fourth part of a well-proportioned man's stature; *Gradus*, a step of a full grown man; *Passus*, a pace, including a double step; or the space from the place where the foot is taken up, to that where it is set down; for remarks on the *Stadium*, see preceding page. Each Roman digitus was supposed equal to four barley-corns (*Frontin. de Aqueduct. 1, 2.*) But the English make their inch only three barley-corns.]

The Grecian square measures were the *plethron* or acre, containing 1,444, as some say, or as others report 10,000 square feet; and the *aroura*, which was half the *plethron*. The *aroura* of the Egyptians was the square of 100 cubits.

[This statement respecting the $\pi\lambda\epsilon\theta\rho\nu$ is not an accurate one. The $\pi\lambda\epsilon\theta\rho\nu$ was a Grecian measure of length, of 100 feet, as Suidas clearly shows. The Romans, not having Latinized this term, used the word *jugerum* for it when speaking of Grecian affairs, a custom far from correct, since the *jugerum*, if we follow the authority of Quintilian, (1, 10, 42,) was 240 feet long, by 120 broad. On the other hand, the Greeks, in treating of Roman affairs, use the term $\pi\lambda\epsilon\theta\rho\nu$ for the Latin *jugerum*. vid. *Perizon. ad Ælian. V. H. 3. 1*; *Schutz. Lex. Xen. ad voc.*]

The Roman square measure was the *jugerum*, which, like their *libra* and their *as*, was divided into twelve parts, called *uncia*, as the following table shows :

	Unciæ.		Square feet.	Scruples.	English roods.	Square poles.	Square feet.
1	12	28800	288	2	18	250,05	
$\frac{1}{2}$	11	26400	264	2	10	183,85	
$\frac{1}{3}$	10	24000	240	2	2	117,64	
$\frac{1}{4}$	9	21600	216	1	34	51,42	
$\frac{1}{5}$	8	19200	192	1	25	257,46	
$\frac{1}{6}$	7	16800	168	1	17	191,25	
$\frac{1}{7}$	6	14400	144	1	9	125,03	
$\frac{1}{8}$	5	12000	120	1	1	58,82	
$\frac{1}{9}$	4	9600	96	0	32	264,85	
$\frac{1}{10}$	3	7200	72	0	24	198,64	
$\frac{1}{11}$	2	4800	48	0	16	132,43	
$\frac{1}{12}$	1	2400	24	0	8	66,21	

N. B. The *Actus Major* was 14400 square feet, equal to a *Semis*. The *Clima* was 3600 square feet, equal to a *resuncia*, or an *uncia* and a half, and the *actus minimus* was equal to a *sex-tans*.

The Roman *as* or *æs*, was called so because it was made of brass.

[The etymology of some of the terms used in the above table will make their meaning plainer. Thus, *Deunæ*, i. e. *deest uncia*: *Dextans*, i. e. *deest sextans*: *Dodrans*, i. e. *deest quadrans*: *Bes*, originally *Des*, which last is contracted from *Duessis*, i. e. *duæ assis tertie partes* (Gronov. de pec. vet. p. 489.): *Septunæ*, i. e. *septem unciæ*: *Semis*, i. e. the half of an *as*: *Quincunx*, i. e. *quinqve unciæ*: *Triens*, i. e. *tres unciæ*: *Quadrans*, i. e. the fourth part of an *as*: *Sextans*, i. e. the sixth part of an *as*: *Uncia* (contracted from *uniciæ*, which is the same with *uniciæ*) i. e. *uniciæ pars assis*.]

Attic Measures of capacity for things dry, reduced to English Corn Measure.

				<i>pecks. gals. pints. solid inch. dec.</i>
				<i>276.7</i> <i>70</i>
<i>Cochlearion</i>				
10	<i>Cyathus</i>			
15	$1\frac{1}{2}$	<i>Oxybaphon</i>		
60	6	4	<i>Cotyle</i>	
120	12	8	2	<i>Xestus</i>
180	18	12	3	$1\frac{1}{2}$
8040	864	576	144	48
				<i>Medimnus</i>

N. B. Besides this *Medimnus*, which is the *Medicus*, there was a *Medimnus Georgicus*, equal to six Roman *Modii*.
Roman Measures of capacity for things dry, reduced to English Corn Measure.

				<i>peck gallon. pints. solid inch. dec.</i>
				<i>1</i> <i>8</i>
<i>Ligula</i>				
4	<i>Cyathus</i>			
6	$1\frac{1}{2}$	<i>Acetabulum</i>		
24	6	4	<i>Hemina</i>	
48	12	8	2	<i>Sextaria</i>
384	96	64	16	8
768	192	128	32	16
				2
				<i>Modius</i>

Roman Measures of capacity for things liquid, reduced to English Wine Measure.

				gals. pts. sol. inch. dec.
<i>Ligula</i>	4	<i>Cyathus</i>	.	0 $\frac{1}{48}$ 0 117 $\frac{9}{12}$
	6	$1\frac{1}{2}$		0 $\frac{1}{12}$ 0 469 $\frac{3}{8}$
	12	3		0 $\frac{1}{6}$ 0 704 $\frac{1}{2}$
	24	6		0 $\frac{1}{4}$ 1 409
	48	12		0 $\frac{1}{2}$ 2 818
	288	72		0 7 4 942
	1152	288		0 1 5 636
	304	576		0 3 4 $\frac{1}{2}$ 5 33
	46080	1520		7 1 10 66
		7680		143 3 11 095
		3840		
		1920		
		960		
		480		
		240		
		120		
		60		
		30		
		15		
		7 1/2		
		3 3/4		
		1 3/4		
		3/4		
		1/2		
		1/4		
		1/8		
		1/16		
		1/32		
		1/64		
		1/128		
		1/256		
		1/512		
		1/1024		
		1/2048		
		1/4096		
		1/8192		
		1/16384		
		1/32768		
		1/65536		
		1/131072		
		1/262144		
		1/524288		
		1/1048576		
		1/2097152		
		1/4194304		
		1/8388608		
		1/16777216		
		1/33554432		
		1/67108864		
		1/134217728		
		1/268435456		
		1/536870912		
		1/1073741824		
		1/2147483648		
		1/4294967296		
		1/8589934592		
		1/17179869184		
		1/34359738368		
		1/68719476736		
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		1/12259964324930327150898163177768011791929088		

Less ancient Grecian and Roman Weights reduced to English Troy Weight.

<i>Leutes</i>				<i>lb.</i>	<i>oz.</i>	<i>dwt.</i>	<i>gr.</i>	<i>dec.</i>
4	<i>Silique</i>			0	0	0	0	$\frac{8.5}{112}$
12	3 <i>Obolus</i>			0	0	0	3	$\frac{1}{28}$
24	6	2 <i>Scriptulum</i>		0	0	0	9	$\frac{3}{28}$
72	18	3 <i>Drachma</i>		0	0	0	18	$\frac{3}{14}$
96	24	4 $1\frac{1}{3}$ <i>Sextula</i>		0	0	2	6	$\frac{9}{14}$
144	36	6	1 $\frac{1}{2}$ <i>Sicilicus</i>	0	0	3	0	$\frac{9}{7}$
192	48	8	2 $1\frac{1}{3}$ <i>Duella</i>	0	0	4	13	$\frac{2}{7}$
576	144	24	4 <i>Uncia</i>	0	0	18	5	$\frac{1}{7}$
6912	1728	576	72	0	10	18	13	$\frac{5}{7}$
		288	36					
			12					

N. B. The Roman ounce is the English *avoirdupois* ounce, which was anciently divided into seven *denarii* and eight *drachme*, and, as they reckoned their *denarius* equal to an Attic *drachma*, the Attic weights were $\frac{1}{7}$ th heavier than the correspondent weights among the Romans. † The Greeks divided their *obolus* into *chalci* and smaller proportions; some into six *chalci*, and every *chalcus* into seven smaller parts, and others divided it into eight *chalci*, and each *chalcus* into eight parts.

[Originally *ὀβολός* and *ὀβολός* were but the same word differently pronounced, and the *ὀβολός* was originally of iron or copper, in form like a spit. A *handful* of these formed a *δραχμή*. Plat. Lys. 17. Hence the primitive meaning of *δραχμή*, viz. a *handful*, was applied to a weight or coin equivalent to six *ὀβολοί*, or small spikes. The *πυλαγρον*, also, had originally a reference to weight, its primitive meaning being a balance, or pair of scales; like the Latin *Libra*.]

The greater Weights reduced to English Troy Weight.

<i>Libra</i>	<i>ib.</i>	<i>oz.</i>	<i>dwt.</i>	<i>grs.</i>
<i>Mina Attica communis</i>	0	10	18	13½
<i>Mina Attica medica</i>	0	11	7	16½
<i>Talentum Atticum commune</i>	1	2	11	10½
<i>Talentum Atticum commune</i>	56	11	0	17½

N. B. There was also another Attic talent which consisted of 80, or, according to some, of 100 *mina*. It must, however, be remembered, that every *mina* contains 100 *drachmae*, and every *talent* 60 *mina*. The talents differ according to the different standard of their *mina* and *drachmae*, as the following table indicates :

	<i>lb.</i>	<i>oz.</i>	<i>awt.</i>	<i>grs.</i>
<i>The Mina Egyptiaca</i>	1	5	6	22½
<i>Antiochica</i>	1	5	6	22½
<i>Cleopatrae Ptolemaica</i>	1	6	14	16½
<i>Alexandrina Dioscoridis</i>	1	8	16	17½
<i>The Talentum Egyptiacum</i>	86	8	16	8
<i>Antiochicum</i>	86	8	16	8
<i>Ptolemaicum Cleop.</i>	93	11	11	0
<i>Alexandria</i>	104	0	19	14
<i>Insulanum</i>	130	1	4	12
<i>Antiochicæ</i>	390	3	13	11

} Consists of Attic drachmae }
 { 133½ }
 { 133½ }
 { 144 }
 { 160 }

} Equivalent to English weight }
 { 80 }
 { 80 }
 { 86½ }
 { 96 }
 { 120 }
 { 360 }

} Consists of Attic minae }
 { 80 }
 { 80 }
 { 86½ }
 { 96 }
 { 120 }
 { 360 }

} Equivalent to English weight }
 { 86 }
 { 93 }
 { 104 }
 { 130 }
 { 390 }

The value and proportion of the Grecian Coins.

[For some remarks on the etymology of these terms, see page 7 of these tables.]

Lepton		Chalcus		Dichalcus		Hemiobolus		Obolus		Diobolus		Tetrobolus		Drachma		Didrachmon		Tetradrachmon Stater		Pentadrachmon	
7	2	4	2	8	4	2	4	2	4	2	4	2	3	1½	3	2	4	2	1½	5	2½
14	2	4	2	8	4	2	4	2	4	2	4	2	3	1½	3	2	4	2	1½	5	2½
28	4	8	4	16	8	4	8	4	16	8	16	8	12	6	12	6	24	12	12	6	24
56	8	16	8	32	16	8	24	12	48	24	48	24	36	18	36	18	72	36	36	18	72
112	16	32	16	64	32	16	48	24	96	48	96	48	72	36	72	36	144	72	72	36	144
224	32	64	32	128	64	32	96	48	192	96	192	96	144	72	144	72	288	144	144	72	288
336	48	96	48	192	96	48	144	72	288	144	288	144	108	54	108	54	432	216	216	108	432
662	96	192	96	384	192	96	288	144	576	288	576	288	216	108	216	108	864	432	432	216	864
1324	192	384	192	768	384	192	576	288	1152	576	1152	576	432	216	432	216	1728	864	864	432	1728
1660	240	480	240	960	480	240	720	360	1440	720	1440	720	540	270	540	270	2160	1080	1080	540	2160

N. B. The *drachma*, and the *didrachmon*, were silver, the others generally of brass. The *tridrachmon*, *triobolus*, &c. were sometimes coined. The *drachma* and the *denarius*, are here supposed to be equal, though often the former exceeded in weight. The gold coin among the Greeks was the *stater aureus*, which weighed two Attic *drachmae*, or half the *stater argenteus*, and was worth 25 Attic *drachmae*, of silver, or in English money
 Or, according to the proportion of gold to silver, at present
 The *Stater Cysicus* exchanged for 28 Attic *drachmae*, or
 The *Stater Philippi* and *Stater Alexandri* were of the same value.
 The *Stater Darius*, according to Josephus, was worth 50 Attic *drachmae*, or
 The *Stater Cresi* was of the same value.

The value and proportion of the Roman Coins.

Terentius	l.	s.	d.	q.
2	0	0	0	$0\frac{7\frac{1}{2}}{10000}$
4	0	0	0	$1\frac{11}{20}$
10	0	0	0	$3\frac{1}{10}$
20	0	0	1	$3\frac{1}{2}$
40	0	0	3	$3\frac{1}{2}$
	0	0	7	3

N. B. The *denarius*, *victoriatius*, *sestertius*, and sometimes the *as*, were of silver, the others were of brass. The *triens*, *sextans*, *uncia*, *sestuita*, and *dupondius*, were sometimes coined of brass.

The computation of money among the Greeks, was by drachmæ, as follows :

1 <i>Drachmæ</i>	l.	s.	d.		
10 <i>Drachmæ</i>	0	0	7	3	193 15 0
100 <i>Drachmæ</i> equal to a <i>Mina</i>	0	6	5	2	1937 10 0
10 <i>Mine</i>	3	4	7	10	19375 0 0

[Or, in our currency,

	\$	cts.
1 <i>Drachmæ</i>	14	35
1 <i>Mina</i>	14	35, 18
1 <i>Talent</i>	861	$11\frac{1}{2}$]

Among the Romans, the computation was by Sestertii Nummi, as

	l.	s.	d.	q.
A Sestertius	0	0	0	1 $\frac{3}{4}$
10 Sestertii	0	1	7	11 $\frac{1}{2}$
1000 Sestertii equal to one Sestertium	8	1	5	2
10 Sestertia	80	14	7	0
100 Sestertia	807	5	10	0

	l.	s.	d.	q.
1000 Sestertia or decies Sestertium, (centies und.) or decies centena milia nummum				8072 18 4 0
Centies vel centies H. S.				80729 3 4 0
Millicies H. S.				807291 13 4 0
Millies centies H. S.				888020 16 8 0

The Mina Syra
 Ptolemaica
 Antiochica
 Euboica
 Babylonica
 Attica major
 Tyria
 Aeginæa
 Rhodia

} Was worth, of Attic drachmæ

25
 35 $\frac{1}{3}$
 100
 100
 116
 133 $\frac{1}{3}$
 133 $\frac{1}{3}$
 166 $\frac{2}{3}$
 166 $\frac{2}{3}$

The Talentum Syrum
 Ptolemaicum
 Antiochicum
 Euboicum
 Babylonicum
 Atticum majus
 Tyrium
 Aeginæum
 Rhodium
 Aegyptium

} Was worth, of Attic minæ

15
 20
 60
 60
 70
 80
 100
 100
 80

The Roman gold coin was the aureus, which generally weighed double the denarius. The value of it, according to the first proportion of coinage mentioned by Pliny, was

Or, according to the proportion of coinage at present.

According to Tacitus, as it was afterwards valued and exchanged for 25 denarii.

[The sestertius was originally equivalent to two asses and a half; hence it was usually expressed by the letters H. S. an abbreviation either for L. L. S. (i. e. *Libra, libra, semis*), or for l. S. (i. e. *2½*). The derivation of the word, from *semis* and *tertius*, is analogous. Thus, the first an *as*, the second an *as*, the third a *half as*. So in the Greek denominations for fractional money, *τριτον μισαλλαντον*, i. e. *2½* talents. *vid.* Matthiæ G. G. vol. 1. p. 176. For a discussion of the question respecting the syntax of the phrase *Decies sestertium*, and other similar ones, *vid.* Scheller's *Lateinisch-Deutsches Wörterbuch*, ad voc.—*Forcellini Lex. Tot. Lat. ed. Bailey*—*Eckhel Doctrina Num. Vet.* vol. 5. p. 25, *seq.*—*Rasche, Lexicon Rei Numaræ*, vol. 8. col. 771.]

The value of coin underwent many changes during the existence of the Roman republic, and stood as Pliny mentions it, as follows :

In the reign of Servius
 A. U. C. 490
 A. U. C. 537
 A. U. C. 586

The *as* weighed
 of brass

{ 1 pound
 { 2 ounces
 { 1 ounce
 { ½ ounce

A. U. C. 485
 A. U. C. 537
 A. U. C. 547,

The *denarius* ex- } 10 *asses*
 changed for } 16 *asses*
 }
 a scruple of gold was worth 20 *sestertii*; and in Nero's reign, of the pound of gold, 20 *denarii aurei*; and in Nero's reign, of the pound of gold, 45 *denarii aurei*.

N. B. In the above tables of money, it is to be observed, that the silver has been reckoned at 5s. and gold at 4l. per ounce. A talent of gold among the Jews was worth 5475l. and one of silver 342l. 3s. 9d. The greater talent of the Romans was worth 99l. 6s. 8d. and the less 60l. or, as some say, 75l. and the great talent 1125l. The value of the Roman *pondo* is not precisely known, though some suppose it equivalent to an Attic *mina*, or 3l. 4s. 7d. It is used in-

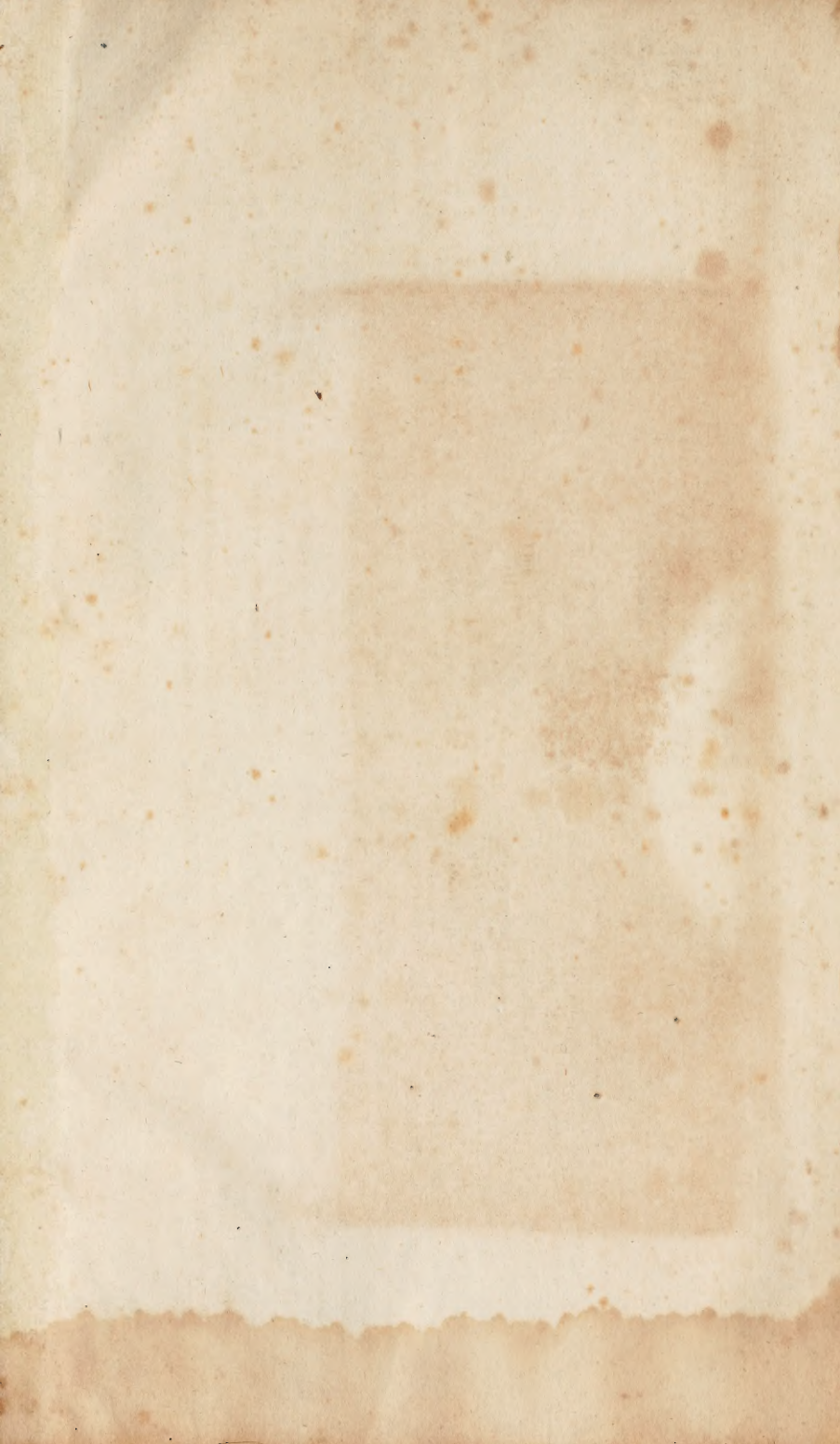
differently by ancient authors for *as*, *as*, and *mina*, and was supposed to consist of 100, or 96 *denarii*. It is to be observed, that whenever the word *pondo* is joined to numbers, it signifies the same as *libra*, but when it is used with other words it bears the same signification as the *equivalent* to a *sestertius*, and though the words *sestertius* and *nummus*, when mentioned as a sum of money, was supposed to be intimate no more than either does separately. The word *nummus*, when mentioned as a sum of money, was supposed to be intimate no more than either does separately. We must particularly remark, that in reckoning their *sesterces*, the Romans had an art which can be rendered intelligible by the observa-

tion of these rules : If a numeral noun agreed in case, gender, and number with the word *sestertius*, it denoted precisely as many *sesterti* ; as, for example, *decem sesterti* was ten *sesterti*. If a numeral noun of another case was joined with the genitive plural of *sestertius* ; as, so many thousand, as *decem sestertium* signifies so many thousand *sesterti*. If the adverb numeral was joined, it denoted so many hundred thousand, as *decies sestertium* was ten hundred thousand *sesterti*. If the numeral adverb was put by itself, the signification was not altered, therefore *decies vigesias*, &c. in a sentence, imply as many hundred thousand *sesterti*, or hundred *sestertia*, as if the word *sestertium* was expressed.

The *denarius*, which was the chief silver coin used at Rome, received its name because it contained *denos aris*, ten *asses*. The *as* is often expressed by an L. because it was one pound weight ; and the *sestertius*, because it was equivalent to two pound and a half of brass, is frequently denoted by H. S. or L. L. S.

The Roman *libra* contained twelve ounces of silver, and was worth about 3l. sterling. The Roman talent was supposed to be equivalent to twenty-four *sestertia*, or nearly 193l. sterling.

FINIS.





J. 19/11/35

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